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Happy New Year

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Christian Monitor



January

1947

TWO NEW YEAR RESOLUTIONS

BY NAOMI STRUBHAR

I have a propensity for asking questions and piecing together bits of information. Hence this story, which may not be accurate in all details, though it is as far as I know. The background is pieced together of tales my mother and others told of their early days, but most of the story I owe to the godly sister (the Mrs. Benton) of the story, who with her family I feel has made a large contribution to our church, as well as being an inspiration to me. I thank her for her recital of how the Lord led her into the light.—The Author.

IT HAD BEEN a white Christmas and was a beautiful time. The snow lay for more than a week, an unusual thing in this country, the moon kept getting bigger and brighter till by the time it was New Year's Eve she looked upon the scene with all her full-faced glory. The crisp joyous spell of the season was felt by the young people coming from all directions through the timber in sleds to the "singing" at Ed. Miller's. They presented a pretty picture in their plain, simple clothing and radiant health; money might be scarce in the new land but happiness was not. The heart of many a lass skipped as she viewed some fine young man in his clean overalls and woolen shirt, and young men were just as proud of the sweet-faced girls in their simple homemade clothing. The happiness overflowed in the hymns of praise that threatened to raise the Miller roof.

John Wyrich was a good song leader and the call of some new hymn's number as soon as the previous one was finished kept coming till the old year had been sung out and the new one in.

John paused to announce, "It is past twelve now, and we better close when we have sung this one." Then he gave the pitch and the last hymn was sung as joyously as the first.

All quietly stood for the benediction and then there was a time of friendly visiting as wraps were gathered up and partners shuffled, for brothers who had brought their own sisters liked to take some one else's sister home. Men who had no sisters found some nevertheless. It seemed that tonight not only the older couples, but new ones under the spell of the beautiful night grew romantic, for practically every laddie had his lassie, except a smallish young fellow with a decidedly intellectual air, who announced to his own merry dark-eyed sister as usual, "Well, Becky, I guess we better go." He had not even tried to go with any other, feeling that it was no use.

His sensitive nature told him that while kind friendliness was given to them, it was somewhat condescending, and Abner Kauffman's son would only risk rebuffs if he presumed to ask any one there, while his own

sister would feel her position much more if he did succeed.

"I pity those Kauffman children", was often heard. But pity was not what they wanted. Above all else they would have liked to be accepted as just one of the group as other young folks, yet they never were. Not because they were not just as good. In fact not because of anything they had done, but because something had happened in their home. What they hardly knew themselves, but mother and father lived unto themselves. They would have nothing to do with the church people, and made it plain they didn't want to.

As is often the case where youth must live without the normal fellowships, they turn to other outlets to satisfy the emptiness. Joe and Becky's older sister was so garrulous when she got out into company that she soon made herself unwelcome, but she needed to talk,

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and being denied that privilege for long periods she seemed not able to control herself if she found any semblance of a listener at all. At first the church young people invited the Kauffman children into their home, and once some tried to visit the Kauffman's but neither father nor mother spoke, and the air was so frigid it was never repeated, and somehow invitations are not often forthcoming when they are never returned. Joe and Becky fared better than their older sister, for the girl's artistic nature turned to the culture of flowers, and Joe was always thinking out some new thing to make, or had his nose in a book, yet these pursuits did not wholly take the place of associations with other people, and even gentle Joe was sometimes tempted to give way to bitterness when he thought of how they were considered odd, and he felt his loneliness. This New Year was one of those times.

"But I can't let a feeling of bitterness and rebellion abide. It isn't right. I must do something different, but what?" Over and over on the way home these thoughts kept recurring till finally he made his resolution and lest he waver he put it into words. "I think I will begin and go to the C. Church. I'm going to start next Sunday."

"Why?" asked Becky, though she really knew why.

"Well, I just think I'll go." The Kauffmans never discussed their condition or loneliness with each other.

"I'll always take you to the doings at Bethany, though, if you want to go," he promised.

Becky thought a little, then said, "I think I'll go with you."

The C. denomination was missionary and socially alert, and many young people congregated there. There was always something going on, and well-directed committees saw to it that all talent was used. True not always in the most spiritual way, but used nevertheless, even if it was only at a church supper or a bazaar, and it felt good to the Kauffmans to be taken into the group wholeheartedly. Joe with his good grasp of Bible truths and talent was soon filling a large place.

"We just could not get along without Joe Kauffman," was a common saying, and the young man heart hungry for love and appreciation gave his best and developed accordingly. It could surely not be said that Joe Kauffman had lost anything by leaving the Mennonite faith and going to another denomination, which was much more missionary and did more for the community.

The Holy Spirit, however, kept watch over His sincere charge, and after the first few years the satisfaction of being loved and wanted gave way to some questionings. For one thing Joe never could feel that the way of the C. denomination for raising money was the Bible way. Raffles, pie or box socials, and such like did not seem the right way to raise money for religious gatherings. Then there was still a belief that grew whenever he read the Scripture that women should not pray or prophesy with uncovered heads.

"I could hardly conscientiously ask one of these girls to be my life companion, when I believe they dishonor their head by worshiping and serving uncovered, and I could not expect them to change; they have not been taught so," he soliloquized. It had been a long time since he had washed feet at communion time too, and the Bible said, "Ye ought to wash one another's feet."

"But," argued a voice in Joe's heart, "the Bible also says to 'teach all nations,' and the Bethany Church isn't very evangelistic. Why they don't even make much effort to reach their unconverted neighbors, and if people were to come they would not get much out of the service, for it is mostly in German." All of which was true, and Joe was halfway content for a while, but again and again the thought intruded that perhaps he ought to go back to Bethany.

"I wonder if my own feeling that they have slighted me and my brother and sisters might after all influence me and make me

(Continued on page 12)

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FROM DARKNESS TO DAWN

BY THELMA BELLE LOUCKS

That "the darkest part of the night precedes the dawn" is illustrated by this story.



DOUGLAS WAYNE LAMONT, in tern, assumed a complacent air as he sat erect by his well-polished desk at Anthony Hospital. The years of college and medical school proved a strain to both himself and his aging parents; but now in his last year of internship he possessed a feeling of well-being. Presently he would hang out his shingle and be on his own. Then the mortgage on the homestead would be lifted, which once boasted freedom of all obligations.

He scrutinized his gold wrist watch, a gift from his fiancée. Another hour of routine—then lunch with her who had promised to share with him all that an M.D.'s life might hold for both of them.

Douglas arose, slipped into his wool overcoat, tightened his white muffler about his broad throat, donned his hat, and started down the elevator.

How grand to be youthful, educated, experienced, full of vim and vigor, the promise of being a full-fledged surgeon, and, best of all, to be in love with the most beautiful stenographer he ever saw!

His chief adviser remarked frequently about his deft touch.

"Douglas, old fellow," he began more than once, "with your fine deft touch, would you allow me to advise you to become a specialist, even a brain specialist? I see a great future along that line for you."

Douglas considered this from every angle. It appealed, but somehow did not seem to be his calling. All those of whom he took counsel advised him otherwise.

The day proved ideal—snappy with a light snow covering everything, sparkling but tricky. Douglas being preoccupied of mind in his hurry down the treacherous steps, lost his balance and landed awkwardly with his head hard against the cement. He was on his feet presently and hailed a taxi to the "Mid-Weekly Star" office.

Rozella Hazelton was already slipping into her fur coat and greeted him with warmth.

"Hi, Doug!" she chirped. "Right on the dot," she commented complacently.

"You know me—Johnnie on the spot. Now where do we go to eat?"

"To Swankeys, I guess," she said. "They always turn out something swell."

The escort shrugged his shoulders. Of course, he wouldn't be a cheap skate now,

as he was about to launch his ship out into the depth of honor and riches.

After partaking of quite an abundant repast, Douglas opened his wallet and nearly winced as he saw how its supply had once more dwindled down to nearly nothing. That same week found him at the office of his uncle, a real estate dealer.

"How about another couple hundred?" he asked, assuming a careless air.

The shrewd business man scowled, "Again, boy? Remember how I warned you! It hasn't been long since you borrowed the last two hundred."

"I know, Uncle Crist, but you see it costs a fellow lots to live in these days. One wants to enjoy a few comforts and when keeping company with a swell girl, one just has to keep up. Besides, I'll soon be on my own, and I'll pay it all back quickly and easily."

Uncle Crist leaned back in his swivel chair and put his hand on his prominent white forehead.

"Douglas, as your near kin, permit me to advise you to go slow. You are about to be a promising young doctor, a surgeon. But let me warn you the going will not be easy. Soon you'll be establishing your own home, supporting a wife; there will be the expense of an office girl, the upkeep of an office. Then there is still the mortgage on your father's farm. Your folks have labored hard and sacrificed much. Last, there is all that you have borrowed from me. Take it easy."

"I know, but Christmas is just past too. That shows on one's pocketbook."

"In my days the wife-to-be asked little of her betrothed; in my day, we learned to save before we were married. It's a lot easier that way, Douglas."

The prominent intern felt the flush of hot blood penetrating his already warm forehead.

"Uncle Crist, if you're in any way trying to inject Rozella into this—"

"Take it as you may."

"Rozella is a swell girl; she works hard for all she gets. It has been through a lot of her efforts, help, and encouragement that I am as far along as I am."

"I dare say she is a hard-working girl, Douglas. But nevertheless the easier you both go now, the better it will be later. I won't dare say how much you owe all told, but I would guess a couple of 'grand' on your father's place."

"If that's the way you feel about it, then, why good day."

"Wait a minute, lad," and he thrust a greenback into his palm. "This won't go down on paper. Please accept this as a personal gift from your aunt and myself. May it prove an encouragement to you, and a Happy New Year!"

"Why—thanks a million! And since tomorrow is New Year's Day, the same to you. May the coming year prove one of the happiest to you and Aunt Millie."

"New Year's once more—um. I wonder what all the year holds for me." Kind fate had drawn the curtains. He opened the palm clutching the greenback.

"A fitty! Kind Uncle Crist. I know I don't deserve this, but just wait; I'll return it some day when I get to pocket what I earn."

Douglas stepped into the "Star" office for a brief chat with Rozella Hazelton who was occupied with her typewriter.

"Don't forget New Year's Day tomorrow, Rozella; you'll have a full holiday. I'll be on duty part time, but remember our date in the evening."

"If I change my mind, I'll let you know in time," she smiled warmly.

"I have ten minutes to get back to Old Anthony, Rozella; don't work too hard!"

"That's good advice, and I really need it. Look at my stack of work piled up."

Another comment or two, a hasty farewell, and he closed the door behind him.

He had never before seen Rozella so beautiful. He was unable to ascertain the reason. "Funny," he mused changing into his white garb, "she had on a very simple frock—yes, lots more so than usual—perhaps that is the reason. That is the reason!" he admitted frankly. And a vision of his own sisters came before his eyes.

Douglas enjoyed late New Year's afternoon and supper six miles from town, out on the farm. It was always a treat for him to relax away from hospital routine—examinations, uniforms, sick people—for a brief time. Yet it remained a part of himself, and eagerly he always returned.



Before he went for Rozella, Douglas tried the art of using the dish towel, and particularly he treasured the intimate visits with his Mother during this interval, and later as they joined his father in the living room, it was yet another treat.

"If nothing happens, Son, you'll be a full-fledged surgeon next year by this time," spoke the elderly man who had lived through many a winter.

"That's my plans, anyway, Father," was the eager reply.

"And, you won't drop in on us like this so often," bemoaned his mother. "Alone, I mean—for I suppose you'll be in your own home too."

"We plan on being married sometime by fall, Mother—and of course I'll bring my wife with me when I come; you'll just love Rozella, Mother—"

"Why yes, of course, and I believe you two will be very happy together, if only—"

"Only what?" Guiltily he knew just what his Mother's remark meant. He knew Rozella was different from his family; Rozella would never feel at home in his own church and congregation.

"Rozella hasn't been brought up just like you've tried to bring us all up, but she'll fit right into the family. She is innocent about so many things and already she loves to come to the farm."

Somehow the pair had little comment to add. He took note of his father's drooped shoulders and of the deep grooves which were furrowed in his mother's brow. Perhaps the huge debt which he had inflicted upon them proved burdensome. Whatever it proved to be, he would make amends soon.

"You and Rozella are coming out to the New Year's program at the church, aren't you?" A new hopeful light kindled in his mother's eyes.

"No—I guess not. Can't say for sure where we will go. Perhaps Rozella has made some plans."

"If you change your mind, you'll sure be welcome. I think it will be quite good."

"Tell you what I'll do, I'll be going right past the church, and I'll drop you both there on my way back to town. I'll call Iva and tell her not to stop for you, but that she may drop you off on the way back."

The telephone operator for some reason did not answer the first two rings. The third was the charm. He talked quite a while with Iva, his married sister.

Little did any of them think of the drastic change in their lives which would occur because Douglas called his sister and altered the previous plans, but the Lord has His hands in all things, and does all things well.

As Douglas consulted his timepiece, he saw that it was getting late, and not caring to make Rozella wait, he drove very rapidly and had too much speed as he turned a sharp curve on the treacherous gravel road. Then he made the mistake of quickly throwing on the brakes, thus causing the vehicle to leave the road and hurtle down a steep embankment.

When he first was able to collect his thoughts he found that he was bending over

his father's form, lying motionless in the field across the ditch.

How grateful he instantly became for his emergency training! He mechanically reached for his father's pulse; but being unable to locate even a single beat, he tried to make a more thorough examination. When he satisfied himself that there remained no breath or life, he followed the sound of a feeble moan.

"Mother—are you hurt badly?" he managed to ask, but all that reached his ears were groans which indicated intense anguish. The pulse rocked rapidly. Then it appeared to halt abruptly at intervals; again it flickered; one limb lay splintered. The breath came in short gasps.

"You—aren't hurt—Douglas?" she asked in jerks.

"No, I don't have a scratch."

"And—Father—?"

"He's better off than either of us," he assured her. "I see a light coming—I must wave them down so you may go to the hospital at once for examination."

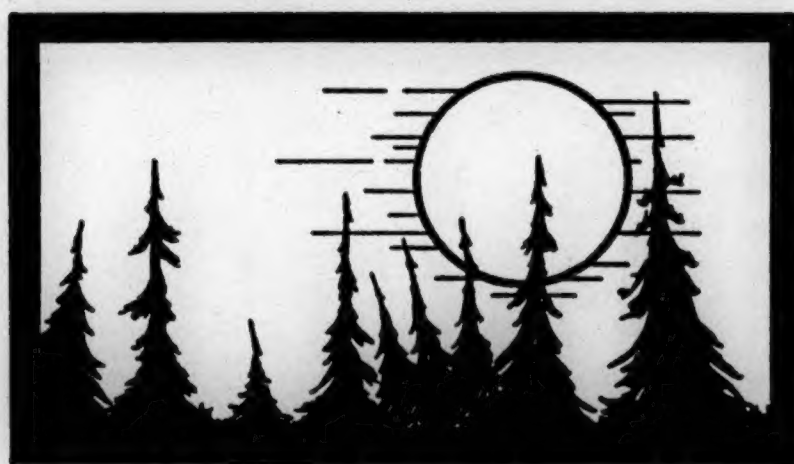
But experienced Douglas Wayne Lamont saw no hope for his injured mother. In the wee quiet hours of New Year's morning her spirit fled to meet its Maker, but before its departure, as he grasped her icy hand, her lips tried to form and utter sentences.

Douglas was unable to read any likeness to a meaningful phrase, but the nurse said, "It's something about 'not forgetting God.'"

Against his stern will, he also was placed in a steel bed in the hospital ward.

"We'll give you a final check-up early in the morning," announced kind Dr. Knowles, Douglas' favorite, "even if you are sure nothing is wrong."

To calm his whirling brain, Douglas swallowed a sedative. When the effects of the powerful drug had abated and realization returned, he felt as though life had turned from light to darkness, while only a brief time before, the future had held magical brightness!



MY NEW YEAR

**I stepped from the door of the old year
To the threshold of the New;
I paused before I entered,
And turned for a backward view
Of the year I was leaving behind me,
But the door had been closed tight;
Whatever of good or ill was there
Was barred from my sight.**

**So I turn me again to the year that is new,
And I enter with joyous face.
It is mine, to make or to mar as I choose,
One more mile in life's race.
Opportunities are there, battles are there,
But God giveth strength I know.
May I go straight on with courage high,
And a heart with faith aglow.**

—Edna Margaret Eaton.

"From light to darkness," he often repeated, "from light to darkness—from light to—" As his attendant held up a second white pill, he thrust it aside.

"No, I can't go under again," he retorted. "I must be awake, think, and make plans. Father and Mother have both passed away—arrangements must be made!" As he raised himself he experienced a strange sensation creep upon him. He tried once more and yet a third time.

Yes! There was no mistake. There lingered a strange, vague stiffness or numbness. It was true, his spine was becoming more benumbed each moment!

His bell rang out an emergency call.

"Miss Reed," he commanded sharply. "Send for Dr. Knowles at once! I want to be examined right away."

The rainbows faded away distantly; stern clouds gathered darkly from the horizon; a storm brewed in his troubled brain.

The kindly physician surgeon pronounced no verdict. Douglas knew the worst. At least for the present, and perhaps for a lifetime, he would remain paralyzed—a cripple.

There is little more to say; by his own decision and choice, after his dismissal from the hospital, Douglas remained with his widowed aunt, a favorite of his.

Very kind she was to him. She earned her own frugal livelihood as a seamstress by sewing neat and delicate garments. With her hands busily engaged, her prayers ascended to the throne of God for the broken young intern's spiritual welfare.

Douglas Lamont gave little time for his Lord these many years, his life having been filled to capacity with things other than spiritual.

"Now I have time to think about God," he admitted frankly, "and Mother said I should not forget God." Douglas tried to offer prayers, but seemingly like Cain's sacrifice, they returned to earth.

To his aunt's great concern, he often repeated "From light to darkness, from light to darkness—from light to darkness," and other startling phrases. But before the summer began, he and his God were reconciled, as he humbly pleaded for forgiveness. This was fortunate for him, as yet another dark tornado hung low over his head with its great tail ready to drop and encircle him.

Aunt Martha retreated to the kitchen with some basting for a garment, as one evening Rozella Hazelton stepped into the living room. He had seen so little of Rozella since his accident—far too little!

"Darling," he murmured tenderly pressing tightly her white, slender hands, "it's so good of you to come. I've been missing you so!"

"Oh, yes—what do the doctors say about your condition now?" as she withdrew somewhat.

"They don't say for sure, but hope with me that the operation they are planning will be a success."

"Operation? I knew nothing about it—" "Perhaps in a week."

* * *

The knives dug about the cripple's spine, but the operation proved of no immediate

value, though ardent petitions ascended to the throne in his behalf.

Rozella's visits became less frequent, and an iciness was portrayed more vividly each time she came.

A second major operation was performed. The entire church sent up fervent prayers for Douglas' recovery. Douglas felt confident that in God's own good time he would receive the right use of his limbs and back again, and he did not despond as the spine specialist pronounced the verdict of no immediate success.

Rozella made no comments. One day after his family had sent roses, the nurse also brought a small white box, wrapped evidently with feminine hands.

"Lots of gifts today," she smiled as she handed him the small package.

Douglas had mastered the art of patience. He scanned it critically and shook it. As the lid was lifted, inside the first container lay a midget box concealed in many folds of tissue paper. It was not the first time he had seen it. He recollected how he himself had purchased the tiny parcel with its contents from the most expensive jeweler in an adjoining town, and of how he had sacrificed to make the heavy payments, and again how proudly he presented it to "the most beautiful girl in the world," and placed it on her slender white finger.

As his attendant witnessed the sparkle of the exquisite diamond, she hastily withdrew, and the patient dropped his head submissively and murmured, "I guess it is just as well, for marriage without real love is not lasting."

Seemingly the more useless his back and limbs, the more sensitive his fingertips became.

"Aunt Martha, what is that you are making?" he ventured to ask one sultry summer day, as he experienced a restless spell.

"Handkerchiefs—only handkerchief's, my dear," she laughed. "Do you want to make one?"

"Yes—I'd love to—please let me do something with my hands."

"You may start right out on this piece of fine muslin, and then you may try the daintier materials."

The widow's keen foresight saw great things in store for her nephew's new zeal. It proved fascinating for a twofold reason—his fingers were demonstrating their fine deft touch, and it quieted his mind to think he could help his aunt earn a livelihood. Shortly he not only received orders for dozens of the neat, fine handkerchiefs, but he basted garments for his aunt, thus sparing her many hours of precious time for machine sewing. Shortly he found himself applying his art to the hand-sewed hems in good garments.

"Martha Holbrook's sewing is becoming neater all the time," was the comment frequently heard.

Douglas' continuance portrayed happiness and satisfaction, but somehow he felt as if his experience, time, and talents were wasted. To think of a surgeon spending his valuable time in a wheel chair—using his deft fingers

sewing together again, pieces of material which had been snipped by scissors!

"Douglas," remarked one of his older sisters on a visit, "I've never seen finer stitches in my life—you even beat Aunt Martha to pieces! How do you do it?"

"But Ruth, I feel like I'm wasting precious time—sewing handkerchiefs and hemming garments. But my fingers must be kept busy. I would become insane in a few days, were I not allowed the use of my hands. My touch is becoming more sensitive each day!"

The news that Rozella Hazelton and Robert McCall were married came out in the papers.

"Robert McCall!" he exclaimed with emphasis. "He was the hospital's best patient, a fellow doomed to tuberculosis. I can see little happiness for Rozella with him."

His fingers worked with rapidity. He began to earn his own meager livelihood as well as his aunt's. She lost much of her anemic pallor as the man of the house bade her find leisure moments out of doors. How she relished the coveted moments spent with her gardening and flowers, and in puttering with a few domestic fowls! And Douglas experienced the thrill of his lifetime as he

TRUST

Whose hand I hold alway—
And terrorsome the night,
I shall not know dismay—
Naught shall my soul affright.
That Guide who is my sight—
Doth walk in veriest light.

Where'er His seeing eye
May lead, I follow on;
Nor would I question why
Though darksome be the way,
Dark paths we fared upon;
For, when the night is gone,
I know my Guide and I
Shall face the glorious dawn!

—Ernst Ballantyne.

plied his short needle to make a beautiful patchwork quilt for the sewing circle to send overseas for relief.

One evening a light penetrated the darkness outside and soon a brisk footstep sounded on the porch. The doorknob turned. Before them stood Dr. Wendell, prominent surgeon of Anthony Hospital.

"Douglas," he began in heightened pallor, "can you come over to Anthony Hospital and perform a delicate operation—please?"

"No, no," he cried. "I am far removed from things of that sort. What's the matter with yourself, or one of the other surgeons—gone on a strike or something?"

"It's my wife—I can't possibly do it. Burglars hit her on the back of the head, and looted the house; it caused a severe brain concussion. Dr. Forbes refuses the case, and Dr. Knowles left for a week end. In fact, I'll have no other than Dr. Douglas Wayne Lamont do this very delicate piece of work. She is insane with pressure and growing more desperate each moment. The pressure must be removed at once and with capable fingers, lest one wrong move mean certain death, insanity, or a loss of one or more of her senses." There were traces of anguish of soul in the prominent man's eyes

as he pleaded with the occupant of the wheel chair, "Will you come?"

His fingers moved to and fro—they fairly itched for the touch of the instruments. Yet he sensed the grave danger. He could expect no assistance or suggestions from another responsible person—unless—yes—the Master Physician would aid him.

His head bowed for a brief moment. A voice gentle and soft whispered, "Go, and I will be with you."

He glanced at Aunt Martha sitting serenely in one corner of the room, her house coat wrapped about her. Her voice showed considerable emotion, as she bade him consent to the night visitor's wishes. "Go, Douglas," she said, and returned at once with fresh linens and his dress shoes. "Go, and I will be praying to the Master Physician to heal the woman's mind."

The surgeon demonstrated his art with ease and efficiency, taking no credit for himself. Before he began, he said to those shrouded in white about him, "Folks, whatever the outcome of this, it is the doings of a Higher Power—I am only the instrument in doing so." He knew beforehand that the efforts would prove fruitful, and it was with assurance that he lifted the treacherous blood clot from the place of pressure. He remained at Anthony and took full charge of his case.

"I knew you possessed a delicate touch. Douglas, but I've never seen anything like the demonstration which you put on last night," exclaimed the happy husband surgeon. "Where did you get it?"

"I found it in my wheel chair, in my humble aunt's dwelling," he admitted frankly. "Just when I thought all was being lost in the months of sewing on dress material, I found my true self—I found what I had failed to find before."

"Douglas—I still feel that you should have the right use of your entire spine and feet again. I have a plan worked out. With your instruction and guidance, another operation is to be performed on your spine. I feel sure we will be able to fix it up somehow," he spoke confidently, as the younger man smiled.

* * *

It is December thirty-first, two years later. Douglas takes inventory of those two hard years. He has reaped bountifully from the experiences, but a few lines are etched on his brow. Rozella, a widow, is by his side, pale and altered.

"Douglas—I don't deserve this—after the way I've caused you to suffer—"

"Darling, don't you see? It was God's way of working out His plan for our lives! His plan for me to be a Christian doctor and you my Christian companion. He made the best of our waywardness; we had to learn the hard way. It seemed, as I thought then, from 'light to darkness,' but now I see it is from 'darkness to light.'"

As he said good-night at her door, he whispered softly, "Tomorrow I'll lift you across our own threshold, as my happy New Year's wife. God bless you and keep you until I see you coming down the aisle."

Canton, Kansas.

CHRISTIAN MONITOR PULPIT

"LOOKING UNTO JESUS"

BY MERLE SHANTZ

Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12:2.

Perhaps we wish in the beginning of this New Year that God had a special message for us—a message to strengthen us in our individual lives, a message to strengthen us in the fulfilment of the Church's unfinished task, a message which would nerve us for the worst as well as enable us always by God's grace to do our best. If we entertain such a wish we will find that it has already been granted; in fact, it was given almost nineteen hundred years ago. God made provision for our day too when He inspired the writer of the epistle to the Hebrews.

Of course, at first thought there seems to be little association between us, living in the Western World A.D. 1947, and the Hebrew Christians to whom this New Testament letter was written. We must recognize its peculiar setting, that it was written to a people who were in serious spiritual danger. In becoming Christians they had been deprived of what had seemed to them vital to their worship. They were cast out of the synagogue, and deprived of the hallowed associations of worship associated with the Mosaic dispensation. So depressed had many of them become that they were tempted to revert from their Christian faith to Judaism. Not only were they opposed by their brethren according to the flesh, but the clouds of persecution from without came closer and closer. It was to strengthen their faith during these dark days that this magnificent book of the New Testament was written. In it they were taught by the inspired writer that the reality of their faith did not depend upon the ritual and Temple associated with the Old Covenant, but that in Jesus Christ everything they were losing was more than compensated.

The verses upon which our message is based, Hebrews 12:1, 2, are in thought and purpose a climax to chapter 11 with its marvelous illustrations of that faith which previously had been declared essential to salvation. Having shown faith as necessary to the believer's justification, as well as for the true expression of his justified life, the writer then presents Jesus as the Supreme Object of faith; supreme not only in that He ranks greater in moral and spiritual character than all others named, but also because He is Faith's Creative Cause.

Let us see how this emphasis upon Jesus is introduced. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The people to whom he wrote

were Hebrew believers finding it difficult to break with their treasured past, including the Temple and everything connected with worship under that Old Covenant. He tried to show them that these things were in themselves secondary. Where, for instance, is the emphasis in chapter 11? Is it on the law? on the things wherein the average Jew gloried? No, a thousand times, no. What is emphasized is not legal perfection but the exhibition of a vital and living faith. The great heroes of the Old Covenant were not the experts of religion, or the masters of ritual ceremony; they were the men and women who looked past types to reality and made their decisions accordingly, even though it meant suffering, exile, or death. However, great though these Old Testament characters may have been, they were at best but witnesses, witnesses of the coming One. Nor are they to be objects of worship; man's gaze must not remain upon them. In them there is no creative power to produce and sustain hope. So, writing to the sorely perplexed Hebrew Christians of those dark days, the author of this epistle tells them to look to Jesus.

He knew the temptation to look upon the type and symbol and to make them objects of veneration almost idolatrous. He knew the difficulty some were having to forsake these and rest upon Jesus alone. He may have been aware also that many were looking within themselves and wondering if they could hold out, if they could be true to the end. Perhaps some also looked too much at the world with fear and terror, hoping for a tyrant to die or a political policy to change. Others may have been prone to look at the church leaders overmuch and at conference decisions and pronouncements, aware of the cleft between the Jewish Christians with their legalistic background and the growing body of believers with a Gentile background which was nurtured in the doctrines of grace and challenged to the obedience of faith.

Before we consider the excellency of faith's object and of the believer's inspiration, let us notice the writer's preparatory appeal, "Let us lay aside every weight." Is this not a recognition of the fact that Christians are often much encumbered. In this passage the picture is that of the excess weight of the runner who endeavors to win a race. We are reminded in this connection of the words of the apostle Paul to the Corinthians, "I keep under my body, and bring it into subjection" (I Cor. 9:27). In this connection apparently he is referring to "the excess

weight of flabby flesh that puts an unnecessary handicap upon the runner of a race." This reference has a spiritual interpretation. Well, what are the weights which retard us in the Christian life? Of course, we are free to admit that outright evil things are weights to us, but do we also recognize that anything which retards the successful and efficient pursuit of the Christian life must also be regarded as a weight?

Perhaps we are not conscious of having any particular weights. If this is the case, it is due doubtless to our inactivity and spiritual slothfulness. Many people think that they have no weights attached to their lives because they are simply standing still or even sitting down on the job. Let them try to make progress in Christ's work and they will soon become aware of their weights. In this connection the obvious weights come to mind, weights like the tobacco habit, the drinking habit, slavery to fashion, and the movies. These certainly are weights, and if you are enslaved by any of them and think that they are not weights you will soon learn that you are mistaken if you endeavour to do effective witnessing for Christ without surrendering them.

In regard to weights, the application may be widened. Not only do individuals have weights but congregations and associations of churches may have them as well. Now some are not aware of these either because they do so little for Christ. Then also there is the ever-present temptation to explain away failure or lack of spiritual progress by attempting to shift the blame on the world or on the times. It is to be admitted that conformity to the world is a heavy weight. When there is no recognizable difference between professing Christians and non-Christians, there certainly is a drag on personal or collective Christian life. Possibly where there is no difference to be noticed it may be that the attention needs to be directed upon something more basic than weights. It is possible that in such a situation the so-called Christian runner is not even alive, in which case no amount of removing of excess baggage would ever bring life and progress. What is then needed is infusion of new life from above by the power of the living God through faith in Jesus Christ crucified and risen.

In regard to weights, conformity to the world in its various forms is not the only handicap in the Christian's race. Down through the centuries until the present time there has been also the weight of bondage to tradition and legalism. Notice the attempt near the beginning of the Church's missionary efforts, on the part of the legalists, to weigh the Church down with the keeping of the ceremonial law. In respect to this, however, the apostles wrote from the Jerusalem conference to the Gentile converts, "It

seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meat offered to idols, and from blood, and from things strangled, and from fornications." In these days, Barnabas and Paul learned by running what impedes. The testimony of those two fearless missionary pioneers led to the early church's securing a perspective which God mightily used for the widespread and rapid propagation of the Gospel in that first century.

As the runners of old were stripped of non-essentials so should be the present-day Christian who runs bearing the good news. A pertinent question asked at the Jerusalem Conference which helped to formulate a Biblical decision was, "why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" This question was followed immediately by that grand Gospel affirmation, "We believe that through the grace of the Lord Jesus Christ we shall be saved." Assuredly anything which impedes or prevents the fulfillment of Gospel promises is a weight to be cast aside.

Closely related to the Gospel and certainly an essential in the running of the believer's race is the Great Commission of Jesus. May it not be that one reason the church developed and expanded among the Gentiles rather than among the Jews was that the Hebrew Christian had too many things, including things which served an excellent purpose in their day, which slowed down their evangelistic pace?

Furthermore the passage instructs us that as we are to run the race looking to Jesus we are to lay aside the sin which doth so easily beset us. What is this? Is it sin in general? Is it some sin in particular, such as unbelief? Whichever it is, sin slows the race, whether the sin be pride, materialism, unbelief, or any one of its other myriad manifestations. Some say the besetting sin of the Hebrews was unbelief. Well, that is still a major obstacle to spiritual progress. When Satan cannot trick us by a vulgar evil he suggests the infamous lie, "It can't be done," or, "God will not undertake on our behalf," Oh! yes, we have our excuses for our failures, but is not the real reason for our slow progress a lack of faith in God through Jesus Christ? It may even be that we are hiding behind some supposed dispensational door as we account for our lack of Christian fruitage.

Besides laying aside these obstacles the Word also admonishes us to run with patience the race that is set before us. The Christian's course is not self-chosen, it is God-appointed. The natural way in life is to seek an easy road. However, when we choose Christ He chooses our course for us, and our part is to pursue this course with fidelity and steadfastness, recognizing the difficulties as parts of the race.

It is important to keep pre-eminent the inspiration of our course, "Looking unto Jesus the author and the finisher of our faith." Too many sermons are preached with one eye on the congregation and the other eye on Jesus. Too many decisions are made either in personal life or in church councils with one eye on the brethren and the other

eye on our Elder Brother. Well might we ask ourselves as Paul did the church at Corinth; "Is Christ divided?"

The man who looks steadfastly at Jesus with the sincere look of faith need never fear He will betray the brethren or be faithless to the Church, the blood-bought body of Jesus Christ. To look at Jesus and see Him as the author and finisher of our faith is indeed faith's protection. Had Jesus not come into the world there would be no Christian faith. Faith not only finds its origin in Him but also finds in Him its safeguard and fulfilment. We are not free to use Jesus as a point of departure, adding to our initial faith in Him our self-woven implications, be they liberalistic, legalistic, or militaristic. Also genuine Christian faith includes the thought of inspiration and example. And so we are confronted with Him "who for the joy that was set before him endured the cross, despising the shame."

The Ten Commandments in Today's World, Frances Fullerton Neilson; Thomas Nelson & Sons; 1946; \$2.00.

This is an interestingly and beautifully written interpretation of the Ten Commandments for children from seven to twelve years old. The author has made some very good applications of the Ten Commandments for the modern child. Unfortunately, she has justified the taking of oaths in court, and participation in war. Her teaching about divorce is a bit hazy. Most of our people would not agree in principle with her concluding paragraph on the observance of Sunday, but in practice we do just as she says. Her comments about going to church on Sunday are excellent, as are her interpretations of the first, second, fifth, eighth, ninth, and tenth commandments. The mature person can get some good leaders from this book for interpreting the commandments, but it is hardly a book that could be given to our children to read for themselves.—Nelson P. Springer.

Meditations on the Ten Commandments, Herbert V. Prochnow; W. A. Wilde Company; 1946; 78 pp.; \$1.00.

The Ten Commandments are valid and applicable for all men of all nations and of all times, but mankind must be shown the need and the blessing of keeping them and the folly of disobeying them. In this little book of meditations the author writes as would a father to his son. In appealing and persuasive words he seeks to impress the reader with the importance and necessity of obedience and the serious results of disobedience. He mentions ways in which men disregard them and ways in which men can obey them. He indicates how men often seek satisfaction in ways other than those designated by the commandments, but that only through obedience can man's desires and needs be satisfied. Applications are not always to an individual. Part of the discussion on the fifth commandment is addressed to parents, and at places the applications are to nations. Only one statement have I found that is unacceptable: "Only for the administration of justice in the courts and for such purposes may men use oaths" (p. 23). The Bible does not allow the swearing of oaths under any circumstances.

In these meditations are many beautiful passages from other parts of the Bible, passages which support and clarify the meaning of the Ten Commandments. The book should prove helpful in witnessing to Jewish people, for Christ is magnified. It can be a valuable book of devotion and guidance for young people.—Edwin L. Weaver.

When we run the race set for us looking at Jesus then there must be a close correspondence between our lives and the Word of God. What indeed is the Word but the exposition of the life and the spirit of the Lord Jesus Christ! The believer sees Him through the eye of faith and enters into the obedience of faith.

As we enter the New Year our only safeguard against the allurements of the world, against the deceptiveness of our own hearts, against the carnal tendency of believers to group themselves into divisive groups, is to keep looking at Jesus in the light of the cross. Also the unfinished task of the Great Commission makes it imperative that we run our set course without needless weights impeding our spiritual efficiency, and without some besetting sin sapping away our spiritual vitality.

Kitchener, Ont.

BOOK REVIEWS

Great Christian Books, Hugh Martin; The Westminster Press; 1946; 118 pp.; \$1.50.

In this small volume the author, a Baptist minister in Scotland, is concerned with the place of books in the Christian faith, and attempts to illustrate this place by a choice of examples. Furthermore he seeks to set down in writing the essence of the examples he has chosen in order that others may be induced to read for themselves and to guide such readers in understanding the books.

The seven Christian books and their authors are: Augustine (354-430), *The Confessions*; Samuel Rutherford (1600-1661), *Letters*; Nicolas Herman (Brother Lawrence) (1610-1691), *The Practice of the Presence of God*; John Bunyan (1628-1688), *The Pilgrims Progress*; William Law (1686-1761), *A Serious Call to a Devout and Holy Life*; William Carey (1761-1834), *An Enquiry*; and Robert Browning (1812-1889) *The Ring and the Book*. Three of the seven are products of the seventeenth century, two are of the eighteenth, and one of the nineteenth.

In his treatment the author usually quotes what others said about the book, discusses its nature and contents and its influence on mankind, presents facts concerning the life of the author and his times, and in some cases gives a summary of the author's teachings. Each book is allowed to speak for itself by quotation and sometimes with little comment by Mr. Martin.

The author says that he makes no pretense of having engaged in any profound research or of having said anything that will be new to students of these men. This is a true statement of the case. Much of the chapter on Browning's *The Ring and the Book*, for example, is a discussion of the story of the poem, and contains little that has not been published before. Some readers will wonder at the author's statement concerning Bunyan's "un-Biblical theory of inspiration" and his having been at the mercy of literalism. Apparently the author is not in harmony with Bunyan's faith in verbal inspiration of the Scriptures nor with his theology; he does, however, show an appreciation. Perhaps one may add too that the value of the book would be greater if the author had included at least twice as many examples. In the first chapter he mentions Thomas à Kempis, John Woolman, John Wesley, Lancelot Andrewes, and Richard Baxter. Books by these men have been as influential as some the author discusses.

Most people of the present generation are unfamiliar with the great Christian classics; a book of this type is useful for acquainting such persons with devout authors of the past and their messages.—Edwin L. Weaver.

Editorials

"Another Year"

"And now, my soul, another year
Of thy short life is past;
I cannot long continue here,
And this may be my last.

"Behold, another year begins;
Set out afresh for heaven;
Seek pardon for thy former sins,
In Christ so freely given.

"Devoutly yield thyself to God,
And on His grace depend;
With zeal pursue the heavenly road,
Nor doubt a happy end."

As the writer of the familiar hymn reminds us of the passing of the old year and the advent of the New Year, he moralizes upon the solemnity of the event. Indeed, it should make all of us think seriously as we pass another milestone in our lives and in the relentless march of time. It is well for us to think seriously of the past, even though we cannot undo or change it, for we must give an account of what we have done or have failed to do. Then, too, we can profit greatly by our past experiences in shaping our lives in the future. Our mistakes should be used as steppingstones to better things, and our successes as challenges to do still more in the service of our Lord, for whom our best efforts are all too meager.

But we must not spend too much time in dwelling on the past, for to do so might make us morbid and tend to discourage us in our attitude toward the future. There is a sense in which we need to forget the past and press on to that which is before, as Paul challenges us to do in his epistle to the Philippians. In line with that idea the poet throws out a strong challenge to go forth into the New Year with complete trust in God and devotion to His cause. It is that spirit that we need as we enter 1947, if we live and the Lord tarries.

If we look at circumstances and surroundings the prospect which the New Year holds out may not be very rosy. Our nation is beset with troubles and problems without and within. The rivalry and bickering of the nations is quite distressing and indicative of widespread selfishness and greed and evil. It is not a happy thought to realize that after the war has long been over there is still large-scale suffering from cold and hunger and that hundreds of thousands of people are still in prison camps or in homes for refugees. It is amazingly true today, as in the days of Robert Burns: "Man's inhumanity to man makes countless thousands mourn." At home our country is faced with a constant clash of class and clan and a terrible wave of inebriety and crime. Disorder and chaos are all too much the order of the day. It is such a world that we face as we enter the New Year.

With what spirit then shall we enter this "another year" that is waiting before us pure and white, without blot or stain? (1) We should enter it in the spirit of complete confidence and trust in God. We have the promise of His presence with us in

all our ways. We can rest in His promise: "I will never leave thee, nor forsake thee" (Heb. 13:5). If trials and tribulations come we can say, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6). (2) We should go forth in the spirit of prayer. Probably never before have conditions in the world and in the nation been such a challenge to prayer as now. The fundamental reason for the existence of the present low ebb in moral and spiritual conditions is that people have forsaken God. Nations have turned against God and the precepts of His Word. Our own country is rapidly losing the sense of moral and spiritual values that our forefathers loved and cherished. We need a revival, and we need to pray to this end. (3) We need to go forth in the spirit of service. The world needs our Christian testimony and the service which we can give in the name of Christ. The call of the hungry and cold is still coming to us in loud accents. The homeless refugees of our own faith will need much help in the days and years to come. New fields for spreading the Gospel are opening for us in unprecedented proportions.

The New Year then lies before us as a tremendous challenge. The Church is opening up means of service for her young men and women on a scale that we have never approximated before. Let us accept the challenge of our Lord to serve Him faithfully in the New Year; let us heed the call of the Church to go forth in constantly enlarging fields of service; but let us do so in the spirit of faith, and prayer, and a desire to render loving service in the name of Christ.

Volume XXXIX

With this issue we begin the thirty-ninth year of publication of the Christian Monitor. To some it will seem a long time since the first issue of the paper made its appearance in January, 1909, with H. F. Reist, now of Premont, Texas, as editor. To others it may seem as but one of the incidents of a yesterday not too long in the past. But whatever view we take of the flight of time we cannot escape the fact that thirty-eight years have brought great changes with them, both in general and in the publication of the Monitor in particular. The present editor is the fourth to fill this place in the history of the paper, having taken up the task with the January, 1930, number.

The paper has not changed, however, in its aim of providing good, wholesome, well-written Christian literature. This is what all the editors have aimed to do in the past, and by the help of God and our faithful collaborators and contributors we mean to continue to do so in the future. We go forth into the New Year with Bro. S. F. Coffman continuing as Bible Study editor; Bro. C. F. Derstine, a former editor, as World News editor; Bro. J. R. Shank as editor of Young People's Bible Meeting material; and Bro. J. F. Bressler as writer of the Sunday School Lesson Nuggets. These departments alone should prove of great value to the Christian worker.

In the Home Circle and Sunday School departments we have appreciated the assistance and suggestions of Bro. George R. Brunk, Secretary of Home Interests of the Commission for Christian Education and Young People's Work, and Bro. J. J. Hostetler, Secretary of Sunday Schools. Their co-operation will continue through the New Year.

As we enter the New Year it is the purpose of the Christian Monitor to keep abreast of the activities of the Church in all

lines, especially in the lines of interest to the home and the Christian worker. The Commission for Christian Education and Young People's Work is planning new courses for the nursery and kindergarten in the Sunday schools and new summer Bible school courses. Some of these materials will become available for use during 1947. The Monitor will tell you about them as they develop and become ready for circulation among the churches. Our relief committees will be entering new fields if plans carry and the Lord opens the way. One of these in particular is Poland, where commissioners were recently sent and where one worker is already stationed. New mission fields will be opened this coming year, if the Lord tarries and the way opens. Among these are China, Ethiopia, Belgium, and Hungary. We want to keep our readers in touch with these as well as the other relief and mission fields at home and abroad.

Other new things planned by the church are a large new hospital at Elkhart, Indiana, and many developments in the realm of our educational institutions. New church grade schools and high schools are springing up in many sections. With all of these developments we hope to keep our readers in touch during the coming year.

Another movement of major importance which faces the Mennonite Church during the new year is to provide new places for settlement of 10,000 Russian Mennonite refugees in Europe and transportation to their new homes. The first project of moving 2000 of these to Paraguay is already under way, and will require approximately \$400,000.00. We want to keep our readers informed concerning these refugee movements.

We shall continue to furnish stories and articles to inspire to Christian life on the highest plane. Articles of general and special interest will continue to appear, the Lord willing.

As the new volume begins it is well also to take an inventory of our subscription list. Through the years we have grown and receded somewhat in keeping with financial conditions. Of late years the list has grown quite substantially, for which we are very grateful. Times come, however, when the lists have to be brought up to date and when all who are a year or more in arrears are dropped, and then our number of subscribers take at least a temporary slump. But in the face of all this our list today stands at approximately 9000. We anticipate a continued rise and trust that the time is not too far distant when we will reach the 10,000, which would be an all-time record. We appreciate the patronage of our constituency, the contributions of our writers, the support of every one in interest and prayer.

And so as the New Year and the new volume both come upon us we go on with a renewed desire to serve our reading constituency, our church, and our Lord to the best of our ability. Will you join us in dedicating your lives anew to Him whom we love and serve?

May God bless you all and give you a Happy New Year in His service.

Divine Wisdom

The Bible has much to say about wisdom and states that it is one of the great attributes of God. An example of such statements is: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments,

and his ways past finding out" (Rom. 11:33)! God's wisdom is quite apparent to us all in His works and in His dealings with men, and it is exhibited also in His perfect knowledge of all things, especially of the human heart, for "all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

In Christ also we have wisdom in the highest degree, as was indicated by the prophet long before He was born: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11:2). Note also the words of Paul in speaking of Him: "Christ; in whom are hid all the treasures of wisdom and knowledge" (Col. 2:2, 3). The Holy Spirit as the third person of the Trinity also gives wisdom: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit" (I Cor. 12:8).

The Bible is also emphatic in saying that the acquiring of true wisdom is one of the highest attainments of mankind. Listen to the Scripture writer who himself is accredited as having been the wisest of men: "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:13); "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7). "How much better is it to get wisdom than gold" (Prov. 16:16)!

That we as God's creatures need divine wisdom is apparent. We need it in order to find salvation. We need it in all our human relationships—in the home, in society, in business and industry, in the church. We need it in dealing with our human failings and mistakes. We need it in order to learn and appreciate the deep things of God: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10). We need wisdom in dealing with and winning souls and in all lines of Christian service.

We are glad that God has told us how we may get that much-needed divine wisdom. (1) We get it through the study of the Scriptures which are the revelation of God—the Word of God. (2) We get it through prayer, for James gives us this promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (1:5). (3) We get it through the operation of the Holy Spirit as we have already mentioned. I Cor. 2:10. (4) We get it through intimate fellowship with Christ who is the Source of wisdom: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

Let us then strive to attain this divine wisdom which God has made available for us. It will mean taking time for communion and fellowship with Him. It will mean that we will give ourselves to prayer and that we will be filled with the Holy Spirit. It will cost all these things in time and effort and consecration, but it will be worth it and will tell in our lives and in our service. There is a worldly wisdom, but this will not suffice for us. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:17). That is the divine wisdom that we need and which we can have if we will.

CHRISTIAN LIFE

"YE HAVE NOT PASSED THIS WAY HERETOFORE"

BY SARA JANE JOHNSON

A former Publishing House employee, now a worker in the Orphans' Home, West Liberty, Ohio, the writer is treading a new path in life as the New Year dawns. We are glad to know that she goes forth with the assurance expressed in this article.

She boarded a train going west to a land that she had not seen before, but before she reached her destination she must change trains in an out-of-the-way place. Being the only passenger to make this change today and with several hours of lonely waiting, she looked about her for some new adventure, for she was one who enjoyed living. On all sides of her lay fields covered with snow that had fallen the previous night. With the exception of the train track and one road by the depot, the vast expanse of glittering white snow was unbroken save by a few rabbit tracks. Love of adventure was stirring in her veins impelling her to go out and tread the unbroken carpet of ermine sent from a loving heavenly Father. With a glance at her watch after she had checked her baggage, she drew her scarf and coat closer and started out across the fields. She was not afraid, because she knew her Father was with her and protecting her; and had she not asked for an opportunity to witness for Him? As she topped the first hill she saw a humble dwelling in the valley below. As she drew near she found a man busily engaged in chopping wood as he whistled a merry tune.

"Good morning, sir," came from the girl; and the man looked up a bit startled.

"Good morning!" responded the man. "It's a bit cold for one to be tramping through this snow, isn't it?"

"Perhaps, but I keep as warm by walking as sitting in a lonely train station. Besides, here are a few tracts I would like to have you read."

Between the trips he made to the woodshed with the wood he had cut she not only explained her presence, but in the course of a pleasant conversation on various subjects gave a testimony for her Lord. By careful timing she was back at the station in plenty of time for her train. She had enjoyed her tramp over an expanse of unbroken snow as she went forth on an adventure for her Master.

Just so, 1947 lies before us—like the field of unbroken snow in this little parable. What it will bring forth for each of us is known only by our Heavenly Father who has planned it. But with the confidence that we are His and He is ours we can go forth without fear, though we have not passed this way heretofore.

For the children the new year will bring untrodden paths in school. Here they will be meeting all types of people, and their lives will be influenced by teachers and students.

The children of Christian parents will be treading upon paths which are molested by more sin than they have ever seen in their home prior to their school experience. They will need the guidance and counsel of strong Christian parents if they are to fight a winning battle in this way over which they have not passed heretofore.

Older children will be taking up new and harder studies, they will be making new friends, friends that will determine a great deal how they will react to the call of Christ as it will come. They, too, will need guidance of parents and teachers to lead them in the right way, and most of all will they need wise

A YEAR AHEAD

**A flower unblown: a Book unread:
A Tree with fruit unharvested:
A Path untrod: a House whose rooms
Lack yet the heart's divine perfumes:
A Landscape whose wide border lies
In silent shade 'neath silent skies:
A wondrous Fountain yet unsealed:
A Casket with its gifts concealed—
This is the year that for you waits
Beyond tomorrow's mystic gates.**

—Selected.

and understanding parents as they reach the age where they often feel that no one understands them. They will be treading new paths as they accept Christ and begin their work for Him. Treading this unbroken field of driven snow will bring thrilling experiences to these who strive to serve Him, but to those who refuse His call the year holds in store hard struggles, unhappiness and defeat!

"Ye have not passed this way heretofore" can be spoken truly of the young people entering high school for the first time. What will this year bring for them? There will be new temptations to face, new problems to solve, and new victories through Him who loves them. There will be new experiences that will bring both joy and sorrow. They have heard many things from others who have gone through the experience, but for them it will be an untrodden path.

Some will find a new path as they go to college for the first time. Preparing for definite service, being away from home and friends for months at a time, working out of the plans and dreams of youth, facing life with many people instead of the small family, learning to live and work with a multitude of

personalities—all these and more will be new experiences for some in 1947 as they tread upon the way that they have not passed over heretofore.

Young men will face 1947 as they return from Civilian Public Service and enter life where they left off when they entered camp two, three, or four years ago. They will find a new community—one which will challenge them to improve—a place where they can put to use those things which they learned in camp. Some of these men will find new opportunities in homes of their own and in new occupations and means of support for their wives and children. Many young people will find themselves for the first time parents of children to be brought up in the fear and admonition of the Lord.

To some the new year will mean being parted from some loved one by the valley of the shadow of death for the first time. And perhaps some of the readers will experience the dark valley also and find their unpassed way to an eternal rest with Him.

To some of us the year will bring a new occupation—one in which we have had no experience before. It will bring new responsibilities in the line of work, play, and witnessing. It will mean meeting new people. With new people we also have the challenge of winning souls to the Christ who died for us all.

The year 1947 is a way in which we have not passed heretofore and will bring with it many, many opportunities of service and witnessing. It is our responsibility to grasp each opportunity and make the most of it.

The children of Israel had God as their leader as they went forward on the way they had not trod before. Only with God in the lead can we also go forward with confidence.

Noteworthy is the promise that went with the Israelites as they started out on their new experience, "for to morrow the Lord will do wonders among you" (Josh. 3:5). And today the Lord will perform wonders among those who follow His leading and face the future with confidence and trust in Him. The missionaries who were willing, like Moses, to leave all the "glories of Egypt" behind them and go forth into the desert to witness to the heathen are experiencing wonders performed by God among them. What is more wonderful than saving a soul that is worth more than the world? It is indeed a wonder to see a soul snatched from death unto life.

The Lord told Joshua a number of times to "be strong and of a good courage." And who will deny that it took plenty of courage for Joshua to tell the priests with the ark of God to step into the swirling waters of the Jordan at floodtime? Nor can we deny that it takes courage to face the new year. However, it takes less courage when we don't know what to expect than it would if we knew of all the heartaches, trials, and sorrows we were to face in the coming year; so let us rejoice in a wise and loving heavenly Father and go forth with the courage of Joshua at the Jordan.

Peter had many experiences along the ways that were new to him. Before he met Christ no one had ever heard of Peter save

those with whom he worked and the inhabitants of the village where he sold his fish, but after he met Christ and followed Him, he was made known over many places of the world and is remembered and spoken of by people down through the centuries until now; and until the end of the world Peter will be a man of renown because he followed Christ along the way that he, Peter, had not passed before. Going forth to preach to his people was a new experience in the life of Peter, but he faced it bravely because he knew the Christ whom he was preaching; and since his day many have gone forth to preach this name above all names, and doubtless 1947 will bring forth others to preach. May they, like Peter of old, go forth in the boldness of Christ! But let us beware lest we think service for Him is all a bed of roses! Did not Christ say, "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10:16)? Verses 17 to 19 of the same chapter show what may lie before us as we enter upon service for Him: "But beware of, men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

Peter at one time rebuked Christ because he felt that He should not suffer, and for that he was sharply reprimanded by the Lord. In contrast to that experience Peter later saw Christ transfigured. Mountaintop and valley experiences must all come to make ours a well-rounded-out life in the year 1947.

Peter knew not that he would deny his Lord whom he loved so dearly and emphatically stated that he would never deny Christ, but in a new experience in an unguarded moment he denied Him—not once but three times, and then came the time of bitter remorse and repentance of sin. Yes, we may say that we will not be tempted to deny Christ and even if we would we would not yield to the temptation, but neither did Peter think he would ever deny his Lord. We know not what a day may bring forth, and should we fall into sin let us, like Peter, weep for our wrongdoing and make a new start as he did.

There will likely be times in 1947 when we will feel renewed joy in expressing our love for Christ, and will find new opportunities to feed His lambs and sheep.

Did Peter the fisherman ever dream that the future would find him healing a lame man? Probably not, but as Peter followed Christ into the unseen future he received power to heal as well as to preach. Can we expect less than miracles if we follow Christ as closely as did Peter?

Of 1947, the Word says to us, "Ye have not passed this way heretofore." But with confidence in Christ's promise to be with us, let us go forth in its untried way with the good cheer and courage of Joshua and the boldness of Peter, "redeeming the time, because the days are evil."

"Only one life
'Twill soon be past,
Only what's done
For Christ will last."

Scottdale, Pa.

SPIRITUAL CANNIBALISM

BY G. H. CLEMENT

From an Ontario pastor comes this helpful warning message.

The lowest degree of human depravity has been reached when a human being resorts to devouring another person. Nothing causes such revulsion as reading an account of cannibalism. The most sordid account of bestiality to come out of the last war was that describing several cases of cannibalism on the part of soldiers of a certain nation. We cannot imagine how anyone should be so devoid of human feeling as to be capable of such horrible actions.

Paul was writing to the church at Galatia. He was greatly perturbed at the reports he had received of the Galatians' leaving the truth of the Gospel they had received and returning to the bondage of the ritualism of the law. Instead of their continuing to walk in the Spirit they were depending upon the works of the law to save them. And, whenever a Christian ceases to be controlled by the Spirit of Christ, he becomes the bondslave of his own carnal nature. Instead of the fruit of the Spirit being manifested, the ugly works of the flesh reveal themselves. That was the unpleasant situation at Galatia. The church was torn with strife, hatred, variance, emulations, envyings, and other repulsive indications of carnality. Paul felt that these ugly works of the flesh represented

the depth of spiritual anarchy. In his mind's eye he could see the members of the Galatian church snarling and snapping at one another; so he wrote: "If ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15).

Those descriptive words were not written of untaught pagans, but of Christian brethren. Verse 13. Is it possible that a believer could

XX

GOD IS OUR REFUGE

Ben L. Byer

**There is a Rock where the righteous hide,
A Shade from the burning sun,
A Shelter from the wildest storm,
A City where we may run.**

**There is a Way that is lifted up,
A Path that no vulture sees—
A secret place where God beholds
A saint upon his knees.**

**There is a place of perfect rest
Though storms may howl without,
A place where we know perfect trust
Unmixed with fear or doubt.**

**There is a Haven all secure
Where ships at anchor ride,
There is a place in God's will, where
No evil can befall.**

fall so low, and become so carnal, that he could commit spiritual cannibalism? Paul's accusation proves that it is. Apart from this Galatian church, we all are quite aware that when a Christian grows careless of the means of grace, and discontinues to walk in the Spirit, it is not long before we find him manifesting carnal traits that would clearly indicate that spiritual cannibalism did not end in Paul's day.

A cannibal is such because he doesn't know any better. But a Christian, taught of the Spirit in God's Word, knows that spiritual cannibalism results in many evils. It causes divisions among God's people (I Cor. 3:4-7), it destroys all fruitfulness in a Christian's life, and it hides the face of God from him. Such a Christian is not walking in the light, and therefore he does not enjoy the fellowship of the Father. I Jno. 1:6, 7. He stumbles along the pathway of life, and causes others to stumble too. I Jno. 2:9-11. And unless he judges himself, and departs from his evil disposition he shall be finally judged of God, and lose his reward. I Cor. 3:12-15; I Cor. 11:31, 32.

Cannibalism is very unnatural! And to find brethren at strife with one another is also unnatural. Christ's ideal for His people is a constant manifestation of love one for another, so that the world looking on would be convinced that they had been with Jesus and had learned of Him. Jno. 13:35. His love, controlling within, expels all envyings, and malice, and emulations. Cannibalistic tendencies can never arise in a Spirit-filled heart.

When Abraham saw that strife was arising between his and Lot's herdsmen he conferred with his nephew, and said: "Let there be no strife, I pray thee, between me and thee, . . . for we be brethren" (Gen. 13:8). Strife between brethren in Christ is most anomalous. Perhaps, if we always reminded one another of the fact of this divine kinship (as Abraham did Lot) quarrelsomeness, resulting in cannibalism, would never result. Not only did Abraham consider a quarrel between brethren very irregular; but he also was concerned about the fact that the heathen, who were yet in the land, would judge their God by their actions; and if they had strife Jehovah would be mocked. Note Gen. 13:7. There was nothing strange about an Egyptian's smiting an Israelite in the days of Moses. But when he saw two Hebrews quarreling, he said to the instigator of the strife: "Wherefore smitest thou THY FELLOW" (Ex. 2:13)?

Jesus said that in the world the Christian would suffer tribulation. But He certainly should not expect persecution in the church! So, let us personally be determined that we shall not be guilty of spiritual cannibalism. We shall never snap and snarl at anyone, but particularly not a fellow Christian. That determination will never be frustrated as we allow the fruit of the Spirit to operate in our lives, "for the fruit of Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance:" and we shall never "be desirous of vain glory, provoking one another, envying one another" (Gal. 5:22-26).

Hamilton, Ont.

NONCONFORMITY IN WORSHIP

BY HENRY WEAVER, JR.

Formalism, cold and stiff, is corrupting the modern church in a most alarming way. Too large a percentage of America's Christians go to church with no more forethought than they use in starting their automobiles. The idea of church worship is to many merely a worthy tradition; something to attend in order to have a good reputation. Some people sit through a church service and worship God no more than they do in a theater! We wonder why, and then we remember the pipe organ, the elaborate offertory, the professional choir singing, and the short, short sermon that pats them, oh, so gently on the back.

If we Mennonites in like manner conform our very religion to the world by accepting its standards of worship we are losing what our forefathers died for. Paul Erb says:

"When the Swiss Brethren from whom we take our origin as a denomination, separated themselves in the early part of the sixteenth century from the Catholic Church, and parted company with Zwingli, they did so largely as a protest against the worldliness which had come to dominate the so-called Christian Church."

There is name after name on record of Mennonites who were persecuted and martyred because they chose rather to worship God than to go through the formal rituals of the then existing churches. Can we, their descendants, let this spirit die? Are we going to become so far removed from true worship that visitors will be impressed with our fine buildings rather than our reverence for God?

Our position against formalism is not only historical; it is also Biblical. The prophet Samuel testified that to obey is better than sacrifice, and we are told in Matthew 15:8, 9: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

God forbid that we as a church may ever degenerate to such an ignoble state. God forbid that our ministers and teachers may ever turn from the Bible and teach us their own ideas for doctrines.

Suppose we do eliminate all formalism from our public worship, will we then have a perfect worship? Not necessarily. The irreverence that exists in many of our churches is just as objectionable, if not more so, in the sight of God. How can people truly worship when about them other people are sleeping, whispering, laughing and sitting on their benches as "restless as a willow in a wind-storm"? No man can plan his business for the next week and at the same time be worshipping.

Another evidence of irreverence is an indifferent attitude toward the Biblical ordinances which we are commanded to observe. Those who mimic the holy kiss, make fun of baptism, joke about feet washing, engage in mock marriages, and in various ways make sacrilege of God's ordinances can not possibly worship God by participating in them in a church service. If we as Christians want to

worship God truly in this old world of chaos we must come back to the Bible and accept God on His terms as specified in John 4:24: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

There are then two essentials to a meaningful worship of God. The first is preparation. When we know that we are to receive a distinguished visitor in our home we make extensive preparations to receive him. Christ, who is King of kings, and the most distinguished guest that can be entertained, has told us in Matthew 18:20 that where two or three are gathered together in His name, there He will be in the midst of them. When we as Christians assemble to worship God, He comes into our midst and we must be prepared. This preparation is to enable us to worship in spirit and truth; so first of all we need the Holy Spirit. The last words of Christ before leaving the earth were that the Holy Ghost would come upon the believers. That promise remains true today, and if we truly accept Christ as our Saviour, Lord, and King, the Holy Spirit will come upon us and enable us to worship God. The unbeliever cannot worship God. His only prayer can be that of a penitent sinner, and then after he becomes a believer the Spirit will indwell him and he can worship God in spirit and in truth. The Holy Spirit is not only in us when we worship, but He is with us continually. Therefore everything we do from one week to the next must be to the honor and glory of God.

Another prerequisite for a spiritual worship is to free our minds from the pressing materialistic demands of life. We must for a period of time forget all about our business obligations, our next week's work on the farm, or our neglected school work. We must be able to concentrate on God's Word, His works, and His wonders.

There are different methods which we can use to accomplish this result. One highly recommended way is to have our private devotions before attending a worship service. When we meditate on the Scriptures, and speak to God in prayer, in the confines of our own home or room we are drawn closer to Him, and there comes into our being a craving to continue and to show praise and adoration to our Maker. There comes a desire to join with others in thanksgiving for God's marvelous love. When our minds are thus overflowing with the spirit of worship we can beyond a doubt worship God in truth.

Christ has given us a number of methods by which to worship Him. In Colossians 3:16 he tells us to admonish one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. Congregational singing is an excellent and effectual way of praising God. However, when we participate in singing we must concentrate on what we are doing; we must let the song come from our hearts and engage in a genuine act of adoration.

We also can worship in public by joining our hearts with others in prayer, and by listening to the message of God's ordained. But whatever form of worship we engage in we must remember to do it wholeheartedly, trueheartedly, and as unto the Lord.

Christ has made us, given us the earth to live on, and redeemed us with His blood. He wants us to worship Him, not as the world does with formalism, irreverence, and mockery, but He wants a pure, untainted, and sincere worship in spirit and in truth.

Harrisonburg, Va.

TWO NEW YEARS RESOLUTIONS

(Continued from page 2)

see reasons why I should not go back?" Finally Joe resolved to lay this matter before the Lord in prayer and with an open heart follow wherever the Lord led, even if he would need to spend the rest of his life in heart hunger for love and appreciation.

Joe was convinced at last that the Lord would have him go back to Bethany, for he had to follow plain Bible commands, and he knew that in the East people were more missionary; maybe it would come to the west coast too. Maybe some day people who lived in the community would feel welcome to come and would get real spiritual help at the Bethany Church too, and maybe some day there would be a prayer meeting. Anyway his duty was to obey the Lord, and he resolved to notify the C. Church that after New Year's he would not be able to fill any offices. It was a hard task, for he had learned to love these people who had shown such kindness to him, but he did it.

The hardest test of all came when Mrs. Stanley Benton came to him and said, "Joe, I heard you were leaving us. It can't be true. We just can't get along without you. You are one of our pillars for righteousness. Surely you will reconsider."

Somehow Joe had the warmest feeling of all for the Bentons, and he paused a little before replying. "I regret to leave, but I must."

"But why?" she asked as he groped for further words.

"Well, it's this way. I feel the Bible teaches some things I cannot do here, and he opened his Bible at John thirteen and showed her that passage and some others that had bothered him.

"Well, I wish you God's best, but we are sorry to lose you," was all she said.

"I am sorry to go too," he replied sincerely.

But Joe Kauffman did not know that Mrs. Benton had gone home and with her husband read the Scriptures over that Joe had mentioned. "Why, Stanley, he is right," she exclaimed.

"I know it."

Nor did Joe know that the fall before when they had the church supper, and rain suddenly came up and the whole thing had to be moved into the inside of the church, it had greatly distressed Mrs. Benton. When she had gotten up to give her reading, "The Leak in the

(Continued on page 15)

THE MIRACLES OF CHRIST—PURPOSE AND EFFECT

BY RUBY P. ZOOK

Perhaps most outstanding or conspicuous in the works of Christ are His miracles. Miracles have been given many different names: works, which are immediate acts of God; signs, which indicate the real character of Jesus; and wonders, which inspire men with amazement. They were wonderful things or mighty works in which divine power was manifested. Miracles are the natural expression of our God. Jesus performed miracles upon nature and men. There are nine recorded on nature. Eleven identical miracles are recorded in each of the synoptic gospels. John presents fewer miracles than do the other three writers.

As we know Jesus' life and character, we realize that it is more natural that He should than that He should not work miracles. These miracles are not regarded as interrupting the order of nature in any way nor violations of any natural law, but unusual manifestations of His divine will. Today we know that science can perform wonderful—almost unheard-of—things. If this is true of ordinary man, what may be expected from the Perfect Man—Christ Jesus?

The miracles of Jesus were real. They may be proved from the honesty and intelligence of the eyewitnesses. Men believed in Christ because they believed in His miracles. Today this may be different, as we believe in miracles because we believe in Christ. The purpose of the miracles of Jesus were to prove that He was divine, to show to the people the purpose of His coming and to prove that He wanted to relieve suffering. Let me quote in part a few verses from the Bible that may help us to understand the purpose of His miracles:

"He was moved with compassion . . ."

"Jesus beholding him loved him . . ."

"Him that cometh to me I will in no wise cast out."

"The Shepherd and Bishop of your souls."

"O Jerusalem, Jerusalem . . . how often would I . . . and ye would not."

Jesus saw possible worth in every human soul. Regardless of what any man was like, physically or socially, Jesus saw in him an immortal soul. He refused to allow Himself to be guided in estimating the worth of individuals by the number of tags and labels they could produce for themselves. He befriended and helped outcasts, according to their needs. He was oblivious to their rank, class, station, or circumstances. High or low, respected or despised, honored or neglected—they were all persons of human worth to Jesus.

Is there not a lesson in this for us? Too often we are guided to estimate such and such a person as "a pretty good fellow" because of his social and business prestige; and by his good works among his fellows; whereas, we cringe from the poor, downtrodden, dirty, filthy, drunken sot in the gutter or the sneaking, low-down, unkempt, criminal in the jailhouse. But to Jesus the souls within

these men are all of great value. Yes, so great that He shed His blood to redeem them, just as He did for yours and mine! Let us not get the idea that we are a privileged few. To them also He opens His arms of love and mercy and compassion.

What is our true interest in men? Are human souls worth loving and saving? Do we truly care for every man and woman we meet? Let us go with Christ through a few of His busy days and see His heart of concern. Read Matthew 8 and 9.

No doubt, the multitudes were shocked at Jesus when He put forth His hand and touched an unclean leper. These Jesus saw a beautiful soul, not a repulsive, diseased man with his mouth covered and crying, "Unclean! unclean!" Then He healed the centurion's servant without even seeing him. Leaving the synagogue, He went with Peter, where He healed Peter's mother-in-law. Townsfolk came to Peter's house after sunset and many who were possessed with devils and many sick were welcomed and restored by Jesus, the Great Physician. He crossed the sea with His disciples, and while resting and sleeping His disciples awakened Him and inquired of Him if He did not care if they perished. He rebuked them, yet He calmed the sea for their benefit. In the country of the Gergesenes He delivered two "ex-

LOOK UP! LOOK ABOUT! LOOK BACK!

Look up! and behold thy Redeemer,
In that loveliness no language can tell,
Whose face in its glorious brightness
Can all of thy fear-clouds dispel;
For the light of His countenance pierceth

The clouds like a lightning shaft,
When faith in the storm that is fiercest
Looks up from the tempest-tossed craft.

Look about! and thy eyes will behold
The wages of sin all around,
With hearts once warm waxing cold
Because sin and iniquity abound;
With hopelessness, distress and great fear
Taking hold upon hearts of lost men,
For looking after the things which are near
When God's judgments upon earth do begin.

Look back! and remember the way
Thy blessed Redeemer hath led,
For encouragements given each day
And the great promises to thee He has said.

Look back at the loads He has lightened,
At the victories for thee He has won;
At the darkness hitherto brightened
By the face of the Adorable One.

Look up! Look about! Look back!
Each one speaks a message to thee,
Like guideposts on an unknown track
Or a lighthouse in a treacherous sea.
Look up! and upon His loveliness feed
And His promises bind to thee fast.
Look about! and for lost sinners plead.
Look back! to what He's done in the past.

—Lucille Masters.

ceeding fierce" devil-possessed men, showing that none are beyond the power of God, and that His love and compassion reach even the most devilish man on earth.

Back in Capernaum Jesus saved a sinner and healed a paralytic. The scribes present learned there that Jesus came to redeem men from sin and the multitudes "marvelled and glorified God." Then Jesus went and ate with a scorned publican, and a ruler of great faith came to Him. Jesus followed him and raised his daughter from the dead. But, while on this errand of mercy, He comforted and made whole a diseased woman who touched His garment in faith. Two blind men followed Jesus and received their sight, and a man dumb and possessed with a devil was healed. Multitudes came, attracted to Him by His concern for them, and for His untiring efforts to relieve sin and suffering.

Jesus desired that all men should have faith in Him. Wherever and whenever the individual responded with a living faith, at once a new life opened to him. And today that door still opens as it did then. The soul was set free. It went forward with Christ. All who had faith were healed physically and spiritually. It is very difficult in our day for us who have always known Christ to realize what this discovery meant to the hopeless publicans and sinners in Jesus' day. To them, the lofty, pure, and holy thoughts and motives that prompted Jesus to perform miracles somehow made them think of God. The compassion and love which He felt for suffering people and the unselfish way He used His divine power to help them were more than they could understand and far beyond the performance of any average human being. His quiet but powerful influence changed the lives of people for the better. Need we wonder at Peter that he spoke his convictions, "Thou art the Christ, the Son of the living God."

All down through the ages the influence of Christ and His miracles of love has been felt. This influence is very powerful and is, no doubt, one of the most outstanding proofs that He is God. It continues year after year, age after age, and for the whole world. So much of His spirit of love and righteousness lives that even those who disregard Him as God would not care to live here, if this influence were taken away. Wherever it reaches, it purifies, lifts, inspires, and recreates.

Jesus never became used to suffering and sin. He wants to destroy it today as much as He did when He was here, and for nearly two thousand years His Spirit has meant comfort for the sorrowing and strength for the weak; He has brought deliverance for the oppressed and hope for the dying. "Behold, what manner of love the Father hath bestowed upon us . . ." "His compassions fail not. They are new every morning." "Thou, O Lord, art a God full of compassion."

LaTour, Mo.

Do not talk about the disgrace of a thing being known when the disgrace is that the thing should exist.—Falconer.

OUR HOME CIRCLE

PREREQUISITES FOR HAPPY MARRIAGE

BY CLARA LEHMAN HERSHBERGER

The best cure for marital troubles is to see that they never occur. Therefore it is very important to meet the prerequisites set forth in this article by a wide-awake wife and mother.

When I speak of a "happy marriage" I do not mean that deliriously ecstatic state which young dreamers assume follows the "and-they-lived happily-ever-after" ending to our modern magazine stories and radio serials. I am thinking rather of the partnership and the spiritual and physical bond that is brought about by the union of man to woman in which each, though incomplete in himself, complements the other. I am thinking of the state in which two people stand side by side and weather life's storms together and are purified by them.

It is my deep conviction, born out of observation, reading, and hearsay, that young people—our young people as well as others, begging your pardon—are not being adequately prepared for marriage and parenthood. I cannot offer a wholly satisfactory explanation for this unfortunate condition, but I think most of the blame could be laid at the parental door. Parents have a real responsibility, as well as a blessed privilege, to teach their sons and daughters the principles and problems of marriage. Perhaps we should do less preaching and more sympathetic teaching, for young people somehow resent preaching on subjects that come too near the heart.

Today youth is reading and hearing much, yet they are getting little that actually helps them. Most modern fiction and magazine stories nauseate me. In them one finds so much that is immoral and degenerate cleverly camouflaged to appeal to romantic, dreamy-eyed youth—young people who are too busy living, with pounding pulses and flying hair, to do much thinking for themselves. In these wildly romantic, gushing stories we are taken through the hectic love affairs of immature people who haven't grown up. Then, somehow in the end, after a whirlwind of giddy, sometimes sinister, sometimes indecent experiences, everything becomes rosy—the hero and heroine are married, and we are left to believe that their problems have all been solved and they have been ushered into a marital paradise.

What ridiculous nonsense! Marriage is not like that. Marriage is not an end in itself; it is a beginning. It is not a graduation; it is a commencement. But young people are not being told that, and so they go on believing that marriage will solve all their problems, only to find that it is only the beginning of their facing of life's real, hard issues. Then when things do not go well, being unprepared as they are, they throw up their hands, call it a mistake, and all too often dash off to the divorce courts.

There are a number of prerequisites for happy marriage. Perhaps the prerequisites which I shall mention would not be yours; perhaps yours would not be mine; but these four seem very real to me. They are, namely: A real Christian experience, a chaste life, a mature attitude toward marriage, and a general, practical knowledge of management and finance.

Surely, of the four prerequisites mentioned, the first is most important.

The only way to live the fullest life under any circumstances is to live the renewed life in Christ Jesus, but it seems especially essential in marriage. It is not enough for one parent to be risen with Christ; both should have that daily experience. It is not enough that one parent should be actively interested in the church; both should invest much energy in its program.

I would not imply that even as Christian parents our lives will be perfect, or that the old nature will never rouse and assert itself. I would not suggest that there will never be a word spoken hastily or inopportune, or that there will never be a crossing of paths and disagreements. Only the silliest of persons would say that the Christian life makes im-



ROADMATES WITH CHRIST

(The application can in part be made to sharing the road of life in marriage.)

**Come, share the road with Me, My own,
Through good and evil weather;
Two better speed than one alone,
So let us go together.**

**Come, share the road with Me, My own,
You know I'll never fail you,
And doubts and fears of the unknown
Shall never more assail you.**

**Come, share the road with Me, My own,
I'll share your joys and sorrows;
And hand in hand we'll seek the throne
And God's great glad tomorrows.**

**Come, share the road with Me, My own,
And where the black clouds gather,
I'll share thy load with thee, My son,
And we'll press on together.**

**And as we go we'll share also
With all who travel on it.
For all who share the road with Me
Must share with all upon it.**

**So make we—all one company,
Love's golden cord our tether,
And, come what may, we'll climb the way
Together—aye, together!**

—John Oxenham.

possible the divergence of opinions and desires. But we can say, not that it prevents temperamental differences, but that, when they occur, love controls and sanctifies them.

Young people should know this. They feel self-sufficient in their youth, but the time will come, soon or late, when they will need Someone vastly bigger than themselves. It is good to be on talking terms with God before the emergency arises.

Young people, contemplating marriage, need to know, too, that to marry a church member is not enough. Young people should choose marriage partners who know how to pray. They should choose a companion who has walked and talked with the Master, who can show a small child the way to God, who can discuss spiritual problems and victories with sympathy and infinite understanding. This is the best insurance for happiness in marriage.

I have been surprised, upon occasion, in talking with groups of young people in informal gatherings, privately, or behind dormitory walls—young people from many kinds of homes and backgrounds—to find that moral standards in some Christian communities are very low. Kissing, petting, and all other shady forms of love-making are accepted as the usual thing. Adults, who should know better, phlegmatically excuse the practice with an equally phlegmatic, "Well, everyone does it." The fact that many people sin does not make sin right. Low moral standards are a sad commentary upon a community that names the name of Christ and has had church and Sunday-school opportunities.

This is an age of loose morals and to remain pure is a challenge. But the fact remains that even the young person who doffs his chastity with a scornful laugh and sows his wild oats, will one day want to marry—but he will not want the person he has handled and played with; his aspirations will be set on one who has had enough self-respect to remain pure.

The time has come when the subject of sex must no longer be discussed secretly behind closed doors. Sinister forces are at work everywhere, in hamlet and city, trying to pollute and degrade the thoughts of youth. There is but one alternative for the Christian parent. That is to begin early and to be ever vigilant in his efforts to show young people the beauty and sacredness of the sex instinct. God placed His holy sanction on the intimate relationship which is consummated in marriage, and it is important that we talk frankly with our children about it. Young people need to be told that it is playing with fire to start intimacies; for after a certain point there is no going back, and that point is reached far sooner than is often expected.

It is not enough to admonish. Youth should be armed with something less negative and more potent than admonitions to refrain; with something better than mere caution for their health or reputation. It should be pointed out to them that man alone was given the unparalleled privilege to make choices, to stand up and direct his destiny. And if he cannot even perform so agreeable a task as courting and choosing a mate with decency and decorum, he has every reason to be ashamed of himself.

In this connection may I add a word, parenthetically perhaps, that is worthy of our sincere consideration. It may or may not be a prerequisite for happiness. In the marriage union, both partners need to be willing to bare their past. A man or woman who has "torn around" for several years before he settled down to a decent companion, need not be surprised if he has sons and daughters with morals no better than his own. Both parties have a right to know what kind of past they are marrying. If one has lived purely, he will have the inward satisfaction of telling his loved one that he has; if he has not lived purely but has sought forgiveness, a noble and worthy companion will sympathetically understand. I would not deny that there are probably some happy marriages in which all has not been told, but thousands of broken hearts could have been spared if young people had been frank and honest with each other at the onset of their marriage adventure.

I do not mean to say that one misstep must damn body and soul; I would not want anyone to think that because he erred he is forever ostracized from decency. But missteps in love are steps going down, and everybody knows it in his heart. They lead down into bitter remorse, into shuddering revulsion, into a hardening of the spiritual arteries, into a relentless coarsening of the soul. These the chaste lover need never know.

It is possible for a very strong and determined spirit to climb back up and scrape himself clean. But strong souls are not, usually, the ones who fall in the first place. They are the ones who have, generally, kept their chastity. And while it is kept, their satisfaction with life and the dignity of self-respect remain enthroned.

The third prerequisite for happy marriage which I have mentioned is that of a mature attitude toward marriage. Young people who are contemplating marriage should have reached a state of emotional stability. They should be able to look at life objectively. They should recognize that man and woman are different and that these characteristics which make them different are responsible for both the efficiency and the difficulties of the marriage partnership. Man is active, hard, and logical. Woman is passive, sentimental, and intuitive, and it takes a wealth of love and understanding on the part of each to accept gracefully any annoyances which may arise as a result of this difference.

It seems to me that one of the secrets to real happiness in marriage is the ability of the husband and wife to see each other's problems, to put themselves in each other's places. This is important, for if they are not willing to do this, they grow farther and farther apart, both feel unappreciated, and they begin to look at life through eyes of self-pity. And to look at anything through the eyes of self-pity is bad.

Husbands have a tremendous responsibility in life. They must be deeply concerned about their jobs, for it is their job that provides a living for the family. It is the husband who must go out and rub elbows with the world. On the job he is forced to remain cheerful and patient when his temper is ruffled and

everything goes wrong. Because he comes home feeling irritable does not mean that he no longer loves his wife. Because he forgot their anniversary does not mean that he is secretly contemplating a divorce. Wives should understand this.

On the other hand, his wife is at home all day performing the homely tasks that become awfully monotonous after the fourth or fifth year if there is no diversion from them. When there are children, it is she who bears the brunt of responsibility, and sometimes almost cries out for a few moments to be alone and away from it all.

So both husband and wife need to be sympathetic, and it takes a mature mind to see life through the other person's eyes. The girl who expects to be treated as a bride forever has not quite grown up; nor has the man who feels that the raising of the children is his wife's responsibility. Marriage is a partnership in which each contracting party has a real place to fill—a place that can be filled by no one else.

Much sadness and bleak despair could be averted if married people were all mature—if each would be willing to lay aside his pride and selfishness, to go out of his way just a little to lift the burden that weighs on the heart, to speak a word of appreciation often just to let his companion know that she is still the finest woman in the world—or he the most wonderful man.

I shall not write at great length on the last prerequisite for happy marriage. I have called it "a general, practical knowledge of management and finance." Perhaps I should have merely called it "common sense" and let it go at that. It would have served quite as well.

I do not mean that everyone should have a high-school or college course in bookkeeping or business management. Not at all. I simply mean that both husband and wife should have some experience in practical economy. A sensible wife should be willing to co-operate with her husband in making ends meet and living decently on the income which he provides. A man should not forget that when he takes a wife he also takes on a partner in his business. Likewise a wife when she marries has a right to expect that her husband is an able manager and can provide adequately for his family. It is well then, to choose wisely, for marriage is a lifelong association that cannot be lightly dissolved if things do not go well.

Thrift is a good habit to begin early in married life. How many homes have been made unhappy over financial problems because people did not know that thrift is a homely virtue indispensable to making life a continued love story! It is to be kept in mind that the habit of saving developed in the first stages of homemaking is likely to be the habit to the end. And so, when in the first period of married life husband and wife are cultivating thrift, practicing economy and self-denial, watching their savings, studying how to make their giving count most for the kingdom, and through such studying, developing the bond between them and Christ, they

are giving character to the home in which their children are to be born.

These then, are my prerequisites for a happy married life, and I am convinced that the marriage of a young man and young woman who have had a deep Christian experience, who have lived above the sloppy moral standards of the world, who can look at life with mature understanding, and who have just an average amount of common sense in home management and finance, cannot go far wrong.

Scottdale, Pa.

TWO NEW YEAR RESOLUTIONS

(Continued from page 12)

Dyke," an unheard-of thing had happened to her. She had looked over to where Frank Bontrager was sitting back in his booth listening to her. It was the booth that sold candy, ice cream, and such like. She knew that his parents belonged to a church that did not believe such things were right. She herself did not believe they were, and all she could think of was "Make not my Father's house an house of merchandise," and she did not then know those words were in the Bible, but they came so forcefully to her that she could not remember the content of her reading, a thing that had never happened to her in all her life, for she had a special gift for learning and giving effective readings. Finally after a dismal failure she was through, and afterward, folks came wondering whatever had happened.

God works in sovereign ways to lead people, and again after all these experiences and when they had gone out to see the presiding elder about the differences in their practice and that of the New Testament, he had only become unreasonably angry. Again came words to her. "Come out from among them, and be ye separate, saith the Lord." And she did not then know that these were in the Bible either. After deliberation and prayer they decided to apply for membership at the Bethany Church.

"This is the only place we know of where they teach a full Gospel," said Mrs. Benton.

They did not know whether they would be accepted, but they were, and they found spiritual fellowship. English sermons were preached more and more, but Joe Kauffman did not get credit for being an influence; in fact he may never have known it, for he had found a lovely consecrated girl who somehow had an inner light back of her luminous eyes, that enabled her to see through what some still considered oddities to the real worth of the man underneath, and they labored long and faithfully in the Mennonite Church for the Master, rejoicing in the Lord. And what matter if an organized meeting got the credit for the Bentons coming into the Bethany Church. God keeps accurate records, and the best that can be done is just to obey Him. He will see to it that our little is just timed right to work out His eternal purposes.

Hubbard, Oreg.

JESUS IN THE HOME

BY L. L. WIGHTMAN

Whatever may be the condition in the home, however complete and perfect it may be in all other respects, it is never fully complete unless Jesus Christ is in the home, and occupies His place as the head of the household.

Many human habitations answer to the name of home, but the spirit within makes it anything but that. Each member chooses to go his own way regardless of others, strife is a regular occurrence, and disruption results. Other homes are called thus correctly. Harmony and peace reign within the four walls, yet peace with God cannot be found there. They live for self and one another, leaving God out entirely.

Who, first of all, is responsible for the presence or absence of Christ in the home? The primary responsibility rests with the parents. Their conduct will have a tremendous influence on the other members of the family. If the parents are not Christians, the likelihood of the children becoming Christians is lessened tremendously. A pastor had a class of young men in his Sunday school. In checking up on that particular class three years later he found three present of the former eighteen. Fifteen had dropped out. Endeavoring to find some basis for this condition, the pastor visited each home, finding that the three who remained had Christian parents, while the other fifteen had parents who made no Christian profession. Does this not speak for the tremendous influence for Christ possessed by Christian parents?

Jehovah's instruction to the parents of Israel was, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." We need Christ in our hearts that we may reveal Him to our children.

In spite of Martha's being troubled about many things, that home in Bethany presents to us a beautiful picture. Mary sitting at the feet of Jesus is an example which would prove profitable to every person. Whenever we think of that home, a feeling of satisfaction sweeps over us.

In this same connection we can mention the home of Timothy. This young man was surrounded by Christian influence. Not only did he have a godly mother, but also a grandmother of faith. II Tim. 1:5. Who can measure the amount of their influence on Timothy's entire life?

For a decided contrast turn to the events which led to the death of John the Baptist. Suppose that Herodias had listened to the forerunner of Christ and repented of her sins, becoming a follower of Jesus. What an influence she might have been for good! Instead of following that course she gave herself completely to sin, gaining revenge against the man who had dared lift his voice against her manner of life by causing his death at the command of Herod. The intermediary factor was her own daughter whom the mother had led downward.

On the one hand we have Martha, Mary, and Lazarus; on the other hand we have Herod, Herodias, and Salome. Christ was a

welcome member in the first home; He found no place in the latter. A contrast of these homes is sufficient to teach us the value of Christ in the home.

Let us for a moment touch a home in which a different situation exists. The parents are not Christians, neither are the brothers nor sisters. One young man stands alone in that home. He holds aloft the Name of Jesus Christ. In such a situation the young Christian needs a helping hand. He fails to find it in the ties of flesh, but he does find strength in the grace of God.

Questions confront this young man. Shall he be obedient to his parents or to God? Would it be better to hide his Christianity from the family that he might not offend them? Or should he live an out-and-out life for Christ? There is but one safe answer to these questions—yield yourself completely to the

It can be admitted that some clothes are hard to find these days; but it is a question whether this condition entirely excuses the seminakedness apparent almost everywhere one travels. Missionaries returning to the United States after a few years absence in foreign lands express themselves as shocked at the increase in nakedness since they were last home.

Women Led the Way

It is quite evident that women led the way in this matter of decreasing clothing. While men remained quite conservative, women shortened their skirts. A little shortening was beneficial, but it soon went too far for modesty. Sleeves then shortened, and necks went down. Now it is nothing unusual to see in public places, not only at bathing beach towns, but in other places, girls as tall as their mothers more nearly naked than clothed, while little girls go about even more nearly naked.

Men Are Falling in Line

But, while men for a while continued their conservative dress, they have terribly slumped in their attire the past few years. The writer was raised on a farm, and knows the heat of the harvest field in those old days of the cradle, self-rake, and binder, and I never in all those years saw a man or boy on the hottest day take off his shirt with the idea that it would be cooler. Now it is a common thing to see men in the harvest field, and even in their gardens in the city, and mowing their front lawns with no shirt on.

It is even invading the ranks of professedly Christian men. I have even seen a minister of the Gospel going to town with no shirt over his undershirt—no sleeves, and neck very low, and young men even go into stores without a shirt over their undershirts, exposing their arms full length and necks immodestly low.

control of the Holy Spirit and He will guide you correctly each step of the way, and will use your testimony to the honor and glory of Jesus Christ. The winning of the other members of the family to Jesus Christ must be the aim and purpose of the lone Christian. This is too serious a matter to attempt in his own strength, but must be met with wisdom and power from on high.

Finally, there are homes where the children have rebelled against Christian parents, and have refused to follow them. Reaching a certain age, they take matters into their own hands. Perhaps, like the prodigal son, they leave home and seek satisfaction and pleasure out in the world. What hope remains with the parents? This hope, based on God's Word, "Train up a child in the way he should go: and when he is old, he will not depart from it." If they have faithfully reared their children in the way of the Lord, faith and prayer are the mighty instruments of power which bring the prodigals back from the world in repentance and sorrow, back to home and God.—Selected.

A PLEA FOR MODESTY

The Sun-tan Excuse

Some are led to abbreviate their clothing because they have been made to believe that the sun shining on their naked skin was beneficial. We are of the opinion that these people are mistaken. God surely knows the effect of the sun. If the sun is so beneficial why did He not leave fur and feathers off the backs of animals and fowls? Some may say they shed their fur and feathers, but my observation with my hens is that instead of shedding in the heat of summer, they shed in the fall when cool weather is beginning.

It is a well-known fact that persons from the temperate zone going to the torrid zone need to protect themselves from the sun, not only with a helmet on their heads, but with protection for their backs. The writer found this from experience while on a trip in the torrid zone of Africa, and the testimony of missionaries and traders there was to the effect that it was dangerous to health to expose one's head or back to the sun.

Relation of Nakedness and Immorality

We do not believe it is merely a coincidence that immorality is increasing, especially among teen-age girls, at the same time that clothing is being diminished. There is a direct connection between the two. Parents are doing their daughters a real injustice by allowing them to dress immodestly. Christian mothers should set the example, not only for their own daughters' sakes, but for the good of others also.

Be Strict with Yourself

It is not wise to judge too harshly the dress of other Christians, but it is incumbent on ourselves to be strict with ourselves. While some abbreviations cannot be condemned as immodest, much of the abbreviation in clothes that we see is immodest, and some is even indecent. Let us search ourselves and consider the Scriptures.—Deut. 22:5; I Tim. 2:9; and I Peter 3:1-6.—The Gospel Minister.

EDUCATIONAL

FROM PENNSYLVANIA TO KANSAS

A Trip to the Commission Meeting

BY IRA D. LANDIS

As chairman of the Sunday School Committee of Lancaster Conference, Bro. Landis attended the meeting of the Mennonite Commission for Christian Education and Young People's Work, held at the Metropolitan Avenue Mennonite Church, Kansas City, Kansas, October 24-26, 1946. Interestingly he shares with us the experiences of his trip to and from that meeting at which he represented his district.

Clyde Shenk and I left our homes and families in Lancaster County, Pa., when our train sped westward at 8:55 on the night of October 22. The rippling Susquehanna, the sparkling Juniata, the historic Horseshoe Curve, and the Pittsburgh Triangle had no attractions for us, since it was night. We were on the "Hi" point of O-Hi-O, preparing to roll off, when we were again attracted by the outside. The All-Coach Jeffersonian on the Pennsylvania lines was clean and comfortable and had accommodations for more than twice

natural vigor. There were the Allisons, Horsts, Hershbergers, Weavers, Zooks, and others. Since it was soon time to retire after the long day of twenty-five hours we separated, Nelson, his father, and I to enjoy the hospitality of the Rufus P. Horst home and Clyde Shenk that of Claude Wise. The former is the pastor of the Mission; the latter formerly lived in Sterling, Illinois, when Mrs. Clyde Shenk called that home.

The next morning we were awakened by a severe electric and rainstorm. We appreciated

The Siebers came here in late June to take over Lloyd Swartzendruber's mammoth task. To help care for this family, Mary Holsopple is the senior nurse. Martha Duerksen and one of Edward Diener's daughters prepare the meals. Six others help to keep things tidy and in order. Two of these were taking a vacation due to grippe, but with the Kansas wind they were soon much improved.

While we were there a thirteen-month child was brought for admission. This is the youngest aside from the superintendent's baby. Sixty is supercapacity for these post-war days. Yet Clyde Shenk was also here. Soon Jacob R. Bender of Tavistock, Ontario, and Howard Zehr of Freeport, Illinois, also came in. Some of us went over to the new Kansas City, Missouri, Mission to be opened on Sunday, at the suggestion and through the accommodation of Brother Sieber. Returning we also found Edward Diener of Wellman, Iowa, and Loren King of "Capitol Hill," West Liberty, Ohio, at the dinner table, giving themselves a treat.

By one o'clock we were assembling at the Argentine Church, 3701 Metropolitan Avenue, Kansas City, Kansas, a few blocks below the Home. As you will see in the picture, John R. Mumaw had charge of the gavel. His "Aaron and Hur" were Paul Erb and Nelson Kauffman, with A. J. Metzler, fourth member. The rest of "the doctors" (Commission members) were within the enclosure, and the "boys," or invited district workers, were stationed without, but in a position that they could hear, observe, and chip in. A counterpart (minus the latter) would be the House of Representatives gallery in Washington. Among the "boys" were droll Floyd Steckley of the Nebraska Dust Bowl, happy Edward Kenagy of the Oregon Coast, succinct J. D. Graber, Mission Board Secretary, Phil Frey "who didn't know why he was here," rapid-fire Samuel Janzen of Greensburg, Kansas, practical Howard Zehr of Freeport, wide-awake Howard Stahly of Nappanee, and all the rest. We were, all told, about thirty-five, interested in the Mennonite Christian educational movements which will be permanently building our church for the future.

Out of these two days came the consideration of a youth movement, a thorough analysis of future Sunday-school literature, revamped summer Bible school materials, Sunday-school nursery and kindergarten courses, etc. Many were the inspirations and visions of this Commission session, but this is for another to report. The devotional periods were especially inspiring.

Thursday night was spent at Levi Hershberger's with a good Canadian brother, who in the evening chose the south side of the bed, worked toward Canada during the night, and left me to sleep "on the rail."

Friday was spent at Edward Yoder's home. He is pastor of the Morris Mission and the new one in Missouri. John R. Shank and Clyde Shenk with Paul Mininger were also there for the night. Here is the home of Edna Zook and Anna Histan, workers at the various missions of the city. Anna is a daughter of the late Doylestown mission-minded Bishop A. O. Histan of the



The Commission and District Representatives in Session in the Metropolitan Avenue Mennonite Church, Kansas City, Kansas. Bro. Paul Mininger is Giving a Report.

the passengers. We rapidly proceeded across the Indiana plains and the Illinois country, spanned the Mississippi, and were soon in St. Louis. This was Missouri, and we discovered that not all Missourians were in Washington. After a two-hour layover we were on the Missouri Pacific ready to leave Missouri. Into Kansas City, and judging from the traveling distance, almost out again, we arrived at the Argentine Mission (N.A.) by 9:15 P.M. Wednesday.

Prayer meeting had closed, but we met the entire group who should be host to the Mennonite Commission for Christian Education and Young People's Work for the next few days. The Field Secretary, Nelson Kauffman, was on hand in the prime of health and

the invention of flashlight for rising, the family altar, and breakfast. Walking to the Children's Home on the hill, thereafter it was not difficult to get acquainted with Brother Sieber. His father was born in Juniata County, Pennsylvania, and moved to Freeport, Illinois, where the next generation was born. When asked whether he was a grandson of J. S. Shoemaker, he said that "he just missed that." (J. S. Shoemaker's grandchildren are his cousins.) His wife is one of Aaron Mast's daughters, who was born in Maryland, reared in central Pennsylvania, and is now a mother of sixty-one children in Kansas. The children, aged two to twelve, that morning also were in the dark as they arose, had breakfast, and prepared for school.

Franconia Conference and is a sister of Nelson, of Pryor, Oklahoma, Esther, of Cottage City Mission near Washington, D. C., and Mrs. Menno Sell, of the Ellicott City Mission near Baltimore, Maryland. Edna Zook comes from Alberta, but here the East and West make a good team. We first met them Thursday at the new mission.

At noon Saturday we again must part to be scattered from northeastern Missouri to Perryton, Texas; from the Oklahoma and Nebraska churches to the Colorado churches for the Sunday services. En route to Jet, Oklahoma, Andrew Hershberger took four of us over the two-hundred-mile pace to Newton, Kansas. They were the Kings, Henry J. and Loren, Henry Jantzi of Tavistock, Ontario, and myself.

As we entered Olathe not far from Kansas City my mind reverted sixty years. Jacob H. Hershey, his father Jacob, and others in about 1884 inspected lands in Harvey County, about present Hesston, but returned to Olathe in Johnson County. Here some of them settled in 1885, had a church house by 1890, and in 1893 Jacob H. was ordained to the ministry. Ten years later he moved to Roaring Springs, Pennsylvania, but moved to Lititz the following year, and since 1905 has been a minister there. The Olathe church was turned into a garage, and ten years ago there was but one member left.

Near Emporia we recalled how prior to 1885 Bishop David Zook established an Amish community, imported from Kishacoquillas Valley, but today this is also extinct. (Most of the Kansas Amish are in Reno County, with a small settlement in Anderson County, central and eastern parts respectively.) The oldest Mennonite settlement, with a meeting-house in 1877, was near Peabody. Today there are fourteen members. The church house is situated to the north of the highway before entering the town.

We arrived in Newton in time for supper. Daniel Headings and wife, superintendents of the Hutchinson Mission, were there for us one and a half minutes before the bus left. For thirty-five miles we moved over plains and through the oil regions to reach the Mission in time for services. This Mission was opened by one-armed Joe Brunk in 1932, and now has a membership of fifty-two. Their quarters became too small. The Jet, Oklahoma, congregation, never large, was scattered. Their church house in 1941 was sold and moved to Hutchinson. The superintendent's home is handily located next door.

The people from the Yoder Congregation near by turned out well for the Saturday evening meeting. Sanford King, the minister in charge is a grandson of Tillman Erb, who was born near Mt. Joy, Pennsylvania, and in 1884 began pioneering for his Lord in Harvey County, Kansas. Bishop H. A. Diener had the opening, and genial Henry Jantzi had one of the messages.

In Brother Diener's home for the night, I had a rare treat. Sister Diener, nee Selzer, with Brother Diener came over from Canton, Kansas, to take charge of this congregation during the second decade of this century. Theirs is a quiet home a few miles out of Hutchinson on Route 2. It reminded me much of the A. C. Good home at Sterling, Illinois. As Brother Diener is helpful whenever he is away from home, he cannot avoid being helpful at home. The boys, Paul and Herman, took care of the cows and chores and Brother H. A. assisted Sister Diener in the kitchen. The home has had six boys in C.P.S.—an all-time record. All but Herman, the youngest, were in camp. Edward is a minister at Clarence Center, New York, Clayton is in China, and Truman in Ethiopia, both in relief work. The other two are in Goshen and Hesston. The Diener home is



The Kansas City, Missouri, Mennonite Mission, Dedicated October 27, 1946.

serene and simple, as every Christian home should be.

By ten o'clock, Central Time, we were at the Yoder Meetinghouse. The Old Order Amish moved in here in the eighties, and today they have five congregations of three hundred members in this Haven-Hutchinson-Yoder community. These were the fathers and grandfathers of most of the Yoder congregation. Here were the Amish names of Yoder, Schrock, Miller, Bontrager, Kauffman, and Yutzy. The Sunday-school attendance was 306. One Sunday of each month the offering will be given to a definite missionary or relief project on a schedule. The collection this Sunday was extra for the boys still remaining in C.P.S. Each boy is given a \$10

minimum for each month spent in C.P.S. above a year. Then this monthly offering on each Sunday of each month, divided between those still in, has been a real lift to the boys.

After dinner at Brother Diener's we were at Yoder by 2:30 with Brother Jantzi back from Hutchinson. A splendid fellowship was enjoyed in the afternoon. I later entered the home of William Bontrager, an extensive farmer, who is active and much interested in the church and her activities. His sister, Mrs. Troyer, took me to the Mission, where the interest from the community was happily excellent. This was a day well spent. Levi Headings took me home for the night. They moved since 1933, when I was last in their home. He is now a deacon at Yoder. All of the family but Keith are at home. Philip, who was a baby when in our home, is for a few years a schoolboy.

Maize and small grains generally do good. With no rain until mid-June, wheat was never better. A high of fifty-five bushels per acre was registered in the county. Corn, however, registered but ten bushels per acre, where tried this year. Sorgho is chopped in the field and blown into the silos for winter cow feed.

In the morning we passed some \$200-per-acre farm land and near-by muck land worth practically nothing. Most grain fields were green, but some were still to be sown. We left Reno County, Kansas for Hesston. For my convenience Levi Headings made a business trip to Hesston. For the first visit while the school was in session I found a pleasant fellowship. M. A. Yoder, scientist, could not understand "where I dropped from." Little wonder, for he is accustomed to seeing big things. In the Museum they have a femur and a neck vertebra of a mastodon, found buried fifteen feet in the Kansas plain. He has a Scriptural explanation, but not in Genesis 1.

In Hebrew history Ivan Lind said that I just missed an examination. I was happy enough, for the points scored were 4 to 29½, out of 50. He felt the latter was rather low, but did not say the former was too high. He uses the Demosthenes method of teaching to perfection, developing the minds of logicians. Rhoda Martin, a former

neighbor, was in this class.

In the church history class under John Koppenhaver, we met many of the early church fathers. We saw on their lapels the dates when they did their writing—for examination enigmas. When Constantine's times were discussed, one broached a practical present-day question:

Pupil: Does the Mennonite Church baptize applicants without the new birth?

Teacher: What would you say?

Pupil: I know I was.

And now all too soon it was noon. The Lancaster County culinary arts have been skillfully used by Sister Elizabeth upon M. A. Yoder and their two girls. It is little wonder that they enjoy Hesston. So did I.

This community was settled by the Hesses, Weavers, Erbs, and others from Lancaster County, Pennsylvania, and in honor thereof they have named the nearest church, Pennsylvania, and the town after Abram Hess, of Indiantown, who moved to Harvey County in 1883. The latter was the chief financial backer of the school for years, and J. D. Charles of Millersville from 1909 to 1923 molded many of its policies. Now Marian Messner of Strasburg is on the faculty. C. F. Yake, secretary of the Mennonite Board of Education, formerly of Manheim, Pennsylvania, inspected the new dormitory this morning, giving this step in their expanding program the green light.

Ready to leave Hesston I hailed Loren King again. He too was going to Newton, having claimed the Duerksen car. After a chat with busy Jess Kauffman,¹ an inspection of the Rhodes Laundry, the Sommerfeld Press, and the Kauffman Book Store, we were soon en route to Newton.

We stopped at Bethel College in North Newton to meet a few friends. Melvin Gingerich was pacing through the halls for bits of history, when we met. He ushered me into the archives but not long, for the archivist wanted to talk. I did not see President Kauffman, but Cornelius Krahm is near the foundation of the institution in the basement. He cannot look out, but he nevertheless can glean information for his page in the "Mennonite Weekly Review," the "Mennonite Life," and his scholarly treatises elsewhere.

We met Winfield Fretz in his cabin and the curator in his paradise, and it was time to move along. But where was my taxi driver? Through my search I became acquainted with Mrs. L. C. Kreider, who majors in home economics and minors in genealogy. She however cannot remember when her ancestor Jacob Weaver moved into Weaverland in 1723.

I then had the pleasure of meeting the genial editor of the "Mennonite Weekly Review," Menno Schrag, in his castle on West Sixth Street. He showed me his spacious printing quarters, with three good sized presses, as well as the stationery store under the same roof. He is here in his element and is heard throughout America by his journalism and editorial comments.

Boarding the Santa Fe I again met Henry J. King for the trip across Kansas. As a friend at midnight Rufus Horst in Kansas City opened his door for the rest of the night. After a business tour in the forenoon in the afternoon I visited the new mission, 1238 Washington Street.

The Kansas City Mission work in 1905 opened on Seventh Street with Joe Brunk in charge. J. D. Charles of Millersville succeeded him in 1906. Later John W. Hess was also stationed here. Today it is the most missionary-minded church for its size in Mennonite America.² Not only do they have the Argentine Mission, but Morris, Quindaro, and the Missouri Mission. They have monthly services in the jail and at a union mission, and quarterly at the W.C.T.U. Home.

The new section of the city on the Missouri side was canvassed.³ On that strength and with genuine faith a building was bought, renovated, and dedicated. Brother J. W. Hess started revival meetings Sunday and the interest was good this evening. A former official at Fort Leavenworth was present. Another from the community longed for this privilege for years.

After a night at the Children's Home; Brother Sieber took me across the city to the Union Station, where at seven the train left for St. Louis. Independence, not far east of Kansas City, the home of President Truman, seemed dingy around the station. In five hours we had rolled over rolling Missouri. Corn, short in the fodder, was mostly picked. Strawstacks in the field betray an absence of the combine. The big shed helps to house the little equipment. The western houses and barns are characteristic on the entire route.

Changing at St. Louis for the Jeffersonian, we were soon across the Mississippi, which here is no wider than the Missouri entering it. The service girl soon thereafter said: "You may have Chair 30 at the big window, Father."

Through western Illinois the land is flat and the corn better. There is little grazing, and I saw here but one large grain steer fattener. Eastern Illinois is more rolling. Western Indiana is the same and more wooded, but no lumber. Corn seemed poorer in Indiana. Parts of Indiana and Ohio had no surplus of rainfall this season.

At Richmond, Indiana, were two arrows on a signboard, one pointing east said Eastern Time; the other west said Central Time. It was now safe to sleep, and so I did. By morning we were through central Pennsylvania, and by 7:30 back to Lancaster again. Since an hour was lost that day, the next erased it and it was forgotten since. We enjoyed our trip to the land of Kansas.

¹ He has perfected the schedule for the movable canner as in Virginia-Ohio conferences, canning for overseas relief.

² Membership 176. In Kansas 1461, almost half of the South Central Mennonite Conference, 2.68 of the Mennonites of America.

³ Outside the land of Carrie Nation, every grocer, every restaurant, and every other store sells liquors. This is but one sign telling that they need the Gospel.

Lititz, Pa.

LITERARY OPHTHALMIA

BY M. T. BRACKBILL

How natural and comfortable to speak or to write in the first person singular! How much less one feels detached from his words! How freely the I's come crowding along, and how brief they are to write or enunciate! How easily the pen curls up and down and around; and it is no harder to flip the carriage of the typewriter to capitalize the I than to write a *we* or a *you*. What a melodious vowel the I is, how deliciously it lingers on the tongue and glides over it! No wonder there is such a widespread chronic affliction of the I disease. All of us have it more or less, I suppose, but the symptoms differ.

The I can be the soul of the message. In this one it is the heart, indeed, the whole body. Unrestrained I's light up the words of Jesus. They make His thoughts direct, firsthand, and give them authority. "I am the light of the world." "I and the Father are one." Only when He uses His titles does He change to the third person, but always the identity remains clear. There is warmth in the I's when love lights them up.

OUR BLESSED LORD

(Psalm 8)

O Lord, our blessed Lord,
The earth shall yet accord
Thy glory and Thy fame;
How excellent is Thy Name!

Thou hast ascended high
Above the stars of sky;
Thy glory's wondrous sheen
Forever there is seen.

A babe, Thou camest down
A suckling, Thou wast found
Thine enemies to still,
To mark out all Thy will.

Dominion shall be Thine
When 'neath Thy feet divine,
All things are placed; and Thou
Shalt reign, with crowned brow.

—R. E. Neighbour.

If we would take the I's out of our discourse it would become timid and soulless. It would appear to come around the corner as though it were afraid of itself, ashamed or disowned. It is quite possible to be blind in the I's. Of course, there is the possibility, too, that too many I's may turn a speaker into a sort of blowfly, (with multiple I's).

We is a more sociable pronoun, perhaps friendlier; but it is a very fibber if it takes the place of I. It may implicate one or more in merit or in blame, usually blame. I good, *we* bad. The good praiseworthy I, the faulty ever-erring *we*. *We* should never be an alibi for *you* when you are good, nor for me when I am bad. I ought not want to implicate you in my fault, nor ought I be greedy upon your virtue.

The editorial *we*, the author, the writer, your speaker, are sheep's I's. Why all the modesty? But in the main, whether the I's are objectionable or not depends upon the way they are used: their frequency, order, and sentence use. Personality enters in too, especially when the presentation is oral, and in that case physical expression makes a difference also. One speaker can literally pepper his speech with I's and not spoil the flavor, while another makes his I's fairly glare at you and look you down. For one the I's tumble into place like matrices in a linotype machine and they merge with their neighbors, but another sticks his I's in like a hand typesetter and always in *italics* or *bold-face*!

Let us use our I's and not be afraid of them; but let us not abuse them until we nearly lose our literary I-sight. Let us not make I's at our audiences, namely, let us not I them overmuch; but let us also not forget that the I can be the light of the body in rhetoric as well as in physiology.

Harrisonburg, Va.

BIBLE STUDY

CHRISTIAN DOCTRINE LXV. Obedience--Concluded

BY THE BIBLE STUDY EDITOR

There is an obedience in the heart of the believer which, belonging to the realm of faith, finds a justification which is not evident by the works of the Christian life. But it is also true that the failure in perfect obedience on the part of the Christian is not justified because the works are done in faith. God never intended that the profession of faith in Christ should justify all the works of those who are called by His name. The justification God has granted to men through Jesus Christ is the justification of the Spirit through faith.

Perhaps the fact of justification by faith or by works is best illustrated by the law. "But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them" (Gal. 3:11, 12. Hab. 2:4. There were those under the law who were justified by faith. Abraham before the law was justified by faith. They were justified by the spirit of their obedience rather than by the very works of their obedience.

Perfect Obedience

There was One with whom God was "well pleased." "Thou art my beloved Son, in whom I am well pleased." The Son's own expression was, "I do always those things that please Him" (Jno. 8:29). These things could be said of no other save the Father and Son who sent Him into the world. This perfect life was possible only by the One who came down from heaven.

There were angels that sinned. Angels did not always keep their estate. They were subject to deceptions and to rebellion against the will of God. One of the highest of the angels, Lucifer, fell because he exalted himself above the authority of God and disobeyed Him. Israel was called the son of God and the record of their history closes with the picture of their disgrace and dispersion because of their disobedience. No man was found who could say "I have not sinned." "If we say that we have not sinned, we make him a liar, and his word is not in us" (I Jno. 1:10). Sin is the transgression of the law, but the transgression is disobedience to its commands. "All have sinned, and come short of the glory of God." "There is none righteous." Perfect obedience is found only in the Son of God, and it is His perfection of life that makes it possible for Him to bear the sins of others and make atonement for them, thus reconciling them to God by His death and making us sons of God by faith. The atonement of Christ still covers the failures of our obedience,

while our faith and life in the Spirit are our justifying grace.

Christ was perfect in obedience. "Yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec" (Heb. 5:8-10). This text should not be understood to imply that Christ was imperfect and that He increased in perfection. His obedience to the will of God led Him to suffer, and no suffering could induce Him to disobedience. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). There was suffering in the experience of our Lord, and great trials and sorrows, but there never was in the life of our Lord a spirit of rebellion against the will of His Father. It was the perfect surrender to the will of the Father which made him perfect through suffering. He was proved to be the Son in whom the Father was well pleased by the perfect obedience with which He fulfilled every will and purpose of His Father in heaven. It is the fulfillment of this will of God that enabled Him to be the author of salvation to all that also obey God. The obedience of Christ is the obedience of all of God's sons.

Obedience the Test of Faith

It may be said that obedience has its rewards. Long life may be the desire of those who obey their parents. The long life may be more desirable than the esteem of the parent. Eternal salvation may be the object of obedience to the Lord. In such a case obedience is but a means of gaining what is more esteemed. The virtue of obedience is that which is most esteemed by the Lord. Loaves and fishes were not considered by our Lord to have been the proper motive for the multitudes which followed Him. Receiving is not the highest enjoyment of life.

The Sermon on the Mount began with "Blessed are . . ." and thus through the entire discourse the Lord laid emphasis on the being of the righteous instead of emphasizing the reward of the righteous. It is true that righteousness has its reward and obedience has its reward, but the obedience must have its true inspiration before it may be called righteous. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24). All through the Sermon on the Mount the Lord stressed the virtues of the spirit rather than the works of the

flesh. The law said "Thou shalt not," but Jesus said, "Love." It was David's love for the law which justified him. He delighted in the law and meditated therein day and night.

Obedience must be more than the act that assents to the commandment. The corban was a gift which recognized the law of honor to parents, but it became a means of evading the responsibility of true love and the proper care which a child should bestow upon the parents. Mark 7:11. There may be a question in the mind of those who would serve the Lord, whether or not the commandments of His Word are pleasant, or whether they can be obeyed in perfection. The chief interest in Christian service is that of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself (Luke 10:27). If the love of the Lord is in the heart the commandments of the Lord will not be grievous. Jesus did not refuse obedience to the will of the Father, even though it meant suffering, and no one knows the extent of the suffering of our Lord, when "he was made to be sin for us, who knew no sin." He loved the Father whose will it was that He should suffer for the sins of men; and He loved those for whom He must suffer in order to save them from their sins. There was no question with Him as to the nature of the commandment or what was pleasant in His obedience; His concern was that He loved the Father and that the Father loved Him.

There will be suffering in obedience; there always was such suffering and there will continue to be suffering in obedience. There was always love in obedience and will continue to be. The Christian faith requires obedience unto suffering. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday and to day and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp bearing his reproach" (Heb. 13:7-13).

The Christian faith is that faith of sonship which loves the Lord and the Father and yields the obedience of sons, even at the cost of suffering for Him and for the faith which is given unto us. The test of our

faith and of our love is manifested by our obedience, even to the extent of our suffering.

The Token of Obedience

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him" (Matt. 3:13-15). This was the first public act of our Lord. He had said, "Wist ye not that I must be about my Father's business?" But this was not a public act. It was in the days of His youth, and He had not yet said, "This day is this Scripture fulfilled in your ears." For it was some time previous to His public declaration that He was Sent to preach the Gospel to the poor. John the Baptist was sent to make known the Messiah, and this baptism was to be a token of the beginning of the ministry of Him that was to come after him. The baptism of John was continued by the Lord and His disciples. It continued in the Christian Church. It was discussed in the Christian congregations. Peter gave an exposition of it in his letter. Peter wrote concerning the good conscience which the believer should have in all of his testimony. It is based on his relation to Christ who suffered for sins, being put to death in the flesh, but quickened by the Spirit. The ark is mentioned as the means of the salvation of eight souls saved from the world to whom the Spirit witnessed in the days of Noah—the Spirit that raised Christ from the dead. The ark is a figure of the salvation of God by resurrection. So baptism becomes a figure of salvation by the resurrection of Christ from the dead. But baptism as a figure cannot save; it stands for the answer of a good conscience on the part of the believer. He who is baptized in faith acknowledges the power of the resurrected life in which he lives, and submits to that power in loving and faithful obedience, as did Christ as the Son of God and the Saviour of those who believe. Christian baptism is always associated with the new life in Christ. It is the initiatory act of the believer—the beginning of his fellowship with the church. See Acts 2. It belongs to those who are saved by their faith in the resurrected Christ, as suggested by Peter. But it is not the power of the new life; that is, it does not produce the new life in Christ. It is the testimony of the one who is renewed in faith that he has a good conscience toward God and, like Christ, is baptized in order to fulfill all righteousness in doing the will of God.

The obedience of the believer who is baptized will lead him to many experiences of suffering. It was thus in the experience of Christ. He was baptized by John, but later spoke of another baptism (Luke 12:50) which was the time of his suffering and death. This same experience the Lord said would come to His disciples. Mark 10: 38, 39. The first baptism, which is the expression of obedience to the will of God, will lead to many baptisms of suffering and death, for the sake of the Lord and in the experience of the new life. The sufferings and denials of the flesh and its

lust are the experience of those who have accepted the Abrahamic covenant of circumcision in the cutting off of the flesh by the crucifixion of Christ and the baptism of Jesus in His cross. It is the experience of those who suffer with and for Christ, and who go with Him outside of the camp bearing His reproach. Col. 2:11; Gal. 2:20; Rom. 8:17, 18; Heb. 13:13.

The obedience expressed at baptism and in baptism is one which can be and needs to be developed. Not all of those who were baptized were always faithful in obedience, and many new occasions arose in their experiences to manifest a greater obedience. This is shown in Paul's letters as he appealed to the believers to rise to higher experiences of spiritual life and to new developments of spiritual appreciation. The obedience to the principles of the Christian faith led to growth unto perfection. Heb. 6:1-3. The lack of obedience could result in disaster to the Christian life. Heb. 6:4-8. It was the appeal of Paul to the Corinthian church. II Cor. 6:1-18. The grace of God which they had accepted was to be continued in their faithful devotion to all that the Christian life meant. Their loyalty to the service of the Lord and faithfulness to the ministry of the Word were to be continued in spite of the sufferings which they endured. There were fellowships which should be renounced, which fellowships had strangled their life and testimony. There were separations which were to be made for the sake of their new life as children of God. All of these experiences were called for as a result of their obedience to the grace of God which they had received. We profess obedience to the Lord by our baptism with water, but we test our obedience to the Lord by meeting the experiences of life in a spirit of understanding and appreciation of what the will of the Lord is, even at the cost of suffering or death. "Ye shall be my sons and daughters, saith the Lord Almighty."

The Christian Experience of Obedience

"If a man love me, he will keep my words" (Jno. 14:23). The text continues, "And my Father will love him, and we will come unto him, and make our abode with him." This might be interpreted to mean that the man who obeys the Lord will be blessed with salvation—the coming in of the Father and the Son. But this is not the sense of the Scriptures concerning salvation. The fruit of the Christian life is the result of the indwelling of the divine life. Jno. 15. It is true that there must first be a yielding to the Lord, before there can be an indwelling of His presence. The keeping of the Word is the invitation and the consummation of fellowship with the Lord. It is the love of the Lord which leads to the obedience, the keeping of the Word of the Lord. The keeping of the Word of the Lord implies love for the Lord. Some of the Christian institutions were not found in the Old Testament. The obedience of the Old Testament was seen in the observance of the commandments and worship of the law. But the keeping of the law was the hope of salvation for the Jew. The salvation by grace is the inspiration of the love and obedience of the believer.

It was the will of the Lord that all believers should keep His commandments, even as stated by the Lord. Preach the Gospel, "teaching them to observe all things whatsoever I have commanded you." This should include more than the keeping of the several Christian ordinances. Paul speaks of obedience as belonging to the faith. Rom. 1:1, 2. This way of salvation leads one to see in the Gospel the depravity of man, a common propitiation for sin, a common faith for justification, a common newness of life, a common righteousness by faith, and a common hope of eternal life. But there are expressions of this common faith which also are set forth in Christian ordinances that are to be observed by those who accept the faith.

There is no saving virtue in baptism, but there is a definite testimony of obedience to the faith by being baptized. There is no merit of salvation by partaking of the communion, but there is a definite setting forth of the doctrine of redemption by the witness of the broken bread and the cup. There is no spiritual purification in the washing of the saints' feet, but a witness to the unity of the members of the body of Christ, who have part in each other and with the Lord by their being servants one of another. There is no winning of love by the exercise of the holy kiss, but there is a very great truth shown by its practice, that believers love with a holy affection. The wearing of a veiling in time of prayer and prophecy does not give power in prayer, but it emphasizes the spirit of subjection one to another, as man and woman is the order of God, for even in the Godhead the Lord is subject to His Father. Christian marriage "in the Lord" is the token of the consummation of the glory of the church at the coming of Christ. Even the anointing with oil is the setting forth of the great truth that the Lord adds His benediction and blessing in those upon whom He has had grace to give salvation by the sacrifice of His own life. The abundance of the blessings of God is as great as His redeeming love. Let our love share fully in the testimony of His love by a faithful obedience of love in all things.

THE POWER OF THE GREAT CHEMIST

The story is told of a workman of the great chemist, Faraday: One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten by the acid, and couldn't be found. The question was discussed whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If mortal man can do that, can we not believe that the mighty God can restore the sleeping and scattered dust of those who are united by faith to him.—Presbyterian Journal.

MISSIONS

"OF THE EARTH, EARTHY"

BY J. N. KAUFMAN

A veteran India missionary describes one of his busy days. We will agree with him that our force of workers on the field should be enlarged so that the burdens of routine work need not take up too much of a missionary's time.

"Good morning, Mr. Samida, 'Come in.'" This was spoken to the Headmaster of the Dhamtari Christian Academy who had come to consult me about high-school matters. At the time of the regular Government school examinations the answer papers on the subject of English were lost in the mails and a fresh examination was ordered on the subject. Thirty-one of our students were obliged to make the fifty-mile trip to Raipur for this examination. Mr. Samida had certain proposals regarding sending this group to Raipur. Before Mr. Samida came that Saturday morning I had already been over to the combined cattle shed and laundry house to supervise the retiling and repairs of the shed. I had also, prior to Mr. Samida's interview, seen in my office Sister Graber, who had come to take over the hospital accounts which I had operated for her during her absence in Landour in the Himalaya Mountains where she had gone for two months' hot-season leave. She had deposited with me three thousand rupees for running expense, all of which I spent, but I had accumulated for her four thousand rupees collected as medical fees.

Oh, here is Jehoash. "Good morning, Jehoash. And what can I do for you?" Jehoash is the son of Deacon Harishchandra located at the Maradeo congregation of which I am pastor. He is a fine young man, a college graduate, having returned from college this spring and is now ready to teach in our high school. He is also warden of the Senior Hostel (Dormitory) where he supervises the living arrangements and board of some twenty of our older boys in school. He is not married. Instead of doing his own cooking or instead of eating with the dormitory boys, he wondered if I would permit him to have his sister cook for him in their rented house and he take his meals with her. His sister, Angelina, also teaches in the middle school section of our Academy.

Next comes Joseph. Joseph is one of the sons of Pastor Mukut Bhelwa of Balodgahan. Joseph is a student in the Agriculture College at Allahabad and is ready to return to college for the new session which began in July. He had previously been granted a loan of two hundred and fifty rupees by the Managing Committee of the Mission and came to get the money. I gave him sufficient cash for the railway expenses and instructed my clerk to write out a check for the balance which we mailed to the College. Joseph plans to return to our high school to teach agriculture after he finishes his course in the college.

Next in line is a young man, a stranger to me. He introduces himself as Dayal and informs me that he is a stenotypist, having previously worked for Bro. Graber until he left his service to join the military. Would I give him a job? Well, we were at the moment in need of a good clerk in the high school, but I wanted time to think it over and consult others who knew him better before committing myself. I told him that I would inform him later of my decision and he left for his home. Then Samuel Tangu came in for his previous month's salary. Samuel had been away attending a Bible school in another mission as we do not have a Bible school of our own. Being home on his vacation he worked as evangelist at Mohadi during the summer. I was too busy to attend to him just then so I told him to return in the afternoon. In the meantime my clerk will prepare the monthly pay roll for all the workers and his name will be included. Well, next comes Barsan. Barsan is employed at Mohadi station as watchman and peon. As you recall Mohadi has no resident missionaries at present, and so the work must be supervised from Dhamtari. The pay roll is prepared in my office and Barsan comes every month to take the money to give to the workers. He also takes with him the monthly allotment of kerosene for the workers at that station. With him came Sikandar also from Mohadi but Sikandar (Alexander) wanted a separate interview, which was granted. He wanted to talk over matters with reference to his children in school at Dhamtari. Incidentally he wanted a job. I suggested that I could give work for a week or two cutting hedge. He did not come for the job and I had to employ some one else.

Lachchhan is next. Who is Lachchhan? Well, he is one of the original boys of our first boys' orphanage and would be a pretty fair sort of fellow were it not for the drink demon. He is in the clutches of strong drink

and has been out of fellowship with the church for many years. In previous years I had made a special attempt to help him overcome this evil and induced him to deposit with me one hundred rupees which, if he succeeds in over-coming the habit and has the approval of the church council that he has won the fight, the money would be given back to him. Otherwise he would forfeit the money, which would then be used for some charitable purposes. Of course he was also urged to appeal to the Lord for help. His conduct was so good that the church council recommended the money be given back after a year of trial. He promptly returned to his liquor drinking. Since returning to India he confessed to me that he had never really stopped drinking but had successfully hidden his act. Well, Lachchhan is a carpenter and wanted to sell me some teak lumber, asking what sizes I could use. I told him I could use fifteen or twenty boards of various sizes. Four days later he brought me a cartload of boards cut at the new sawmill recently erected in Dhamtari. It is a band saw and run by a gasoline engine. There were sixty-one boards and I took them all, paying six rupees a cubic foot, all sawed and ready for use.



A Group of Indian Christians

The next man to come into the office is Ghurbin. Ghurbin is one of four old men left of our Old Men's Home. He is nearly blind but is their leader. The other three are much worse off than he is, they being mentally deficient. He came for the weekly dole to feed the men and provide for their needs. When he had left Emanuel came in to see about his living arrangements. He has just completed his two-year college work (called here the intermediate examination) and had hoped to go on to medical college as he wants to be a doctor. Since he already owes the Mission about a thousand rupees for money loaned to him for his education up to date, the Mission decided that he should work for two years and pay that debt before embarking on an expensive medical education costing some three thousand rupees more. At first he was rather much disappointed, but he

appears to be very happy now with his work and plans. He will teach in the Middle School section of the Academy and, in addition, serve as language teacher to missionaries. He asked me about boarding with the high-school pupils in the dormitory, and I gave him the permission. It will be more convenient for him as he is a single man, and it will be more economical as well.

Now here is Menno Simon, the son of a former cook of ours. What does he want? He failed in the ninth-class examination this year and has been admitted to the compounders' class beginning with July. He is asking if he might have a mosquito net for his bed. The Mission had purchased some three hundred or more nets from surplus supplies in Calcutta and they truly went "like hot cakes." There was such a demand that I ordered three hundred more, but we never got them. Well, fortunately for Menno Simon, I had saved one for him and he was happy. Now Dr. Dana Troyer steps into the office. He inquires about the status of helpers in connection with the north Sundarganj bungalow. He has been appointed to live in that bungalow and set up "housekeeping" there. He needs a peon, a night watchman, and a gardener. These matters were easily arranged, and when he left a young fellow by the name of Paul stepped in to see me. He is the son of Rambharosalal. Paul works for the post office as mail carrier but wishes to re-enter high school if he can be financed by the Mission. He had previously applied for a "scholarship." Has the Mission granted it? I found it hard to collect my thoughts to recall definitely what action was taken without referring to the committee minutes, but I did tell him that the Mission does not grant scholarships to the sons of fathers who are in war service. Paul's father is in war service.

My head is beginning to whirl, but it is past eleven o'clock, Saturday morning, and dinner must soon be ready. Am I glad! No, I am not so hungry, but I want to get away from this terrible grind. . . . Dinner over and I go to take my usual midday rest—a life-saver for me this hot season. There was only one interruption during the rest hour when a messenger boy delivered a telegram addressed to Bro. Friesen in my care. It was a message concerning sailing arrangements for the Friesens and the Hostetters. They finally sailed on the "Marine Lynx," leaving Calcutta July 28.

Now it is Saturday afternoon. Surely there will be no interviews. Besides, my clerk, to whom it is so handy to refer details, has Saturday afternoons off. Vain hope! I think it was Khobu who started the afternoon procession. He lives at Umargaon, about forty-five miles from Dhamtari and not far from the Ghatula evangelistic station. He is a schoolteacher in his village, but his children have completed the primary school where he teaches and are attending school at Balodgahan middle school. He wanted to know whether or not the Mission had granted a scholarship for his daughter Sumeri who attends school at Balodgahan. My impression was that the Mission had done so, but to check on it I called by telephone Sister

Beare who has charge of the school. Yes, I told Khobu, Sumeri has a scholarship. He also wanted to know about Sumeri's baptism as she wishes to unite with the church. For some reason or other she was not present in the Sunday services at Ghatula recently when we had communion and baptismal services for a class of ten young people. Sumeri would have been the eleventh. Due to the rainy season when the roads to Ghatula become impassable for motor cars I had no plans to make another trip to Ghatula and for this reason arranged with Bro. Mukut, pastor of the Balodgahan congregation, to have her received by baptism there. This was satisfactory to Khobu. Who is this coming into the office now? Oh, it is Yarmiyah (Jeremiah). His case does not take long. All he wants is work and I have no work for him at present. Now comes Shadrak, a brick-mason of sorts. He came for instructions relative to repairs I want him to make here at the Medical Station. I told him to come with his tools on Monday. He said he would. Then Samuel comes, the same Samuel who came for his salary in the forenoon. Photku, my clerk, had completed the pay roll register in the meantime and so it did not take me long to hand Samuel the salaries for himself and his wife, Kejai, who is a Bible woman. Leah, the wife of our cook, also came for the wages due for some work she had done for us.

And now to break the monotony, Bhuneshwar, my chaprasi (peon) comes into the office with five thousand rupees which he brought from the bank in exchange for a check for that amount I had the clerk write out in the forenoon. The missionaries will be coming in a few days to cash their monthly vouchers and I must be prepared with the cash. Here we are not in a position to use checks to make payments as in the U.S.A. I took time out to count the cash and lock the money in the treasurer's safe. Then comes Sosan Bai who wants to see me about her living arrangements. She is one of the four lady teachers in the station primary school and the only one of the four who is unmarried. I told her that she could live in one of the rooms of the south Sundarganj bungalow, at present being used as dormitory for the Academy high-school girls, and do her cooking in the girls' cookhouse. This was satisfactory to her. Next is Sukwaro who is here for her wages. Until very recently she had been doing housework for us, but due to improper conduct in her home it became necessary to dispense with her services. Between interviews I snatched a little time to take tools and go to the hospital to open a D.D.T. drum. It was not hard to open but the handy man(?) at the hospital was not able to manage the newfangled gadget in the drumhead. And now back at my desk and Moti comes in to ask for the weekly allotment of fuel. He is cook in the dormitory for our compounder students. His request was reasonable, but it was distressing to have him report that the fuel is all used up and this is Saturday evening! All I could do is to loan him of our own fuel until Monday.

As I remember, the interviews for the day ended with a talk with a prospective cook.

Sister Graber was planning to train a new cook and did not feel sufficiently familiar with the Hindi language to conduct the conversation herself and asked me to "officiate," which I gladly did. By now it was late, and I was glad to relax.

When it was finally decided that we come to India for a short term it was the sincere desire and prayer of our hearts that our service be distinctly a spiritual ministry. We had not been long on the field when we were impressed with the fact that the spiritual needs of our people are as great or even greater than they have ever been. Our first year's service has greatly deepened this impression. Many of our Indian brethren, in common with the missionaries, are greatly burdened with the desire for a deeper spiritual experience on the part of the large section of our Christian communities who have a shallow and materialistic outlook on life. Carnality has its deadening effect. Another Saint Paul could appropriately address another Corinthian letter to our India Mennonite Church. The interviews detailed above were all legitimate. Within their scope they were all important and all seemed necessary. But one can not overlook the fact that none of them had to do with spiritual needs. Here I was expending tremendous nervous energy on matters of so little permanent value. I recall with pleasure the twenty some interviews with prospective missionaries at the first missionary training conference held at Goshen, conducted by the Mission Board. These fine young people came to express their convictions about Christian service. They wanted guidance in choosing their life vocations. They wanted to know how their missionary convictions might be implemented to serve the Lord in distant lands if the Lord should so call. Not a single reference was made to material things.

Perhaps we should continue without question to "serve tables," for certainly, this work must be done, but it has occurred to me that we might accomplish this necessary task in some more efficient way by fewer of us and leave the rest of us less encumbered with business matters and more free for still more urgent tasks. Why could we not have as much as possible of this business done in some central office which in addition, would also assume the responsibility of the upkeep and repairs of Mission buildings? The rest of us would be very happy to use our time for personal work among our Christian people and for personal evangelism among the many unsaved within easy reach of our stations. I am not saying that the Saturday's experience is a daily occurrence, but there are too many like it. The requests for material help never cease. One retires from such an experience with a sense of frustration which is rather depressing. What have I accomplished? What has been my-Christian witness as a result of the day's work? Was it according to the Lord's will or was it too much "of the earth earthy"?

Dhamtari, C.P., India.

Some people who call themselves "frail children of dust" do not want to hear anyone else speak of their frailty.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

THE AUTHORITY OF JESUS

John, Chapter 2

Lesson for January 12, 1947

Golden Text.—Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.—John 2:23.

John 2:1-2. It is hard for the average person to keep balanced. We are inclined to fly from one extreme to another. The ascetic is just as much an extremist as is the libertine, though they are at opposite extremes. God ordained that the race should be composed of males and females and that they should join together in wedlock and establish homes. As some talk you would think that all sex relations were unclean; as others act you would think that they thought that nothing could be wrong.

As the passing of a loved one is the saddest hour in life, so the union of two good people in holy wedlock is the most joyous occasion in adult experience.

Jesus was not too good to attend a wedding. In fact, I would not want to have any part in a wedding in which Jesus did not have a part.

Verses 3-5. In our language Nazarite and Nazarene have some resemblance; so much so that the terms are frequently confused, and the statement is made that Jesus was a Nazarite, a statement which is obviously incorrect. Jesus did partake of the product of the vine, a thing which no Nazarite would do.

Evidently during the thirty years that the son of Mary had lived in her home He had proved Himself a son who always found a solution for every problem and who never failed His mother. Her request to Jesus and her suggestion to the servants proves this. Would it not be a fine thing if every son would be so much of a man that his own mother would never be disappointed in any confidence she placed in him? And, by the way, the boy who fails his mother will fail almost everybody else.

Mary's suggestion to the servants at the feast that they should heed everything that Jesus commanded is just as germane today as it was then. If in our social life we would do only those things that met the approval and command of Jesus what a change there would be in our social life! The same would happen in business, and, may I say it, in worship.

Verses 6-11. In Bible times they did not have the ways of preserving the juice of the

grape that we have; consequently there is not much question as to the quality of the wine that they had been drinking at the beginning of the feast. Whether the wine that Jesus made instantaneously by miracle was different from that which is made through the processes of nature we do not know. The governor of the feast said that it was better. Let us never forget that the things that come to us through grace are always better than those which come to us through Nature. But let us not forget that God made and now makes all things good. It is the misuse of the things that God has given to man that plays the mischief. There is a proper use for the deadliest poison, and for the split atom. But I have no right to partake of anything to excess, and should not for my own good no matter how beneficial it may be in restricted use. Gluttony and drunkenness are both damaging to the health of the body, the mind, and the soul. The glory of the Lord is revealed more in the happiness He brings into the lives of the common people that believe on Him than He is in the mighty earthquake and the raging storm.

Verses 12-17. It is probable that the events of verse 12 followed the first rejection at Nazareth. From that time Capernaum became his home, if headquarters can be called a home. His Father's house was His home, and that was in Jerusalem, at that time in the care of those who had made religion a way of gain. He would do nothing to defend His rights as a citizen of Nazareth, but He would risk the hatred of the ecclesiastical leaders and of all those who used religion as a way of gain to clean out the building dedicated to the glory and worship of God the Father. Among the nations of the world it is said that might makes right. It doesn't. But right makes might. For when you are right you have the invincible power of God with you. Of all the wrangling, cheating, thieving crew that were in the courts of the Lord's house, not one had the courage (for they knew they were in the wrong) to disobey the Lord.

Verses 18-25. Today no buildings of stone, but only those of flesh, are the temples of the Lord. And to us He cries as He then did in the Temple at Jerusalem, "Take these things hence, make not my Father's house an house of merchandise." And He has the authority to demand this for us; He died and rose again that we might be sanctified and made meet for the Master's use and glory. The fact that I am His is sufficient authority for Him to command and for me to obey.

JESUS INTERVIEWED BY NICODEMUS

John, Chapter 3

Lesson for January 19, 1947

Golden Text.—Except a man be born again, he cannot see the kingdom of God.—John 3:3.

John 3:1-3. There is such a thing as growing up in the church and yet not really being a part of it. And it seems to me that the most difficult situation in which a man could find himself would be to be an unconverted preacher. Such was the situation in which Nicodemus found himself. If he was cautious in his actions, who can blame him? He had a reputation to maintain, and his office should not be dishonored. Do such things happen in daily life? Certainly.

A few years ago a bishop who had served the church for many years told me, "Brother John, I never was converted until eight years ago." And many others in the pulpit and out of it could say almost the same thing. But it does change your perspective when you are in the kingdom looking up from what it had been when you were outside trying to look in.

Spiritual truth can be discerned spiritually and in no other way. It makes a great difference to you whether you hear things by the ear, or whether you see them with the eye.

Verses 4-11. Man lives in two realms, the natural and the spiritual. They are never the same, but the laws of life in both are remarkably alike. Every seed after its own kind. A birth, a growth to maturity, a sowing and a reaping; and a something, call it what you will, left behind that makes things different from what they would be if you had never been. To be born of the seed of Abraham makes you a Jew; to be born again (Jew or Gentile) makes of you a spiritual seed of Abraham, who is the father of the faithful. Natural seed never did and never can become a spiritual heir. But the natural background under which I exist as a human being may be an aid to me in finding the spiritual aspirations and possibilities of the soul.

Verses 12-15. Faith and works are not antagonistic; the latter proves the former. Literal and spiritual are not antagonistic. Literal statements and facts reveal spiritual truth. It is a literal fact that the Jews in the wilderness who were bitten by the fiery serpents were healed by looking at a serpent of brass which Moses placed upon a pole in full view of all within the encampment. The hidden spiritual truth in the literal fact which can only be spiritually discerned is that they were not healed by the serpent of brass, but by the mighty power of Christ who by His death on the cross makes null and void the power and penalty of sin of all those who

look to Him in faith. The worship of the serpent led to idolatry; but looking unto Jesus leads to health and victory. Jesus thus taught Nicodemus. How much of that great truth entered into his soul we do not know, for rare indeed is the man who does not see as through a glass darkly.

Verses 16, 17. Here we have the golden text of the Bible. To the carnal mind God is some one to be feared, and to be obeyed only to escape His wrath. Here we have Him revealed as love, a love so vast and incomprehensible that it passeth knowledge; and which we can grasp only in part when we think of what God in Christ did for us while we were yet His enemies. Fear God! Yes. But only in the sense in which a child who has a loving and indulgent father would fear that he might do something that would grieve that father. To leap into that father's arms and to be held close to his heart by his strong arms is that child's supreme delight. May it be so between us and God.

Verses 18-21. Man's attitude toward God reveals the heart of the man. The evil hate God, they hate the light, they hate the truth, and they hate the good. Even if confession of sin were not required they would still stay away from God. But to those few who love God and seek after Him, confession and forsaking of sin is a blessed privilege. They know they deserve reproof, but when they come to Him they hear only words of loving forgiveness. But they want no sin, however small, to come between them and the fellowship with the loving heavenly Father. If my deeds are wrought in God it is only because Christ liveth in me and worketh through me.

Verses 23-36. If I were an unmarried young man, I would not want to be the best man at the wedding of a girl that I very much wanted myself; but to rejoice with my best friend at his marriage under other conditions, I would consider an honor. John did not want any church established in his name; he did not want to be the Messiah. His great joy was to turn people to the Lord and away from himself. His delight was to give his testimony and seal to the Master's place in his life and in the world.

JESUS CROSSES RACIAL BOUNDARIES

John, Chapter 4

Lesson for January 26, 1947

Golden Text.—God is a Spirit, and they that worship him must worship him in spirit and in truth.—John 4:24.

John 4:1-4. If it takes two to make a quarrel, it also needs two to work together to prevent a quarrel. There are usually third parties involved. When the Jews came to John complaining to him that Jesus was baptizing more disciples than John and that all mankind were flocking to the new teacher, John told them that was as it should be. Had he encouraged those people in the slightest there would have been a flare-up of partizanship. When Jesus knew what was happening He departed and went into Galilee. It takes two to prevent friction.

There were other ways of getting into Galilee from Judea than by way of Samaria, though the Samaria route was the shortest. Mayhap the Lord was teaching us of the folly of going twenty miles to church because we do not like some of the members at the church around the corner; or of going ten miles farther in going to town because by doing so I will not have to pass the home of a man we hate. This is a very crazy world, and we never show our craziness more than in our hates and their concomitant actions. Jesus had no hates like that. He only hated sin. And I think the main reason He had to go by way of Samaria was because they needed Him in Sychar.

Verses 5-10. The town of Sychar had a bad name, and evidently not without reason. But few people are so bad but that they think themselves better than some others with whom they would not associate. The poor woman whom the Lord met at the well was possibly the worst of the bad. She had to come to the well alone at a time of day when nobody else would go. But Jesus treated an alien outcast with as much respect as He had treated a ruler of the Jews. To be partial is to sin.

But you say that we must observe the social conventions. Yes, observe the conventions of love and courtesy and good will, of esteeming others better than yourselves, of always respecting old age, and of not putting a stumblingblock into the path of the blind; but don't prove your inferiority by showing off a false superiority. To be conventional is to be molded into a common pattern. That is to destroy individuality. The success of John the Baptist, of our blessed Lord, and of the mighty men of the church is that they met each situation on its own merits and acted accordingly. They never recognized the red tape of convention. To eat with publicans and sinners, to talk to a woman, to have dealings with the Samaritans, and to fail to walk according to the traditions was to many Jews a greater crime than crucifying the Lord of glory.

Verses 11-29. All people are religious but only a few are godly. The Samaritan woman could talk religion as glibly as any other, but there is no evidence that any of her religiosity improved her moral state. But if her contact with Jesus made her a spiritual worshiper it also transformed her life. When you worship God in the spirit you will also become true to the highest ideals of godliness. Personally I think that she was one of the first to be harvested into the fold when they had the big revival at Samaria several years later.

Verses 30-42. Meat and drink satisfy the need of the natural man so that until another need arises the body is satisfied. There are also meat and drink for the soul, and the supplying of that need may have such a gratifying effect upon a man's spirit as to temporarily destroy the sense of physical need. The Samaritan woman lost her thirst for natural water and Jesus lost His appetite for natural food all because of a conversation that plumbed the depths of spiritual human need.

There are seasons for game; there are seasons for sowing and reaping; and in the world of wild life there are seasons when they bring forth; but in the kingdom of God the season of sowing and the season of reaping are perennial; and where all are faithful the sower of seed overtakes the reaper. It is interesting to note that the first sower in Sychar was a woman of their own number, and the first reaper was a deacon by the name of Philip.

In the final analysis only personal experience with Christ establishes saving faith in the heart. We have been trying to tell people about Christ with poor success. Why not introduce them to Jesus? He has promised to commune with them over the mercy seat. An hour with Him there will do more than a lifetime of teaching about Him.

JESUS THE GIVER OF LIFE

John 4:43--5:47; 11:1--12:11

Lesson for February 2, 1947

Golden Text.—I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.—John 11:25.

John 4:43-54. Few people know themselves. Even medical men prefer to be treated by others rather than to diagnose their own case. In the spiritual realm this is especially so. You may think yourself standing strong when your house is ready to fall; you may think yourself to be something, when you are nothing; you may think yourself a man of faith while your heart is filled with unbelief. So many people wanted signs from Jesus in order that they might believe that when the nobleman came to Jesus and asked for help Jesus cast it up to him that he was just like the others. But this man really had faith. When Jesus told him that the son would live he turned home without doubt or questioning. When he met his servants and they compared notes he found that his faith was justified. At the moment that Jesus spoke and he believed the boy changed for the better. Incidents like that strengthen faith.

John 5:1-9. At the pool of Bethesda were many sick and helpless folk. Among them was one who in addition was also friendless. Jesus singled him out as a special object of His love and mercy. He had been ill for thirty-eight years. How many years he had been here seeking health we have no way of knowing, but we do have his statement that there was not even one person to help him into the pool. The average man is incredibly selfish. Oh, yes, we would that other people should also be blessed but only after, if, and when we have had our share first. And if there is not enough to go around, it is just too bad for the other fellow. Mayhap if the others had not been so selfish, they would not have missed the greater blessing. By withholding from God and others the acts of love and sympathy that they need we rob ourselves. But this poor fellow apparently had no sense of appreciation. If he felt thankful we find no trace of it in the story. Maybe that explains why nobody was kind to him. Only God and godlike people are kind to the unthankful and the unholy.

Momentary relief is good, but if the blessings are to continue we must abide under the shadow of His wings. To come to Him in trouble is the best we can do in the way of getting help; but to abide with Him is the secret of the blessing of unfailing grace. To go back into sin will bring about a condition in which the last state is worse than the first.

John 11:1--12:11. Life is a constant struggle against death. With the first breath of the infant comes the feeble cry for the things that are necessary for the maintenance of life. In times of illness the forces of death gain the ascendancy over the forces of life. At such times the struggle is severe, and if the forces of death prevail (and that time comes to all) the end is at hand. Such a situation had arisen in the home of Martha at Bethany. Lazarus took sick. But Jesus loved him. Was this a punishment for sin? Not likely. Saints take sick and die as well as do the wicked. Only the righteous hath hope in his death. In this case I believe that the two sisters were disappointed. They did not doubt the healing power of Jesus. They had made their appeal to Him and He had apparently failed them. But their faith in Him wavered not. "If thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

It was not, What could He do? but, What will He do? Sometimes our lives are lengthened to our own hurt. What is best is known only to an all-wise God in heaven. Happy those of us who can with Mary and Martha keep unfaltering faith even when the tears are flowing.

It looks to me that the reason Jesus did not heal him and let him pass away to be in the grave for four days before He came to their help was to demonstrate to the Jews that even death had to yield to His command.

There was a superstition current among the Jews that the spirit after it left the body hovered around for three days before it took its final flight. This superstition may have arisen from the fact that states of catalepsy resembling death, lasting three days, are not unusual. But Jesus demonstrated that no matter how long the time, death would have to bow to the Lord of Life. And I have no doubt that when He who is the resurrection and the life calls the dead at the last day they will all hear His voice and come forth, some to everlasting life and some to shame and everlasting contempt. In our first lesson for this number Jesus was rejoicing with those who rejoiced; here He is weeping with those who weep. Can we do likewise even as we also comfort?

MAKING THE SUNDAY SCHOOL A WORSHIP SERVICE

BY DON KREIDER

Read what an active worker has to say about making the Sunday-school services more worshipful.

This appropriate inscription is carved above the entrance to an old church building: "My House Shall Be Called the House of Prayer." This concept of God's house is recorded in both the Old Testament and the New. In Isaiah 56:7 a beautiful thought is expressed: "Even them will I bring to my holy mountain, and make them joyful in my house of prayer . . . for my house shall be called an house of prayer for all people." And Jesus, after cleansing the Temple, re-emphasized this forgotten concept of the purpose of God's house. May we consider together, for a little while, the Sunday school in its relationship to the church and to our worship endeavor.

What is a typical Mennonite Sunday school? It is generally a meeting of people of like faith in the house of the Lord. The most usual time for the meeting is Sunday morning, and probably there are more Sunday-school periods which precede the regular church service than there are which follow it. Approximately one hour a week is devoted to this meeting. Teachers generally are either assigned or elected to supervise Scripture study classes which are frequently formed in such a manner as to place people of similar age or interest groups together. Preceding the class formation, it is not at all uncommon to have a general meeting, usually under the direction of the superintendent and chorister, during which songs are sung, Scripture is read, and prayers are offered. Following the class period, the Sunday school may again

form as a single group for review, questions, and discussion. Variations of this brief outline can be found in many communities and in different churches, but the above may be considered a general description of the Sunday-school hour as it is reflected in schedule and routine.

Now let us face this question: Is it possible to make the Sunday school a worship service? Almost instinctively our reply is that it should be that right now. But, and the question persists, Is it not possible to so improve the quality or the general atmosphere of our Sunday-school hour that we may be drawn closer to God, that we may feel the presence of His Spirit, and that our desire is to go joyfully to the house of the Lord?

Much has been written about the teaching function of the Sunday school, and certainly that is important. But here we want to think about the less tangible but equally important theme of making the Sunday school a vital part of our man-to-God relationship in worship.

Those who plan the locations of our Sunday schools can play a very important part in initially securing a desirable physical setting for this important meeting. Where the Sunday school is conducted in existing church structures this may be no problem. But in establishing branch or mission Sunday schools this selection should be made prayerfully as well as carefully. It is more difficult to worship God in a location where outside

noises confuse our thoughts than it is in a location of less disturbing outside influences. Proximity to a streetcar line, railroad, or airport may be convenient for establishing travel connections, but the accompanying clamor can be of little value to the promotion of a worship service.

The physical equipment of the church or meetinghouse is also an important consideration in this subject. A simple structure of good proportion and careful design can well serve our needs if it is furnished tastefully with a proper view to the purpose for which it is intended. The general meeting place should be large enough to accommodate all who habitually attend. Classes should be separated sufficiently that interest may be maintained within each class and not outside it. Primary departments should be planned with a view to the age requirements of those served.

Perhaps our Sunday school is a part of an already established church and we have little to say about the location or physical equipment. Then we need not feel there is nothing to do to make Sunday school a worship service. These things previously listed are not prerequisites, but are rather aids to a successful Sunday-school setting. Worship in this setting is an individual as well as a group responsibility and privilege. So each one of us should ask himself these questions: Am I doing all I can to promote the worship aspect of our Sunday-school service? Or do I do anything which tends to interrupt or destroy the worship service for myself or others? These two questions are broad in their implications and could well stand as the test to be applied to our local Sunday-school practices which previously have been listed as typical of our Mennonite group.

Let us ask ourselves a few more questions: Do I come to the Sunday-school hour in a prayerful attitude? Or are the thoughts of the week so pressing that we cannot shake them off until midservice? Have I allowed myself ample time before the service to enter the building, remove outdoor clothes, and quietly find a seat before the time of meeting, with a few moments to spare to offer a silent prayer? Or do I rush to beat the opening, and then too often find that the congregation is singing the first or second song? Do I realize that when I arrive late I not only lose a spiritual blessing myself, but that I unconsciously cause commotion which may also destroy these blessings for others?

The superintendent and chorister have important parts to play to encourage this worship service. They should be chosen wisely and should receive our prayerful support. Do we remember them at the throne of grace as we enter the service, or do we discuss some trivial subject with our neighbor which detracts from our mental preparation for worship? As the chorister leads us in a hymn of praise, do we feel the thought expressed, or do we mechanically and almost unconsciously run through the tune and words, unable at the conclusion to remember even what we have sung?

Do we carry our Bibles and follow the Scripture reading, or do we feel that is good

(Continued on page 32)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

As stated in the Introductory Thoughts of the December number of the **Christian Monitor**, we will study the Gospel of John in conjunction with the Sunday-school lessons. As we advance through the month of January to the first topic in February we follow selections that fit in between and connect the lessons selected for the Sunday school. While the words and incidents are not identical, they are nevertheless complementary and bring out the great theme of John's Gospel concerning Jesus as the eternal Word of God made flesh and dwelling among men—teaching, doing good, preparing men for a living faith in Him and deliberately setting His purpose to be their Redeemer by death on the Cross and undertaking their salvation as a risen and exalted Saviour.

It will be a source of deepening interest and spiritual quickening if the entire congregation in every place will enter into this study of the Gospel of John each Sunday forenoon and evening as is the usual procedure in the congregations having Sunday school and young people's meetings. It will be no barrier to the study should there be some other day for the young people's meetings. In that case it would be well to see that there is a study in the young people's meeting following after the study in the Sunday-school lesson in the order of the writing of John.

A suggestion for memorizing choice passages of Scripture from the Gospel of John is being prepared. We trust that all our congregations will avail themselves of this at this particular time while the Gospel of John is being studied. It will afford material for the junior as well as the adult groups to exercise themselves and will enrich their memories as well as their love for the Word of Truth.

Our ministers may choose their own line of teaching as the Lord may direct them and as the needs of the occasion may arise. But there will be abundant background of preparation in the minds of the congregation if the old and the young are earnestly centering their thoughts on this Gospel. This should afford an opportunity for the ministry to use a message fitting into the same program if they desire.

The topics of this issue will reach as far as the first five chapters. During this period of study we should be very familiar with the entire scope of these chapters. But there is also a further advantage to all who can take the time, if they will read the entire book of John through a number of times during the next three months as we have these lessons before us in the Sunday school and the young people's meeting.

Your editors would be glad to hear from any of you during this period and to learn of your progress and interest so that we may have some idea whether we might use a similar plan at some other time in the work of the young people's meeting. God's blessing to you all.

JESUS TEACHES THE RESURRECTION

Jno. 2:18-22

Topic for January 12

MOTTO

"And they believed the Scripture."

MEDITATIONS ON THE TOPIC

I. The Topic.—Jesus had come into conflict with the traffic in the Temple. This business had grown up because there were many Jews who came from distant parts, and they had some difficulty in bringing their offerings so far; and they also had need of certain money for which they exchanged their foreign coin to obtain. Jewish shrewdness in trade had built up a profitable business that had found its way, by permission of the Temple authorities, into the Temple courts. Extortionate prices were charged for these accommodations and there were doubtless the confusion of bargaining, the feeling of being cheated and the lust of taking advantage, within the Temple courts. Jesus by this time had become a teacher to whom the multitudes looked in respect. His boldness in cleansing the Temple of traffic had stirred the resentment of the Temple authorities whose pockets would be affected by the banishment of the traffic in which they shared a profit.

This is why they asked the question, "What sign shewest thou unto us, seeing thou doest these things?"

It is then that Jesus gave them in parabolic words, "Destroy this temple, and in three days I will raise it up." They blindly groped for the meaning of His words because they only thought of the Temple building where they were, while He meant the temple of His own body which would be crucified by their hatred and would rise again from the dead in three days.

Jesus regarded His resurrection as a leading sign of His authority. He spoke of it again on another occasion when they asked for a sign, using the Prophet Jonah as a figure of His burial and resurrection. Matt. 12:38-41; Luke 11:29, 30. Peter, filled with the Holy Ghost, used the resurrection of Christ as the proof of the claims of Christ for the great authority which He was exercising while seated at the right hand of God as "Lord and Christ" (Acts 2:29-34). His seat on the right hand of the majesty on high is regarded, in the teaching of the apostles, as the great triumph and evidence of Christ's true authority. See Heb. 1:1-3; I Cor. 15:20-28; Eph. 1:18-23, etc.

II. The Text.—Jno. 2:18-22.—This passage follows the Sunday-school lesson of today, which includes the cleansing of the Temple at the time of the Passover. The results of His visit to Jerusalem not only stirred up the antagonism of the Jewish leaders but caused many to believe on Him as they beheld His miracles. Jno. 2:23, 24.

OUTLINE STUDY

I. The Sign of Jesus' Authority.

1. His exercise of authority (John 2:13-16).
2. The Jews ask for the sign (John 2:18; see also Matt. 12:38-41; Luke 11:29, 30).
3. The misunderstood saying (John 2:19, 20).
4. The Temple Jesus meant (John 2:21; Col. 2:9; John 1:14).
5. When Jesus' words were understood (John 2:22).

II. What the Resurrection of Jesus Proves.

1. That He is the Son of God with power (Rom. 1:3, 4).
2. The fulfillment of Scripture (Acts 13:32-39).
3. That victory is assured (Rom. 4:24, 25; Heb. 10:12-22).
4. That He is both Lord and Christ (Acts 2:33-36).
5. Our right to resurrection (Phil. 3:20, 21; I Cor. 15:22-28).
6. That the enemy of souls is defeated (Eph. 4:8).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Temple."
2. The Body of Jesus a Holy Temple.
 - a. The Son of God in the flesh (Phil. 2:7).
 - b. How the temple was destroyed (Phil. 2:8; Mark 15:24-38).
 - c. When the temple was raised up again (Phil. 2:9-11; Mark 16:9-16).
 - d. We remember His body and His blood.
 - e. We expect to see His glorious body some day.
 - f. He will change our bodies to be like His in glory.

PERSONAL THOUGHT

Do I realize the living power and authority of Jesus who died for the redemption of men and rose from the dead to ascend into heaven to exercise all authority in heaven and in earth. Matt. 28:18.

SEED THOUGHTS

When our Lord with a scourge of small cords had driven out the secular mob from the sacred precincts of a Temple built for the worship of God alone, with an authority which is not stated but can easily be imagined, and, no doubt, also with the full approval of the people, the Jews asked Him what sign He would give them that He had the right to do this. His reply was one which they did not understand; namely, that should "this temple" be destroyed, He would raise it up again on the third day. His reference, unknown to them, was to His future death and resurrection, remembered by the disciples after this stupendous event had taken place. It is quite interesting to observe that the word for "temple" in verses 14 and 15 is the one simply meaning "an edifice or a building dedicated to sacred uses," while in verses 19 and 21 the word used is that which refers to the inner sanctuary, the Holy Place. This latter is the word, and never the former, which is so often used by the Apostle Paul in his reference to our bodies as the temples of the Holy Ghost. I Cor. 3:16, 17; 6:19; II Cor. 6:16; Eph. 2:21.—Peloubet's Notes.

Look, ye saints, the sight is glorious,
See the Man of sorrows now,
From the fight returned victorious,
Every knee to Him shall bow.

Crown the Saviour! angels crown Him,
Rich the trophies Jesus brings;
In the seat of power enthrone Him,
While the vault of heaven rings.

Sinners in derision crowned Him,
Mocking thus the Saviour's claim;
Saints and angels crowd around Him,
Own His title, praise His name.

Hark! the bursts of acclamation!
Hark! those loud triumphant chords;
Jesus takes the highest station,
Oh, what joy the sight affords!
—Thos. Kelly.

JESUS RECEIVES THE TESTIMONY OF SUPERIORITY

Jno. 3:22-36

Topic for January 19

MOTTO

"He must increase, but I must decrease."

MEDITATIONS ON THE TOPIC

I. **The Topic.**—Jesus is coming more and more to the attention of the people. He seems to follow in the same track of doctrine—preaching repentance and directing the baptism of those who repent (4:1, 2; 3:22; Mark 1:15; Matt. 3:2)—that John the Baptist had been preaching a little while before, and was continuing to do. This work of Jesus made the Jews wonder what it all meant. A dispute between John's disciples and the Jews arose concerning purifying. This led them to come to John with the matter and to tell him how many were following Jesus for His baptism.

But this increasing popularity of Jesus did not arouse any jealousy in John. He had borne witness to Jesus before. Now again he declares that what comes from above has the stamp of authority. John calls their attention to the fact that he had said that he, himself, is not the Christ, but only His forerunner. It is the bridegroom who has the bride. But the friend of the bridegroom is greatly made to rejoice when he hears the voice of the bridegroom. This voice of Jesus is the fulfillment of John's joy. "He must increase, but I must decrease," declares John.

He declares that He who comes from above is above all, while he that is earthly is from the earth and speaks of earthly things. The One from above testifies of things out of His heavenly experience even though many refuse His testimony. Those who receive His testimony have set to their seal that God is true. This One who comes from God speaks God's words. The Spirit is given to Him without measure. He is God's Son and has received authority from the Father over all things. The issues of eternal life rest upon believing or not believing on the Son. To refuse to believe is to abide under the wrath of God.

II. **The Text.**—Jno. 3:22-36.—The passage is described in the above topical discussion, where John the Baptist gives a strong testimony to the Deity and authority of Jesus as the Son of God from heaven.

OUTLINE STUDY

I. How John Harmonized His Work with the Work of Jesus.

- Both were conducting baptism (John 3:22-24).

- The question by Jews about purifying (baptizing) (John 3:25-29).
 - Was John's witness mistaken?
 - Is Jesus an opponent, taking away John's opportunities?
 - Not so.
- He must increase to the joy of John, His friend (John 3:30).
- John's work pertains to the earthly; Jesus' to the heavenly (John 3:31).

II. How John Shows the Character of Jesus.

- A heavenly character speaks of heavenly things (John 3:31, 32).
- It is a credit to receive the testimony of Jesus (John 3:33).
- Jesus has the Spirit without measure and speaks a full revelation (John 3:34).
- He is under the love and authority of the Father (John 3:35).
- The issues of eternal life or wrath are in His hands (John 3:36).

SUGGESTIVE ASSIGNMENTS

For Juniors

- Text Word, "Above."
- Jesus and His Forerunner.
 - The work John does to prepare.
 - The work Jesus does after John.
 - The joy John feels in Jesus' increase.
 - John's success comes by his own decrease.
- Jesus Is Above All.
 - He comes from heaven.
 - He speaks words from heaven.
 - The Father loves Him.
 - All things are in His hands.

For Seniors

- Harmony in John and Jesus.
- The Increase of Jesus Marks John's Success.
- The Superiority of Christ.
- Acceptance or Rejection of Him Determines Destiny.

PERSONAL THOUGHT

Has my seal been set that God is true? Then my faith has been rewarded by the gift of eternal life. If not, then I am guilty in rejecting the only way of life.

SEED THOUGHTS

The Son of God becomes the touchstone of men's character. They who believe come to the light; they who do not believe love sin and are unwilling to have their deeds reproofed. Their character is revealed in their unwillingness to repent—Bible Survey.

Wrath is already on all men because all have sinned and come short of the glory of God. The wrath is removed from those who believe on the Son of God. But "the wrath of God abideth on him" who will not believe.

Turning from himself, he (John) declared six things about the Lord Jesus—that He came down from above; that He spoke actually the words of God; that He was peculiarly loved by God, as the Son; that He had received all things from the Father's hands; that faith in Jesus Christ alone obtains for men eternal life; and, finally, that those who do not believe on the Son of God have the wrath of God abiding on them.—Selected.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—Jesus (Jno. 3:20, 21).

There is a name I love to hear,
I love to sing its worth;
It sounds like music in mine ear,
The sweetest name on earth.

It tells me of a Saviour's love,
Who died to set me free;
It tells me of His precious blood,
The sinner's perfect plea.

It tells of One whose loving heart
Can feel my deepest woe,
Who in each sorrow bears a part,
That none can bear below.

—F. Whitfield.

JESUS TEACHES FAITH

Jno. 4:43-54

Topic for January 26

MOTTO

"And the man believed the word which Jesus had spoken."

MEDITATIONS ON THE TOPIC

I. **The Topic.**—Jesus had already shown His love for all races and classes of men when He talked with the Samaritan woman at the well and was ready to accept the invitation of the Samaritans to spend some time with them. We therefore need not be surprised that He responds to the plea of the nobleman for the healing of his son.

But Jesus is ever alert to lead men and women to the highest possible attainment in spiritual things. Instead of entering into the man's plea with wholehearted enthusiasm and encouragement, He brings the man to task for the kind of faith that he is exercising when he says, "Except ye see signs and wonders, ye will not believe." An unworthy man might at once become offended at the criticism. But Jesus knew what He was about and just what kind of training would bring forth the richest experience in the man's faith life and lead to his wholehearted acceptance of Jesus as more than a mere healer. His thrust at the man's weakness spurred the man to a deeper earnestness for the healing of his son. Jesus could not refuse such earnestness and took a new step that would require a still greater leap in the man's faith. Instead of going with the man as He ordinarily would have done, He simply gave the man the word, "Thy son liveth." As the man heard the word and arose to the opportunity of faith without the sight of signs and wonders or other demonstrations of sight, he received the blessing he craved for his son, but was led into a further blessing in his own soul by a deepened confidence in Jesus and the claims of His Sonship. Comparing the time of his son's improvement with the time of Jesus' word, he knew that there is a power in Jesus more than that of an ordinary man. His newly found faith also was accepted by the household.

II. **The Text.**—Jno. 4:43-54.—This passage contains the story as has already been unfolded in the discussion of the topic above.

OUTLINE STUDY

I. Jesus Seeks for People Who Have Faith.

- He did not find it in His own country (John 4:44; cf. Mark 6:4; Luke 4:24).
- He found it in other Galilean cities (John 4:44-46).
- He was sought by a nobleman (John 4:46-49).

II. Leading the Nobleman to Believe.

- The nobleman's request (John 4:47).
- Jesus challenged the nature of his faith (John 4:48).

3. The man asked for Jesus to come soon (John 4:49).
4. Jesus gave a word of assurance (John 4:50).
5. The man acted on the words of Jesus and obeyed (John 4:51).
6. He found the power of Jesus had healed his son (John 4:52, 53).
7. The experience brought faith to the man and to his house (John 4:53).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Believe."
2. Learning the Way of Faith.
 - a. Seeking help of Jesus.
 - b. Receiving correction for Jesus.
 - c. Taking Jesus at His word.
 - d. Receiving the answer to our prayer.
3. The story of the nobleman's son.

For Seniors

1. What Jesus Sees Defective in Man's Faith.
2. The Divine Method of Teaching Faith.
3. The Rewards in Taking God at His Word.

PERSONAL THOUGHT

Are we willing to receive the checks and rebukes of our Master to the deepening of our faith? Then let us cling to the Master in the new lessons He sets before us and take Him at His word.

SEED THOUGHTS

To believe God is to rely upon or have unhesitating assurance of the truth of God's testimony, even though it is unsupported by any other evidence, and to rely upon or have unflinching assurance of the fulfillment of His promises, even though everything seen seems against fulfillment.

It is "taking God at His word." Faith is not belief without evidence. It is belief on the very best of evidence, the word of Him who cannot lie. Tit. 1:2. Faith is so rational that it asks no other evidence than this all-sufficient evidence. To ask other evidence than the word of Him "who cannot lie" is not rationalism but consummate irrationalism.

Relying upon Christ for healing brings healing, relying upon Christ for help brings help, relying upon Christ for pardon brings pardon, relying upon Christ for power brings power, relying upon Christ for victory brings victory. What we have a right to rely upon Him for is determined by His character and His definite promises.—Torrey.

O my soul! why art thou so often disquieted within thee? How is it that thou hast so little faith? Wilt thou never learn that Jesus has even the least of His little boats always under His watchful eye, and all the winds and the waves obey Him?—T. L. Cuyler.

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come!
—C. Elliott.

JESUS TEACHES THE SOURCE OF LIFE

Jno. 5:17-47

Topic for February 2

MOTTO

"The Son quickeneth whom He will."

MEDITATIONS ON THE TOPIC

I. The Topic.—At the same feast of the Jews where Jesus healed the man with an infirmity and was persecuted for healing him on the Sabbath, Jesus met their criticism in plain words about His relation to the Father. He said, "My Father worketh hitherto, and I work." His claims to be the Son of God in equality with Him moved the Jews to try to kill Him. He claimed to do His work in co-operation with the Father. He claimed that the Father would show greater works than healing through the Son. Just as the Father raiseth the dead and makes them alive, so shall the Son make whom He will alive. The Father has committed judgment into the hands of the Son so that He shall receive the same honor with the Father. To dishonor the Son is a dishonor to the Father who sends Him.

To hear and believe the word of the Son as from the Father is to receive everlasting life and to escape the condemnation of the judgment. The spiritually dead will be made to live when they hear the voice of the Son of God. The Son has life in Himself just as the Father has. He also has authority to execute judgment because of His relation to men in the flesh. He will also speak the word to all that are in their graves and cause them to come forth—the good to a resurrection of life and the evil to a resurrection of damnation. But in all these acts of judgment the Lord Jesus works in harmony with the will of the Father who has sent Him.

Jesus refers to the witnesses who testify of Him. John was a witness to the truth and was a burning and shining light in which they rejoiced for a season. The Father's witness is still greater than John's witness. The work given the Son from the Father is also greater than that of John. They do not recognize the Word of God which reveals the Son. They cannot believe because they do not want to believe. They seek honor of one another rather than the honor of God, and hence cannot believe the writings of God's messenger Moses and hence cannot believe the words of the Son, of whom Moses wrote.

II. The Text.—Jno. 5:17-47.—This passage has just been brought out in the story of the topic above.

OUTLINE STUDY

I. The Father and the Son Do the Same Work.

1. The Father and the Son work a work on the Sabbath (John 5:17).
2. The Jews fail to recognize the Son of God (John 5:18).
3. The Son works in obedience to the Father (John 5:19-21).

II. The Father Has Committed Judgment to the Son.

1. He holds the issues of eternal life or death (John 5:22-24).
2. He will call the spiritually dead to life (John 5:25-27).
3. He will call the dead to life from the grave (John 5:28, 29).
4. He judges a just judgment in harmony with the Father's will (John 5:30, 31).

III. True Witnesses Prove the Claims of the Son.

1. John bore witness to the truth (John 5:32, 33).
2. He was an authorized man (John 5:34, 35).
3. Christ's works bear witness (John 5:36).
4. The Father hath borne witness (John 5:37).
5. The Scriptures bear witness (John 5:38, 39).

IV. Unwilling Men Cannot Believe (John 5:40-47).

SUGGESTIVE ASSIGNMENTS

For Juniors,

1. Text Word, "Life."
2. Jesus Is Equal with the Father.
 - a. He works with the Father.
 - b. He does the will of the Father.
 - c. He gives eternal life to believers.
 - d. He raises the dead to life from the grave.
 - e. He judges men.
3. There Are True Witnesses of the Son.
 - a. John bore witness.
 - b. Jesus' works bear witness.
 - c. The Father bore witness.
 - d. The Scriptures bear witness.

For Seniors.

1. The Source of Life.
2. The Life Christ Offers.
3. Will I Pay the Price for Such a Life?

PERSONAL THOUGHT

The Son of God is the source of life and holds the power of judgment. Do we realize what great issues are at stake in our believing or not believing on Him?

SEED THOUGHTS

"My Father works **continuously** (hitherto), and so do I." The possessive pronoun is emphatic. Jesus means to say that now in His plenary Messianic consciousness, His words and deeds are no longer His own, but the unbroken outflow of the Divine wisdom, power, and love. This is what offended the Jews. It was not that He asserted in general the divine Fatherhood, but that Fatherhood was impersonated in Himself so unreservedly that it spake directly as of old from Sinai, overriding all other authority and sweeping it clean away. It was not that He, the finite human being, was making Himself equal with God, but that in Him the finite was being held in such complete stillness and abeyance that the divine wisdom and truth were coming forth with unmingled clearness.—Sel.

As all that Christ says of His **essential** relation to the Father is intended to explain and exalt His **mediatorial** functions, so the one seems in our Lord's own mind and language a starting point of the other. "**Because he is the Son of man**"—this seems to confirm the last remark, that what Christ had properly in view was the indwelling of the Son's essential life in humanity as the **great theater and medium** of divine display, in both the great departments of His work—**lifegiving and judgment**. The appointment of a **Judge in our own nature** is one of the most beautiful arrangements of the divine wisdom in redemption. "Marvel not at this"—this committal of all judgment **to the Son of man**, "for the hour is coming"—He adds not in this case (as in v. 25) ("**and now is**"), because this was not to be till the close of the whole dispensation of mercy.—David Brown.

"Seeing then that we have a great high priest, that is passed into the heavens, **Jesus the Son of God**, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in **all points tempted like as we are**, yet without sin" (Heb. 4:14, 15).

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—A. Tholuck.

Every one that doeth righteousness is born of him.—I John 2:29.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

STATE-CONTROL OR SELF-CONTROL! WHICH?

There is no peace, saith my God,
to the wicked.—Isaiah 57:21.

America—is a nation founded on Christian philosophy. Other countries started in savagery, superstition, heathenism, and paganism. We started with God. Our forefathers came to this land of freedom to worship God. Listen! The first thing many of them did was to bend their knees on our soil. If God gave up nations who gave Him up, may He not take from us what he did from others less fortunate? It looks as if we are headed for what is aptly told in Romans 1:28-32. Take time to read the passage. It is illuminating.

We have lost prestige through loss of self-control, self-restraint, and self-sacrifice. Democratic dictatorship as represented by the Russian experiment is challenging us. There is nothing new in the struggle between freedom and despotism. It has been going on for ages. Only some twenty per cent of the earth's people are interested in freedom. Americans and British have been modern leaders. Today Great Britain has turned somewhat to the left, more to the left than is comfortable even to Canadians. Formerly we were admired by the nations. The picture has been badly tarnished by our loose living, strikes, depressions, economic disorders. This has caused many to question our social order.

The Russian Experiment

The Russian experiment has given them a docile mass. They have peace within because discordant elements are eliminated by exile, imprisonment, or death. This system attracts impoverished people. It frightens others who want personal, intellectual, moral, economic, and religious liberty. And well it may. It is more than a mere shadow. Starvation and poverty make men grab at straws.

The United States and Russia are being watched by the world at large. We are still ahead. This statement may need some proof. Mr. S. B. Pettengill notes some interesting things:

In Russia no one can own a foot of land, no one can hire another to run even a cobbler's shop, a store, or filling station.

In Russia there is only one employer—the State. You work for it—or starve. You can't change your job or residence unless it permits you. You take the job it gives you—and like it.

In Russia there is only one political party. None other is tolerated. Those who vote are handed a ticket with the names of the candidates. There is no choice. The system calls itself a democracy but denies the very basis of democracy which is government by the consent of the governed.

In Russia the radio is owned by the State. You hear only what the State lets you hear.

In Russia the newspapers are owned by the State—also the editors. You read only what the State lets you read.

In Russia agriculture is a gigantic system of State landlordism. Farming is a form of feudalism. The peasant may have a small garden, a pig, a few chickens—if he is good. But he works on the State-owned farm, like a serf during the Middle Ages.

In Russia there is no collective bargaining—no independent labor unions—nothing but plant unions as a means of competing with other plants in volume of production. Workers are paid on a piece-work basis.

In Russia no minority—racial, religious, or political—has any rights it can assert against the State.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

In Russia there is one automobile for every 252 persons; in America one automobile for every 4 persons.

Much more could be said! The question rises, is this the kind of a nation the Communists, some C. I. O.'s and others, are trying to set up in America? Should Uncle Sam take lessons from Joe Stalin, and his associates who took government away from the people?

Where Are We Headed?

Have we the character and self-restraint to keep up the pace? The trend is alarmingly away from free society. Today, millions are surging toward the left. Causes—their dire conditions, and our lack of self-restraint.

One illustration must suffice. This Associated Press dispatch made the front page of practically every daily newspaper in America. It read:

Beer, liquor, and other alcoholic beverages yielded the Federal Government a record \$2,370,000,000 last year—more than a nickel out of every dollar it collected in taxes. This was shown in figures released by the Treasury tonight. The report said the 1945 Federal tax take on alcoholic beverages ran almost \$286,500,000 higher than that for 1944, an increase exceeding 10 per cent.

The following news story should have gone on record. It concerns the increases in crime, in broken homes, in poor health, and drinking spree—our lack of self restraint:

An increase of 198% in arrests of girls under eighteen years of age.

An increase of 48% in arrests of teen-age boys for homicide.

An increase of 70% for rape.

An increase of 39% for robbery.

An increase of 72% for assault.

An increase of 55% for auto thefts.

An increase of 101% for drunkenness and driving while intoxicated.

An increase of tax receipts from such a devilish business is not worth the cost in crime, in broken homes, in poor health, and in lost souls. Such taxes make the government a partner in crime and a contributor to the delinquency of the nation. It is nothing less than blood money. And what an example to the rest of the world!

Mr. Vishinsky of Soviet Russia, in a powerful speech before the Assembly of the United Nations, went to the heart of the matter when he said, "It is indispensable to bring a limitation to the will and the action of men. . . . It is impossible not to limit the action of man, and the action is limited by laws." True. We agree. We all agree—but by whom and by what standards?

The Hebrews based their laws on the Ten Commandments. We Christians accept the same standards. However, for us our Lord's summary is adequate and quite acceptable: "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." An uneducated and irreligious society cannot have much freedom. It is dangerous to grant freedom

to those who have no morals, no self-control, and no self-restraint. They soon fall into despotism.

The Challenge of Freedom

John Foster Dulles gives this challenge to America:

The advocates of human freedom have never been more than a small minority of the human race, but for long they have had the initiative. They have been on the offensive, supremely confident that their cause was righteousness and would prevail. We Americans have played a leading part in the struggle for freedom. We developed for ourselves a society which, more than any other, gave men spiritual freedom and intellectual and economic opportunity. We saw that society admired and imitated by the peoples of the world. We gave moral support, and often material support, to those in other lands who sought for themselves the freedoms which we had won for ourselves. We had the satisfaction of seeing political despotism decline throughout the world, and we had the thrill of being in the forefront of what seemed an historical movement that was irresistible.

Today the prestige of freedom is tarnished. Its proponents have lost the initiative and their confidence has waned. Throughout the world men are beginning to question whether, after all, a society of freedom is adapted to modern needs.

The Soviet Union is conducting a great experiment in what is called "democratic dictatorship" or "dictatorship of the proletariat." A small self-perpetuating group of men publicly committing themselves to promote the welfare of the mass, assert the right to dictate a pattern of mass life and to suppress individual freedoms which might interfere with that. That experiment has now been under way for nearly thirty years. It has provided the people with some social protections which they like. It has, through secret police and censorship, detected those who thought independently, and forcibly removed them from a normal place in society.

The result, it is claimed, is a homogenous, docile, and productive mass which has peace and security. It has peace because discordant thinking is eliminated before it can lead to discordant action. It has security because planned productivity is imposed.

Soviet leaders now seek world-wide acceptance of their system. They want everywhere governments which are democratic dictatorships and which will eradicate the freedoms which Soviet leaders consider dangerous. There is an understandable nationalistic desire to enlarge the Soviet Union and to surround it with satellite states. But the principal reason why the Soviet program is world-wide in scope is that Soviet leaders feel compelled to seek a world-wide extension of their system as the only way to prevent their labors at home from being undone. It does little good to have destroyed the mosquitoes on your own land if they are breeding in surrounding lands and flying in. The Soviet Union cannot be kept purged of freedoms if elsewhere those freedoms are rife.

That challenge to freedom which stems from the Soviet Union is formidable. In part, it attracts because of its new and bold attack on unsolved social problems. In part, it frightens and alienates because it employs abroad, as it has employed at home, methods of coercion and of unscrupulous propaganda.

Our people are increasingly depending on a small group of men who enact man-made laws, thinking they are free to do as they please as long as they don't break these too largely. Lacking inner character and godly self-control—STATE-CONTROL looms on the horizon. One striking example of issues facing the nation today was the soft coal strike. Wages in the mines even exceed those of the steel workers. One man—Lewis—defied

the most powerful nation on the face of the globe! What a demonstration of lack of self-control! He defies government, and is not afraid to speak evil of dignities! What a sight for the rest of the world!

To Destroy Russia Is no Remedy

The cry is being raised: "We must destroy Russia." This is folly. We ought to demonstrate—as our fathers did—that individual freedom can gloriously serve humanity both at home and abroad. This is the best way to curb Communism.

However, it is worth while examining the roots of Communism to understand its methods and objectives. Sometime in 1850 Karl Marx gave the Communist League strategic instructions: (1) combine with other forces; (2) fight directly; (3) seek to avoid excesses; (4) make the revolution permanent; (5) drive the possessing classes from power; (6) let the proletariat conquer the state power; (7) abolish all classes; (8) destroy all private property; (9) don't battle existing society merely, but establish a new one; (10) unite. Lose your chains. You have a world to win.

The MANIFESTO plainly declares their goal: "The Communists... openly declare that their purpose can be achieved only by the forcible overthrow of the whole existing social order. . . . Proletarians have nothing to lose but their chains. They have a world to win. Proletarians of all lands, unite!"

Marx observed the early failure of his ideology, and so in later years he shifted, cooled off some of his youthful ardor, and urged that socialism be given a chance of a peaceful birth.

Marx sacrificed the comforts of the class in which he was born, and many of the satisfactions of his family, for the goal of building a classless society. His money worries lasted until 1869, when Engels gave his friend a settled income. He died in 1883 at his dusty scholar's desk. His wife Jenny had died earlier, in 1881. This after publishing the second and third volumes of "Capital." His strange grip on the world is difficult to explain. This Rhenish German became the intellectual father of the Soviet regime. Today he is a sort of demigod to Communists throughout the world. His doctrines are considered official gospel, with the force of religion. This ideology has led to much bloodshed—and the end is not yet in sight. He was no armchair revolutionist in his own; he was an active propagandist. He was quite intolerant. Sooner or later he quarreled with nearly all of his fellow radicals. He was plagued by ill health most of the last half of his life. He suffered chronic insomnia. He wrote to Engels: "History will regret my carbuncles." This and other of his infirmities and dire poverty undoubtedly colored his thinking greatly. But the leaven of this man's thinking continues to permeate the masses.

A World Government

Dr. Keith Brooks writes warningly because of the present world unrest and social upheaval:

Let no one tell you that world dictatorship may not soon be with us. There are many organizations today working hard to promote it, and numerous magazines are devoted wholly to the subject. "World Government News," a monthly report of the trends leading to world federation, carries much interesting material. Says this issue:

"Peace is not merely the absence of war but the presence of justice, of law, of order—in short, of government. World peace can be created and maintained only under world law universal and strong enough to establish justice and prevent armed conflict between nations.

"The only way by which people can assure its survival and preserve its liberties is to create with the other nations a world government—a constitutional, federal government—to which shall be delegated the powers necessary to main-

tain the general peace of the world, based on law and justice.

"The United Nations as now constituted is a league of sovereign states. As such, it is not a world government, and therefore cannot by law prevent armed conflict between nations and establish justice and security. Nevertheless, it is the greatest step yet taken by mankind towards world peace. Every effort should be made to transform the United Nations into a world government."

The paper records the rapid growth of the movement known as "World Federalists, U. S. A." which has local organizations in several states. The world as never before is looking for a MAN capable of directing the affairs of all nations and with command of sufficient force to keep nations in line with the central government. Does it not appear strange that the ancient prophecies of the Bible, viewed just such a necessity scores of centuries before the widely separated continents were peopled? Those prophecies appear to be on the very verge of fulfillment—and we know what comes with it.

Lincoln's warning to America, is Timely:

We find ourselves in the peaceful possession of the fairest portion of the earth as regards extent of territory, fertility of soil, and salubrity of climate. We find ourselves under the government of a system of political institutions conducting more essentially to the ends of civil and religious liberty than any of which the history of former times tells us. . . .

At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some transatlantic military giant to step the ocean and crush us at a blow? Never!

All the armies of Europe, Asia, and Africa combined, with all the treasure of the earth . . . in their military chest, with a Bonaparte for a commander, could not by force take a drink from the Ohio or make a track on the Blue Ridge in a trial of 1,000 years.

At what point, then, is the approach of danger to be expected. I answer: If it ever reach us, it must spring up amongst us; it cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of free men we must live through all time, or die by suicide.

The Last Words of H. G. Wells

The noted writer Wells is dead. He was perhaps the foremost preacher of the gospel of science during the last half century. In his day he exerted a wide influence, especially on the minds of college youth. A brief editorial from the virile pen of J. H. Hunter sets forth the folly of man's ruling the world without God:

One can find many a utopia in his earlier writings. Education, more especially scientific education, was to make a perfect world. And of course, there was no place for God in his utopias. Wells, more than once, declared himself to be an atheist. Man was to build these utopias, unaided by so useless a being as God.

But Wells published a small book, his last, less than a year before he died. Dr. P. Carnegie Simpson calls attention to it in "The British Weekly" (August 29, 1946). Its title is, "Mind at the End of Its Tether." Wells calls it "the conclusive end" of all his writings. He also states that, "so far as fundamentals go," he has not and never will have "anything more to say."

And what does he say? Just this.

Man is "played out." This is "a jaded world devoid of recuperative power." Towards the future the attitude of men must be "a stoical cynicism." There is "no pattern of things to come." We have the outline of the more and more jumbled movie on the screen before us. Using a striking figure, he says: Our world is "like a convoy lost in darkness on an unknown rocky coast, with quarreling pirates in the chartroom and savages clambering up the sides of the ships to plunder and do evil as the whim may take them."

Not a word of faith or hope to relieve the gloom! Dismal "last words" these surely are. The man has had the certain fall that comes to that pride in self which dispenses with God. This is the basic sin of man.

Sic transit gloria mundi!

World-wide Call of Evangelism

From man's viewpoint the present world situation looks well nigh hopeless. More and more men are thinking again in terms of armament and force. Plunging blindly in his madness man passes by the only power in the universe which can save us from making the world a howling wilderness—and that is the **GOSPEL OF JESUS CHRIST**.

If the Lord tarry—that **GOSPEL**—can do for us what it did for the world in the days of the crumbling Roman Empire. It can do for us what it did for the world in the Dark Ages. It can do for us what it did for England in the days of the Wesleys. It can do for the world what it has done in China, Japan, Africa, and the islands of the sea—to individuals. If we had sent more missionaries to Japan, thousands of American soldiers would never have died at the hands of that bloody island nation. If we had sent more evangelical preachers to Russia in the days of a cold, lifeless, and dead orthodoxy, Communism would never have lifted its head. If we had sent more missionaries of the **CROSS** to Germany in the days of formal State-Churchism, the **Iron Cross** would never have cost the world \$500,000,000,000 and an ocean of "mud, blood, and tears."

Dr. Glover, a world-wide authority on missions said: "The Christian Church today probably faces the **GREATEST MISSIONARY OPPORTUNITY OF ITS HISTORY**. It may be **THE LAST ERA OF MISSIONS**. It looks like it might be the **SHORTEST PERIOD**." He may be right! This much is true, in the words of one of the world's greatest living missionaries: "**WE CANNOT LIVE THE WAY WE HAVE BEEN LIVING WITHOUT HAVING THE KIND OF WORLD WE NOW HAVE**." That is true! Men's hearts must be right. "There is no peace, saith my God, to the wicked."

The Lord's Return

Forebodings about the future were never so acute as now.

One writer says, commenting on the atomic bomb and its terrors: "Now science comes to us with a demonstration that our earth may be destroyed as a life-producing, a humanity-producing, and a civilization-producing planet. It may be made a dead planet like the moon or Mars, or a ball of nuclear flame like the sun. Science tells us that this is a possibility not merely of an unimaginably distant future, but of the imminent present. **perhaps of our own lifetime.**"

The Biblical doctrine of the coming of Christ is coming decisively into its own. No more are modernistic, liberalistic theologians arching their learned brows at the childish fantasy of those who, in their loyalty to the Book, have been telling us that this world event is near at hand. Even secular writers are hinting at the need of this for the establishment of a new order to save us from certain destruction.

Dr. Otto A. Piper, onetime theological professor in Germany and now a professor of historical theology at Princeton Theological Seminary, an author of many authoritative religious books, in a recent article declares that the belief in the second coming of Christ "forms the backbone of what might be called the Biblical world view. Attempts of modern critics to eliminate it from the records of the New Testament as secondary accretions or to minimize its significance by declaring it to be an inconsistent retention of pre-Christian religion do violence both to the documents and to the historical facts. . . . Once a person has come into contact with the living God he is struck by the incoherence and shallowness of our so-called modern world view. In his unfounded optimism modern man dodges the real issue. **People make frantic efforts to ignore the evil nature of this world by telling themselves that just a little more wisdom and kindness and organization would transform it into a paradise.** The lack of

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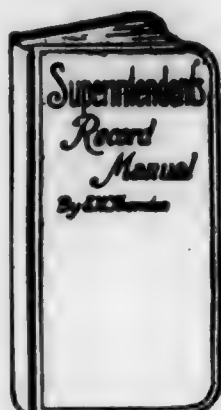
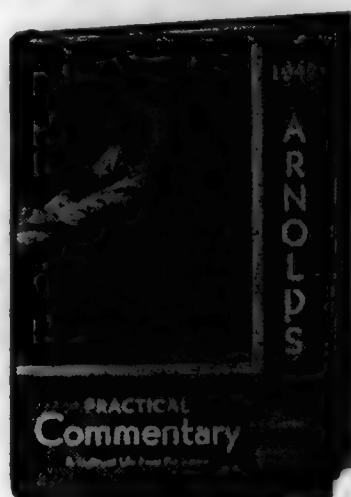
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from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.



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7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

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a solid foundation explains the fact that under strain this attitude changes so quickly into cynicism. See how in our days Walter Lippmann and the whole cohort of disappointed liberals worship force as the only hope for an unruly mankind."—The Christian Century, March 13, 1946.

How reasonable the FACT of the Lord's return! How necessary that notable event seems to be! So much so that in the language of the Old Testament, "Why speak ye not a word of bringing back the king," and of the New Testament, "Even so come, Lord Jesus."

With the world stirring for a new government, the time seems to be getting ripe for Satan to offer his counterfeit—THE ANTI-

CHRIST." For us, what a hope, these words of St. Paul: "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:15). Is not the whole story of the windup, the transition, and the culmination of all things written in THE LAST BOOK OF THE BIBLE? Read it to be right, read it to be safe, read it to be READY.

S. S. A WORSHIP SERVICE

(Continued from page 26)

only for teachers and older folks who may not hear too well? In prayer, if we kneel, do we pray with the leader, or is that an occasion to rearrange our hair or clothes, to catch up in conversation with the one next to us, or to take a cat nap? Do we assume the posture of prayer as the hypocrite, or as the worshiper? Does the one who is leading the prayer period pray to God, or deliver a speech? Do we feel a prayer must follow a set pattern as to contents, wording, and length? Or, do we let God's Spirit direct our meditation? Perhaps we do too much talking in our worship service and not enough listening for the still, small Voice. Do the earthquakes, winds, and fires of our everyday existence so deafen us that we cannot be good listeners?

Naturally there will be some confusion as classes are formed, but I can resolve to do my part to keep this at a minimum.

In class discussions, do I try to establish my particular view, or do I seek the truth which is contained in the Scriptures? Is this study period a recitation of historical facts, or do we find God's message for us?

Finally, as the Sunday-school hour draws to a close, can we sincerely thank God for the time spent together and feel that we have received inspiration, comfort, and courage—that He has directed our activities and that we ever need Him as our Guide? If we can answer these questions as we know they should be answered, each one of us will be helping to make our Sunday school a worship service.

Wadsworth, Ohio.

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CHRISTIAN MONITOR



On a Hillside Outside the City of Diarbekr, Turkey, Lie the Remains of Menno Shellenberger, Mennonite Relief Worker to the Near East. Mrs. Kunzler Is Standing by the Grave. See Article on Page 47.

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THE BOOK THE LORD MEANT FOR HIM

BY MARTHA SHENK PALMER



Rowland was the son of a bishop. From early childhood he had been accustomed to the conditions to be found in the home of a busy minister. He knew what it was like for the family to be deprived of the presence of their father while he was away from home engaged in the Lord's work. He knew something of the hours given to study, of the time spent in administering the affairs of the church. He sensed the feeling, which his father had, of deep concern for the welfare of his people. And he knew that weighing heavily upon him was a realization of the fact that sometime he must give an account to God of the way in which he had kept his charge. Rowland knew that it was no small matter to be called to the ministry of the church of Jesus Christ.

Even when he was only a small boy, Rowland had felt that when he grew up he would be a preacher. Through the years that feeling had remained and deepened into a certain conviction; sometime, he knew not when, the Lord would call him to the ministry.

He was familiar with the manner in which the lot was used to call men to offices in the church. For many years he had sensed its serious implications. A man's whole lifework depending on which book he chose! And not only was the man's life affected, but the welfare of the church itself was at stake! What a dreadful thing if God's hand were not guiding and a man should take the wrong book! And how very important for the congregation itself, as well as the bishops in charge and the men in the lot, to be in touch with God! If that vital connection were lost through indifference or transgression, then the lot degenerated into a mere lottery, a gamble. The use of the lot was, to him, a serious matter indeed.

Sometime, in all probability, he himself would be in the lot. And weighing like a burden upon him was a deep anxiety that, when that time should come, he might be sure to choose the right book. To be sure to take the book the Lord meant for him—that was the burden that haunted him through the years.

There came a time when two ministers were to be chosen for the congregation of which Rowland was a member. The health of the bishop overseer would not permit him to be as active as he had once been, and the only minister helper, although still active and faithful in the work, was nevertheless well up in years. It was felt that two younger men should be ordained to fill in the ranks. For some time the congregation had been engaged in special prayer regarding the matter.

Saturday came. The day following was the time appointed for the ordinations. In the forenoon the congregation would name the men who should be in the lot. As yet no one knew who all would be in the group. In the evening, if more than two men were chosen, the lot would be used to separate two from the number and they would be ordained to the ministry.

Saturday evening Rowland went to his father's home for a little visit. He stopped to talk for a while with his mother, who was in the kitchen preparing the evening meal. Then he heard his father calling him to come to his room. Rowland went in and closed the door. His father regarded him gravely. Then he spoke.

"Rowland, how do you feel about the ordination tomorrow?"

Rowland hesitated for a moment before he answered.

"Father, for a good many years I have had a conviction that sometime the Lord is going to call me to the ministry. But I don't know whether this is the time or not."

His father still looked earnestly at him.

"Well, Rowland, you are still pretty young."

Rowland assured him that there was no need for him to counsel him to be patient. He was in no hurry to assume the responsibility that accompanied a call to the ministry. He was ready to accept the call when it should be given, but he was not at all anxious for the time to come.

After a little more conversation, Rowland went home. He did the evening chores. He ate supper. Then he sat down at his desk to do some studying.

Before long he began to experience a feeling as of a heavy load weighing on his mind. The lot! Tomorrow the lot would be used to call men to the ministry! And gradually there came upon him a deeper anxiety than he had ever felt before.

He went to his room and closed the door. He began to pray. "God, help the men in the lot tomorrow. God guide each one to the right book." That each man should get the book the Lord meant for him was the burden of his prayer. It seemed as if the accumulated weight of the years of concern regarding the lot came upon him now like a crushing load.

After he had prayed for quite a while he went to bed. He went to sleep. How long he slept I do not know. But suddenly he found himself awake. It was as though someone had called him or something outside himself had awakened him. With his mind clear and every faculty alert, he lay for a

HIS CARE

God holds the key to all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

I cannot read His future plan,
But this I know:
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot He can see,
And in His care I sure shall be
Forever blest.

—Selected.

moment wondering what had thus interrupted his sleep.

And then all at once he saw something. He saw the pulpit desk at the church house a mile away. He saw, on the desk, six books standing in a row. And Rowland knew that the second book from the left end was his book. He saw this as plainly as he had ever seen anything in his life. And he knew as certainly as though an audible voice had spoken that the second book was the book the Lord had chosen for him.

There was nothing to indicate whether that second book would be one which would carry a call to the ministry or not. Nor did any anxiety concerning that part even enter his mind. It would be unthinkable to him to take a book holding a call to the ministry before God meant for him to have it. And likewise he dare not fail to get the call when the Lord should direct it to him. Which of the books should carry the call was for God to determine. To get the book the Lord had chosen for him would be his part. And now, feeling that his prayer had been answered, he went back to sleep.

The time came for the morning service at the church. The congregation assembled. The bishops who were to have charge of the services were present, and one of them brought an appropriate message. Then they retired to the council room.

One by one members of the congregation who wished to do so went before them to name a man whom they felt would meet the requirements of a minister. The congregation waited in silence.

Finally all who wished to present a name had done so. The bishops remained a little while longer in consultation with the members of the local council. Then they re-entered the audience room.

Rowland sat with bated breath. How many names were on the list the bishop held in his hand? Did the list contain six names? Was his name among them? Was his experience of the night before a revelation from God or only the product of an overwrought imagination?

The bishop in charge stood up and began to speak.

"You, the members of this congregation, have given to us the names of six men whom you feel are qualified to assume the duties of a minister. I shall now read to you the names."

And Rowland, listening, heard his name read with the other five.

The hours passed slowly by, and the time for the evening meeting arrived. The six men with their wives had met with the bishops and ministers for counsel and instruction and for prayer. Just before the service began, they went into the audience room and found seats with the congregation.

After the opening service the officiating bishop asked the men to come forward and to be seated on the front bench. They came from their various places in the congregation and, without any prearranged order, sat down in the front row of the audience.

When they were all seated Rowland saw

(Continued on page 63)

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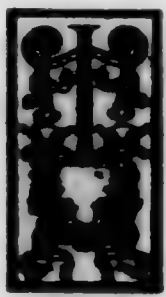
Vol. XXXIX

SCOTSDALE, PA., FEBRUARY, 1947

No. 2

MEDITATIONS OF AN AZURE BLUE VASE

BY ARLEAN LEIBERT



AM an azure blue vase. Although I am one hundred years old, my color is still quite good. I have two large ears, which people would call handles. I have lived a life of usefulness, and have seen many strange happenings. The first thing that I can remember is an art shop in the city of "brotherly love." It was tended by a quaint little old man who always wore a black skull cap.

One bright, sunny day he took me out of a brown box and placed me in the window along with a number of other vases. There was a tiny pink one with a ruffled golden edge, a pale green one and a magnificent garnet. We four vases sat in the display window while men and women, boys and girls would stop and exclaim over our beauty. There were those who liked the pink one best while others chose the green. Many declared the garnet vase the most beautiful one of all.

But it was I who was finally chosen. One evening when it was almost time to close the shop, a tall lady wearing a long, black coat came in and purchased me. I was wrapped in soft white tissue and tied with a pretty red ribbon. The lady paid a large sum of money and took me away to her very fine home.

After I was unwrapped she placed me on the mantle. My first job was to hold a bouquet of tiny yellow rosebuds. From where I sat I could look across the room into a gleaming mirror. Ah! I greatly fear that I grew to be very proud. Every one who came into the room admired me, greatly. Then, too, I was very young and flattery turned my head. If only the mirror hadn't been there! I tried looking out of the window and up at the ceiling, but it was of no use. My eyes always came back to the mirror. And in the course of time I began to admire myself, although I tried hard not to.

Then the master of the house took to his bed. They took me to his room where I was placed on a little night stand. He dearly loved sweet peas and the lady of the house kept me filled with the fresh flowers as long as he lived. At dawn one day the master took his departure from this life. I am sure that he was a Christian, for he read his Bible and prayed daily. A few days before he left this earth I heard him tell a clergyman that he was "ready to go." I felt very sad, for

he was a good man and his companion loved him dearly.

After the funeral I didn't see any one for several days. I was lonely. Then one of the maids took me and emptied out the old flowers. She washed, dried, and put me in a cupboard, remarking as she did so that the lady of the house was going south for the winter and would have no need of me until her return. I sat beside a lilac cake plate and a brown bean pot. The cake plate was loquacious and we had lovely conversations together. She was a real lady and had seen many fine parties where she had been filled with delicacies. The brown bean pot was a surly fellow and I suspect had led a very drab existence. Therefore, being quite grumpy, he had almost nothing to say. We greeted each other politely each day and that was about all. I had always prided myself on being polite to every one. I had tried to engage the fellow in conversation on more than one occasion but to no avail. He seemed to be living in the past, poor fellow.

Many months passed. It was almost time to retire one evening when the door to the cupboard was jerked open. The maid grabbed me, and almost dropped me in her excitement. "The mistress will soon be here," she said, "and this is quite the prettiest vase in the house." The flattery, however, went over my head for by this time I had learned it was best not to be vain. I was placed in the center of the table on a beautiful lace cloth. There were candles softly gleaming on the polished silverware and lovely china. I was excited, for there was company tonight. I stood quite erect, holding the crimson roses. I scanned the face of the lady of the house anxiously. She seemed a little older than when I had last seen her and perhaps a bit thinner. Otherwise she was still the same. The ladies dined on the dainty repast and talked in well

modulated tones. They all seemed to be the very best of friends. And I thought of my good friend the lilac cake plate. How I wished that she could have been here in this cheerful company, instead of the surly brown bean pot fellow. I wondered if he had always been that way or if there had been some great sorrow in his life. Well, no matter. I had other things to think about and I turned my attention once more to what the ladies were saying.

For a number of years I lived in that wonderful house. Spring came after winter and summer before fall. On a cold, blustery day it happened that I was standing on a table by the window holding the last of the chrysanthemums. I had been gazing out of the window at the snow flurries. I shivered slightly and was glad for the warmth of the room. Two of the maids were busily cleaning the room. "Yes," said the younger one, "the cook is to be married tomorrow. It's a shame, that's what it is, good cooks being so hard to find. She had been with the madam a long, long time. But now she is going away to a home of her own."

The cook had asked if she might have me. She had a great fondness for blue vases. So I was given to her. I was reluctant to leave my old home and my mistress, for I loved them dearly. However, I resolved to be cheerful about the whole matter. My new place of abode was a cozy little cottage. The cook, or Mrs. Hammond as I shall call her, was very nice. I liked her husband too. He was jolly and big. In the evenings they sat in front of the fireplace discussing the Bible. I was always an interested listener to their conversations. I learned that pride had no place in the life of a real Christian. And I was glad that I no longer loved to see myself in the mirrors.

In time little ones came to bless this home. I was carefully washed, rinsed, and dried. And since my mouth was very large I often held sweet milk for the children's lunch. I was glad that I could do something else besides holding flowers, much as I loved them. On a few occasions I even held hot vegetable soup. And once on Christmas eve oyster stew.

I loved living here in this house. It gave me a feeling of great satisfaction to know that I was useful. Once, I overheard Mrs. Hammond say that she didn't know how she could keep house without me. When their little boy fell off his pony and broke a leg, I went to the hospital holding a bunch of white daisies. "It isn't so lonesome," Dickie told his mother, "with the blue vase here in the room with me." My heart glowed, for it's a wonder-



ful feeling to know that you are loved and wanted.

About the time that the youngest child of the Hammonds was old enough for school, a niece of theirs married. The young couple were planning to go way out west in a covered wagon. And Mrs. Hammond gave me to her niece saying, "This is one of my prized possessions, but I want you to have it to remember me by." I perceived then that a Christian was not selfish. I sighed a little, for once more I was leaving a loved one. I was packed in a large box along with a lot of other things that the young couple would need in their new home. Once on the road we bounced and jolted along. At first I felt quite cross there in the dark among so many strangers. For I loved the light. It seemed that we would never get to our destination. We must have been on the road for months. I suppose that we rested at night, for all seemed very quiet. Then there would be a great deal of rocking back and forth. That would be the traveling. Gradually my ill temper subsided and I waited patiently. I had learned a great many things from Mr. and Mrs. Hammond. One was that "tribulation worketh patience."

When my new owners, the Blaines, had their log cabin finished I was unpacked. I had to get accustomed to the light, for I had been in darkness a long time. It was a cheerful afternoon and I was glad for the sunbeams that shone in on me. Life in this pioneer cabin was very different from what I had been accustomed to in the past. Here were no lace tablecloths, no polished silverware or delicacies. There were no beautiful bouquets to hold either. The Blaines had brought a cow along and soon I was in my old familiar role, holding rich, creamy milk. I sat on the table in the evenings as the young couple ate their yellow corn meal mush and cold milk. The candles threw long shadows on the dark walls. It frightened me somewhat. Yet the Hammonds had always said that to trust in God was right. I was quite happy to learn that Mr. and Mrs. Blaine were also Christians. They, too, loved to read the Bible and pray. I always listened carefully to what they had to say concerning God's Word. For I was eager to learn.

There were ominous rumors in the air at this time. The Indians were on the warpath again. They were burning the settlers' cabins, often taking the little children who were left away to camp. But Mr. and Mrs. Blaine were calm and unafraid in the face of this new danger. Now, there was scarcely enough flour to last them another week. The bottom of the sugar barrel could be seen. Other supplies were also needed. The redskins were getting closer. Only the day before the cabin of their nearest neighbor, a few miles away, had gone up in flames. There was nothing else to do, Mr. Blaine must go after fresh provisions, lest they perish.

The next morning they arose at an early hour. Mr. Blaine had in the fall cut a quantity of wood, enough to last well into spring. So he did not need to worry that his wife would run out of fuel while he was absent. Everything had been made ready the night before. He was to be gone two weeks. After break-

fast was over, the team harnessed and standing ready at the door, they knelt for a few moments of prayer, asking God's protection for them both. "Now, remember dear," he said, "don't go out of doors in the daytime. Perhaps you had better sleep days for you won't be able to have a fire, only at night. And even that will be dangerous if the sparks fly or it is moonlight. Don't light a candle under any circumstances. Keep the shades well drawn. If the Indians think no one is at home they may go on. Perhaps I'll not even get to the trading post alive. But we must trust God, whatever happens."

I tell you I was glad for those two, and for their fine faith and courage. Surely God would not let harm come to a hair of their heads.

The first day passed without any special event. The second one was clear and cold. Mrs. Blaine was glad when night came on. She was finding it difficult to sleep in the daytime. The fire felt good and she sat in her chair toasting her toes. It seemed a little odd to milk the cow without a light of any sort. How glad she was that she had learned to milk! The knowledge came in handy now.

When her husband had been gone a few days Mrs. Blaine spied some Indians on the bluff a quarter of a mile away. They were watching the cabin, no doubt wondering if any one lived there. In spite of herself she felt a little panicky now that she had actually caught sight of them. What would she do if they came to the door? Should she open it or keep silent? Her husband had requested her to stay out of their sight. She knelt for prayer before retiring. It would be nice when her husband got back. She certainly disliked sleeping in the daytime. It seemed to be such a waste of time. But, of course, it was too cold to be up without a fire. And that her husband cautioned her against.

About the middle of the afternoon there was a loud knock on the door. Mrs. Blaine lay silent, scarcely daring to breathe. The knock came still louder. She leaned out of bed and silently put on her soft slippers. Cautiously she made her way to the door. My heart was in my mouth for I thought she was going to open the door in spite of Mr. Blaine's orders. Bending down she looked out of a tiny hole and saw several "braves" riding out across the fields. Her eyes filled with tears as she whispered, "Thank you, Father." Her

THE MORNING WATCH

The opened windows of the soul
Look up to God above;
We listen to His tender voice
Whispering words of love.

He speaks to us in accents clear
From His great Book divine;
And messages of grace and peace
Are found in every line.

Before the harsh and strident tones
Of earth fall on our ears,
We open up our hearts to Him
And say: "Thy servant hears."

"In early morning will I pray,
Then shalt Thou hear my voice;"
In holy awe let me "keep watch"
And make of Thee my choice.

Addison E. Davis.

husband arrived home around midnight. It had taken him a little longer than the usual fourteen days. But the Lord had marvelously watched over them and kept them safe. My heart was moved by this manifestation of power.

In later years I often heard these good people tell the story to their grandchildren while the little ones' eyes grew round with excitement. When the settlement had grown larger some one started a Sunday school. I often graced the table with a bouquet of goldenrod or other wild flowers. I looked into the eager little faces as they sang songs of love and praise and listened to the Word of God.

Yes, I have lived a long life and have seen many things. I am handled carefully now lest I become broken. When company comes I am gotten down and showed off. "A hundred years old," the guests exclaim, "just imagine that!" But there are no sighs of regret for my lost youth. I rather like the mellowing that comes with age. Experience and observation are great teachers. They bring maturity of thought and ripeness of wisdom. I am thankful that I had the privilege of living in Christian homes. And now as I sit on my shelf I not only have fond memories of these homes and their inmates, but I have a conviction to share with others the things that I have learned during my stay in them and to inspire in other people the desire to build homes for Christ and the Church. For that is what the world needs in order to be saved from the ruin that is sure to result from a godless civilization.

Nampa, Idaho.

EXCUSE MAKING

Of the making of excuses there seems to be no end. Some persons seem to think of it as an innocent pastime, but it is much more serious than that. There can be no doubt that its uniform tendency is to weaken character. If you are parents you do not like to see it in your children. If you are children you do not like to see it in your parents. If you are teachers you do not like to discover it in your students; and if you are students you do not like to discover it in your teachers.

You are not proud of the merchant with whom you deal when you find out that he is telling you something that is not the truth. Unless we can be made to feel there is something unworthy in this habit we shall probably not be willing to discontinue it. That it borders on falsehood there can be no doubt. It is not always easy to distinguish between an excuse and a plain untruth.

Look at the excuses teachers make for being late to Sabbath school and for coming unprepared. The same goes for students. A book could be filled with the excuses people have been known to make for not uniting with the church and taking a stand for Christ. Would it be true to say that he who is all the while offering excuses cannot be trusted? It is no use going to the trouble checking up on others unless we are willing to check up on ourselves. The best rule is to let our Nay be nay, and our Yea, yea.—Selected.

EUROPEAN RELIEF NEEDS

BY ROBERT ROOT

As peace correspondent for Church World Service, stationed at Geneva, Switzerland, the author not only tells intimately of the winter's relief needs in Europe, but makes some interesting remarks concerning the work done in Germany by the Mennonite Church of United States and Canada. It is worth noting in this connection that the total food shipped from these two countries by the Mennonite Central Committee, for the year ending Nov. 30, 1946, amounted to 6,450 tons, valued at \$1,108,599.11.

An American church leader visiting over here says that relief workers in Europe must accept the responsibility for every death from starvation on the continent this winter.

There is an uncomfortable amount of truth in that.

We who are on the relief front can shift the responsibility by saying we are doing all we can with the stuff that is sent. If people starve, it's because you in the churches of America are not sending enough. We can say that.

But deep inside we know that you will send the stuff if you see that you have to, and it's our responsibility to make you see that you HAVE to.

But how? That is the question staring me in the face this cold, grey winter afternoon, as I myself sit in a European barracks. My conscience is pricking. When there was still time, I tried to say, last summer, that it would be terrible in Europe this winter. But I should have made it stronger. And conditions now are worse than I had figured. My conscience is saying I must somehow break through the American indifference and relieve myself of the awful burden of these dying people. How?

I can drag out the statistics about terrible death rates among babies, about mounting tuberculosis. But will that move you? I can tell about the ragged clothing and the cellar dwellings with ice on the wall. But will you help? I can describe the pale, hungry children. But will that make you send them food? It's the same old story that I have seen so many times, that you have heard so many times. We pay lip service to Christian principles but we go on to eat and drink and make merry. We are calloused to suffering and death. If I tell that repetitious, still-unfolding story of war's wake, will it inspire you to save these people, now?

Sometimes I think pleasure-loving America can be moved only by blood and gore. I report children who look fat because they eat too much starch and no vitamins or proteins, and the dull echo of disinterest comes back across the ocean, because they are not as thin as "Buchenwald." I describe a child with only one pair of worn shoes, but there is the deadly feeling no one will care unless he is barefooted in the snow. I photograph a pale, anemic boy who grins at the camera, as all children do, and people tell you he looks too happy, as if for a boy to smile is a crime.

Will only cheap sensationalism make American church people play the Good Samaritan? Sometimes one is tempted to sensationalize, but we stick to the advice of a leading American Christian editor to give out just straight facts. So even though my conscience smarts to make you see the need, this column is not going to make all the children of

Europe hungry, homeless orphans. If they were, we might as well follow the advice of Eugene O'Neill to turn the world over to "let the ants have a chance." The sober fact is only that there are more hungry homeless children in Europe than we of the churches are helping or probably ever shall help.

Here is how it is in Europe. A German pastor was telling me how a friend of his had collapsed in the streets, of illness and hunger. Through sheer will power, he dragged himself up and home. He was taken to a hospital and there he died. From that, you can't honestly write that "people are dying in the streets." You can't say even that starvation was the only cause of his death. All you can say was that a man was very undernourished, and he died, and maybe that won't move anyone very much. But he was just as hungry and is just as dead as if I had come across his corpse in a gutter of a European city.

I don't mean to make the American church people out as hard-hearted. They mean well and they're doing a lot. What I want to get across, what I've somehow got to get across, is that they aren't giving nearly enough or often enough. Maybe a little story will make it clear.

A few days ago I was in Hamburg and went to visit a bombed-out Protestant family which was living in the cold, solid concrete rooms of a partially-destroyed old office building. The mother, I was told, had tuberculosis and two of the children did too. If they live much longer in that place, I don't see how the other children can avoid getting it as well. With me was a deacon from the church relief organization, and I saw him give this family several fish, some canned goods, and a sack of flour. All of it had come from the American churches. It made you feel good to see this expression of brotherhood to onetime enemies. You felt, "Good, that really fixes them up."

But if you thought a moment, you knew it didn't do anything of the kind. It will last them only a few meals. By the time you read this, it will long since have been eaten. Then what will they live on?

We of the American churches can get them, and many families like them, through to



better times—provided we will only see the size of the job. I know one American church group, at least, which has begun to see. The Mennonites have that distinction. In Germany, relief officials said they had received in recent months a total of 1,500 tons of relief from 130,000 Mennonites. I figure that out at 20 pounds each. It really isn't very much. Almost anyone could afford to give the funds to buy and ship 20 pounds of flour or soybeans or powdered milk. Yet if 40 million American Protestants would equal that record, something like 400,000 tons of relief would go to the needy. That would be a REAL demonstration of Christian solidarity. That would give the answer to the question where the Hamburg family will get its food in coming days. Yet so far as I know, few church people have yet even begun to dream in such terms.

My conscience will be a lot easier if I can just get you "dreaming"—and working—in that direction. It's the only way that, together, we can shrug off the awful burden of these dying people.

17 Rue de Malagnou, Geneva, Switzerland.

THE STORY OF MAPLE SYRUP

Columbus, thinking that he had discovered India, named the natives "Indians." Another explorer called them "Redskins," because most of the tribes were fond of painting themselves with red ocher, or red vegetable paint. As a matter of fact, the Indians have chocolate, copper, or yellow skins.

Although the Indians lived in North America for many centuries, they changed the continent very little. They did not cut down the forests nor tear up the earth in search of minerals. Some of the tribes were farmers, others hunters; some, as in the case of most California Indians, depended on bountiful nature for much of their food.

The Indians taught the white man the secret of the maple tree and showed him how to boil the sap into maple sugar. When the sap ran, the Woodland Indians enjoyed a holiday. Early spring was the time for maple syrup making. Trees were tapped and the sap collected and brought to a large trough. Women then dipped up the liquid in kettles made of green birch bark. These were hung over embers to reduce the sap to a thick, sweet syrup, which was poured into the molds to harden.

The Menominee have a charming legend which explains the story of maple sugar. When man was new, he did not know how to obtain the sap. One day the old grandmother, Nokomis, showed Manabusha, the great hero and friend to man, how to tap the trees and collect the sap; but the sap came out in the form of pure, thick syrup.

"This," thought the wise Manabusha, "is bad. The people will not have enough work if the sugar is made too easily. It must be made more difficult, to keep them occupied so they will not fall into idleness."

Then it was that Manabusha climbed to the top of the highest tree. With his hand he sprinkled water like rain over the trees,

dissolving and diluting the syrup so that it would flow from the trees in a watery sap.

Thereafter the Indians had to work hard to make sugar. Wood must be gathered, bark vessels must be made, and the sap gathered and boiled for several nights to reduce it to sugar. It has been so even to this day, for the sap still runs thin.

Soon after the pilgrims landed on Cape Cod, they found the Indians mixing maple syrup with their corn cakes. Cane sugar was a luxury beyond the means of the Colonists, so they learned to tap the maple trees and "sugar off." Maple sugar was the only sugar that the early American settlers had.

—Belle C. Ewing.

MASTERING JOHN'S GOSPEL--CENTRAL BOOK OF THE BIBLE

BY ROBERT C. McQUILKIN

This article is reprinted from the "Sunday School Times" by permission. The author, President of Columbia Bible College, Columbia, S.C., gives a timely and helpful message concerning this great book of the Bible which we are now studying in our Sunday-school lessons.

The best loved book in the Bible is the Gospel according to John, God's love story for men. And this Gospel is in a true sense the central book of the Bible.

1. The Place of John's Gospel in the Bible.—Genesis is the book of the old creation. John is pre-eminently the book of the new creation. It is not an accident that both of these books open with the tremendous words, "In the beginning": in Genesis, "In the beginning God . . ."; in John, "In the beginning was the Word . . . and the Word was God." In Genesis the works of God's creation are set forth at the beginning of time. In John the Creator Himself is revealed to men, He who was in the beginning, before all time. The first spoken words recorded from God are the words in Genesis 1:3, "Let there be light," and light shined in the darkness of early chaos. In the first chapter of John we have Him who is the Light of men set forth, coming to shine in the darkness that sin brought upon God's good creation.

All of the Old Testament points toward the coming One and is a preparation for Matthew, Mark, and Luke; then in John we have the heart of the Gospel as the deeper spiritual meanings of the other three Gospels are interpreted. The fourth Gospel also prepares the way for the Acts of the Apostles and the Epistles. If the Gospel according to Luke be read in connection with the opening of Acts, it will be seen that the beloved physician immediately takes up the thread of the story where he left it in the Gospel. One may ask, why should Acts not follow immediately upon Luke? The answer is that the revelation of the Lord Jesus and the revelation concerning the Holy Spirit as given in John are a necessary preparation for understanding the great day when the Holy Spirit came and for understanding the later teaching concerning the Holy Spirit. And so it is with other vital doctrines.

There are four words that have been used to set forth in a striking way the central emphasis of each of the four Gospels, words that are found in four Old Testament passages: (1) "Behold, thy king" (Zech. 9:9)—the message of Matthew, with Jewish readers especially in mind. (2) "Behold, my servant" (Isa. 42:1)—the message of Mark, addressed particularly to Roman readers. (3) "Behold, the man" (Zech. 6:12)—the message of Luke written for the Greeks or the Gentiles. (4)

"Behold, your God!" (Isa. 40:9)—the appeal and message of John, written for all Christians, for unbelievers, for Jews, and for Gentiles.

In considering these striking facts about the Gospels, however, we must carefully mark the truth that in each of the four Gospels the Lord Jesus is set forth as King, as Servant, as Son of man, and as God our Saviour, and the message of each Gospel is for all Christians. In the case of John pre-eminently the Lord Jesus is not only set forth as God, but He is revealed as the Son of man, and as Servant, and as King.

2. Characteristics of John's Gospel. What are some of the characteristics that make John for most Christians the best loved book in the Bible, and the characteristics that distinguish it from other books? John 3:16, the glorious Gospel in a golden sentence, is one of the answers. Many other precious summings up of the Gospel are found in the book. Doubtless more souls have been saved through some verse in this Gospel than through the verses of any other book. Every Christian should know by heart, and know how to use in personal soul-winning, John 1:12; John 3:16; John 3:36; John 5:24; John 6:37; 6:47; and many others. The study of John in the coming months should stir many Sunday-school teachers and pupils to personal work and to definite results in soul-winning. The fourteenth chapter of John, with its, "Let not your heart be troubled," is another reason John has its central place in the Christian's heart. If believers were asked to name their two favorite chapters in the Bible, doubtless the Twenty-third Psalm and the fourteenth of John would win most of the votes. The fifteenth chapter, concerning the vine and the branches, and the sublime prayer in the seventeenth chapter, also make their great and peculiar appeal. The Gospel is intensely personal. There are the personal interviews with Nicodemus and with the woman at the well, and there is the personal farewell message to the disciples. Of the 878 verses, 419 contain the words of our Lord, of which 270 consist altogether of His own words.

John omits much of what is found in the other Gospels. Among the notable omissions are the genealogy, the birth, the boyhood, the temptation, the Sermon on the Mount, the Lord's Supper, Gethsemane, twenty-seven

of the miracles, the parables, the discourse on prophecy. Much that John gives is entirely new. Six of the eight miracles that he records are found only in John, including the resurrection of Lazarus, the man born blind, the water turned into wine. The early Judean ministry is recorded only here, including the message of the new birth. The great discourses on the Bread of Life, the Good Shepherd, the farewell message to the disciples are given only in John. Nearly all the miracles are followed by a message or discourse that sets forth the spiritual meanings. It seems evident that this glorious Gospel was written by the beloved apostle after all the New Testament, except his own writings, had been finished, and that he gives in some sense a supreme revelation that confirms and presses home in new and personal and authoritative ways the faith once for all delivered to the saints. The Gospel forms the basis for his own marvelous letter which is a further unfolding of fellowship with the Eternal Life that was with the Father, and was manifested to men (I John 1:14).

3. Four Aims in Studying John's Gospel.—

- (1) Study to know the contents: the many things.
- (2) Study to know the central message: the one thing.
- (3) Study to experience the Life.
- (4) Study to pass the message, and the Life, on to others.

When the three months' studies in the Gospel according to John are completed there is no reason why every pupil in every class should not be able to give from memory the contents of the book. Each of the twenty-one chapters of this Gospel treats two or three topics, and one way to learn the contents is to aim to give the contents of each chapter in a few suggestive words. For example:

Chapter one: The Word made flesh, the witness of John the Baptist, the witness of the first disciples.

Chapter three: Interview with Nicodemus on the birth from above, trip to Judaea, and John the Baptist's final testimony on the baptism from above.

Chapter five: Lame man healed at the pool of Bethesda, discourse on Christ as the source of life, four witnesses to Christ.

And so on through the twenty-one chapters, the contents may be summed up.

The contents of the Gospel may also be viewed in the four clearly marked divisions in the Gospel.

4. An Outline of John's Gospel.—

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| I. The Sublime Preview of the Gospel — The Word made flesh | 1:1-18 |
| II. The Revelation of the Word | 1:19 to 12:50 |
| III. The Revelation to the Inner Circle | 13 to 17 |
| IV. Glorification in Death and Resurrection | 18 to 21 |

The section on the revelation to the world, from 1:19 to the end of the twelfth chapter, falls naturally into the following divisions:

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|-------------------------------------|--------------|
| A. Preparing the inner circle | 1:19 to 2:12 |
|-------------------------------------|--------------|

B. Beginning the public ministry	2:13 to 4:54
C. Wider public ministry and conflict with the rulers	5:1 to 11:57
D. The closing of Christ's public ministry	12:1 to 50

In chapter twelve we have the summing up of the results of the revelation to the world. In that chapter we find Christ as the judge and the divider of men, as the conflict between faith and unbelief finds its culmination. At this point in the revelation "he departed and hid himself from them." Then follows the holy place of the Gospel, the revelation to the inner circle, from chapters thirteen to sixteen, preceding the sublime prayer, which has well been called "the holy of holies." The same revelation that is given to the world is given to the disciples in this farewell message, and the same truths also appear as our Lord speaks to the Father.

What is that great revelation? What is the great purpose of the Gospel, the one central message set forth by "the many things"?

5. The Great Purpose of John's Gospel.—

There is a perfect key for the study of the Gospel according to John, and this key is found in connection with the purpose of the writer. John tells us that if all the things that Jesus did and said should be written, the world could not contain the books that should be written. But out of all this vast number of things, John, under the guidance of the Holy Spirit, selected those that are recorded in this Gospel. How precious they should be to us! The things he records are calculated perfectly to fulfill the purpose that the Holy Spirit had in mind, and John gives us this purpose in direct statement in John 20:31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Notice that this verse expresses not only the purpose of this Gospel but the purpose of every book in the Bible. Be sure to commit the verse to memory. And then, whatever other method of study we follow for this Gospel, let us apply the key that the author gives us in John 20:31.

From this verse we see that there are three great messages in the book. The central message is the PERSON of Jesus, who is presented as the Christ and as the Son of God. This Person has come to bring LIFE. He has come to give life to men, and this life is to be had through BELIEVING. We have, then, three questions that are answered in John:

(1) Who is Jesus? (2) What is life? (3) What does it mean to believe?

These three great messages are one, for the Person is found to be the life, and He is the object of faith. The words "believe," "believing," and other forms, occur one hundred times. And the various names of our blessed Lord are mentioned in this Gospel more than three hundred and eighty times, a number far in excess of any other New Testament book.

It is frequently said that the great purpose of John is to present Jesus Christ as God. But it is more than that. The Gospel is to

show that Jesus is the Christ or the Messiah, and that this Messiah is the divine Son of God, God manifest to men in the flesh. And this revelation is to the definite end that men might have life. The Gospel, therefore, is a revelation of Christ as the Life and of what eternal life means. Men are linked with the life-giving Son of God through faith, and so the Gospel from this aspect is a revelation of what faith is, and a record of the great conflict between faith and unbelief.

In every miracle recorded in John, in every discourse, in every event, we might say in every verse, the writer keeps before him this definite purpose of revealing Jesus as the Christ, the Son of God who gives life to those who believe.

There are eight miracles in the Gospel, not counting the greatest of all the miracles, the resurrection of our Lord, toward which all the others point. Each of these signs reveals the Person of Christ, gives a manifestation of Life, and is designed to draw forth faith. Each miracle, or sign, in John is really a record of two miracles, the earthly physical miracle and that greater spiritual miracle which the earthly sign sets forth.

The opening of the eyes of the man born blind is the background of the greater miracle of opening the eyes of the heart. We have in this ninth chapter a progressive revelation of the person of Christ, and with it the growth in the faith of the man. When they asked him who healed him, it is first "the man that is called Jesus." Then He is "a prophet"; then the man acknowledges that he is His disciple. Finally he looks upon the man Jesus with those eyes that Christ had opened, and answers His challenge: "Dost thou believe on the Son of God?" When the blind man said, "Lord, I believe," he worshiped Jesus Christ as God his Saviour.

From the fifth chapter to the eleventh we have the terrific conflict between Christ and the rulers, gaining in intensity, and always a conflict between faith and unbelief. Our Lord is presented in chapter five as the source of life, in chapter six as the bread of life, in chapter seven as the one who gives the Holy Spirit, the water of life, in chapters eight and nine as the light of life and the liberator from sin, in chapter ten as the good Shepherd, in chapter eleven as the resurrection and the life. Thus in the resurrection of Lazarus we have the culminating sign, drawing out faith on the part of all the Jews who witness the miracle, and climaxing the unbelief of His enemies as they definitely determine to put Him to death. From a human standpoint it cost the life of the Lord Jesus Himself to raise His friend Lazarus, and from the eternal and divine standpoint it cost His life to raise us up from condemnation and death to justification and life.

From the very beginning the faithful witness, John the Baptist, presents our Lord as "the Lamb of God, which taketh away the sin of the world." In our Lord's own salvation message in the third chapter, we face two great facts about eternal life; a man MUST be born of the Spirit, the Son of man MUST die, in order that whosoever believeth in Him may have eternal life.

The way of life, then, is through the death of Him who is the Life. Every other baby born into the world was born in order to live. The Lord Jesus was born in order to die. One of the great key verses of the Gospel, John 10:10, tells us that Jesus came in order that we might have life. And in a true sense He came that He might have death, for in that way only could we have life.

Rich results will come from the special study of great doctrines or topics as they are presented in John; outstanding among them is the message on the Deity of Christ, and the message concerning the Holy Spirit. For the central purpose of the Gospel is to reveal Christ the life, and the way by which this life comes to men. We must be born of the Spirit, and then live by the Spirit—rivers of living water flowing out from within. Thus it is that the Lord Jesus is proclaimed by John as the Lamb of God, and also as the One who is to baptize in the Holy Spirit. Thus it is that all the glorious movement in the Gospel goes forward to that day when He shall die and rise again, ascend and give the Holy Spirit, who will unite us with Christ our Life, and will take of the things of Christ and reveal them unto us.

John is written for sinners that they might believe unto life. It is written also for Christians that they might believe unto the daily enjoyment of the abundant, victorious life.—Sunday School Times.

Columbia, S. C.

I HAVE LEARNED

That day is never wasted in which we have learned something new. There is so much to learn that we shall never come to the end of it. The wisest men know only a fraction of what there is to be known. Sometimes we think we know very, very much, but we are only deceiving ourselves.

But the man who used the words, "I have learned," did not mean his knowledge was very great, or that he could answer all catch questions. He did not mean he could bound all the countries of the world, or tell their population, or give the names of most of the books that were written in his day.

Well, what did he mean? He meant that he had learned to be content. And where did he learn that important truth? From none other than Jesus. And can't you imagine he felt very happy when he had learned that lesson? You would not have made Paul any happier, and he is the man who used those words, if you had given him ten thousand dollars. He had won a great victory. It was a struggle for him. There must have been times when he thought it could not be done. But, by the grace of God, he did it.

That is the kind of knowledge that counts. It is not of the head only, but also of the heart and the soul. How much progress have we made in learning how to be patient, how to be generous, how to be pure? That is worthwhile knowledge. Some persons are worldly wise, but are very ignorant about being and doing and serving and living, and above all about happiness and contentment.—Selected.

Editorials

The Challenge of Our National Morals Problem

Many people will remember the crime wave which swept over the country more than twenty-five years ago, in the wake of World War I. It was said to have been the result of the abnormal conditions which always prevail in wartime when families are separated and men are trained in the arts of destruction and pillage, and violence and killing.

Such influences once gotten under way are difficult to counteract, and through the years since crime has continued on a large scale, although apparently varying in intensity as certain conditions changed with the times. That no permanent improvement was made is evidenced by the fact that, according to a recent statement in the "Protestant Voice," already "before the outbreak of World War II the United States was the most lawless nation on earth, with a record for murder and juvenile delinquency which Germany and Japan could not approximate. In a single decade more Americans were killed by assassins than were slain in a century and a half of battles, while the cost of this mania of crime, expressed in dollar bills, would have been sufficient for one hundred currency rings around the earth." The article went on to say that before the war fingerprints of 3,800,000 criminals were registered, and that now this number has grown to 6,000,000 with fingerprints and records of arrests in the files of the Bureau of Investigation at Washington, D.C. The writer says further: "This army, larger even than that which took part in the actual fighting against Germany and Japan, is being reinforced daily by an alarming number of juvenile delinquents."

It is becoming quite evident even to the casual observer that since World War II we are again faced with a sharp increase in crime. The same conditions that prevailed after World War I are here again, only in greatly increased degree. The moral breakdown is something deplorable and is written in large letters in broken homes and the records of the divorce and criminal courts. Vice and immorality among soldiers is more than a proverb; it is a matter of record in the experiences of European and Asiatic countries and our own. When the writer was in Europe in the fall of 1945 the Christian people there decried it as they do in our own land. Not only are these things revealed in morals courts but in the records of robberies and murders. It is said that there were 32 per cent more murders and 38 per cent more robberies in 1945 than in 1944. Constant newspaper accounts of robberies and killings by former soldiers tell their own story of what can be expected when men are trained to kill and commit all manner of depredations.

During the war also, when both parents were often employed, the growing children were terribly neglected. Parents still all too often allow their children to run wild while they go to shows, card games, and other amusements. The children also in great numbers attend the movies where gangsters are heroes and where they learn all sorts of lessons in crime. The same is true of the gangster radio plays and funnies. So serious is this problem of juvenile delinquency that J. Edgar Hoover, of the Bureau of Investigation, has issued this warning statement: "This country is in deadly peril. A creeping rot of moral disintegration is eating into our nation. The arrests of teen-age boys and girls are staggering, and some of the crimes that youngsters commit are almost unspeakable."

One does not need to multiply instances and illustrations. That these conditions exist is a matter of common knowledge backed up by the records of the courts and the statements of authorities. The situation presents to all of us a challenge and an opportunity to help in some way. It takes more than active police departments and good law enforcement to get to the heart of this problem. The public schools could no doubt help by teaching more along the lines of morals and religion.

But in our American system of schools we cannot expect too much help along this line. Christian day schools are increasingly coming into being as an answer to the deficiencies of our public schools. But the biggest forces in moral and Christian training, as a preventive of moral delinquency and a promoter of right thinking and living, are the home and the church. People should learn to know that parenthood carries with it responsibilities that cannot be delegated to others. The home was God's first institution for the teaching and training of children and it will ever remain so. Here the child spends most of its time, and here it receives its most lasting impressions. Here by precept and example parents are duty bound to bring up their children so that they become a force for good in the world instead of agents of evil and crime. This means a wholesome discipline so that children will not be allowed to haunt places of evil like the morally debasing movies and shows and poolrooms and gaming places. It means a teaching program in which family worship will play an important part. It means leading children Godward instead of worldward. It means seeing that children and young people regularly attend the services which the church provides for them.

The church too has its responsibility of teaching and preaching the Word of God to children and young people. Here is where the Sunday school plays a large part, for it is generally acknowledged by the courts that Sunday-school pupils seldom become involved in crime. The church needs to provide activity for her young people. These are provided for in young people's meetings, in sewing circles for girls, in missionary and other projects for boys, in literary societies, in various types of workers' bands and other youth organizations. The call has come for a more unified and comprehensive youth movement in our church. Let us pray that it may be directed in the right channels.

Then too we must give due attention and emphasis to weekday and summer Bible schools. The former are increasingly used by our congregations to give more adequate instruction in the Bible to our children. The form which seems to meet with most favor is that in which the meetings are held at the same time that the prayer meeting is conducted for adults. The school held on dismissed time from the public schools has also proved quite helpful in certain localities, and where the opportunity is extended it should not be lightly passed by. But the summer Bible school presents one of the biggest opportunities to reach children and young people who may not otherwise come within the scope of our teaching influences. In many places the children of whole communities can be reached through a live summer Bible school. Here, in a larger way than any other, we may have opportunity to help to teach the Word of God to children and thus not only help to stem the tide of juvenile delinquency but to lead them to a saving knowledge of our Lord and Saviour Jesus Christ.

Let the home and the church awake to conditions in our country today and both do their part in saving our boys and girls, and in that way help to save our nation.

New Relief Advances

The peak of relief activities of the Mennonite Church will probably be reached this winter, although there will be relief needs for years to come, according to all present indications. As of the beginning of this year the Mennonite Central Committee had approximately 238 workers on the field or en route, plus 35 additional ones under appointment. The work carried on by these scores of workers reaches into four continents, two islands, and practically girdles the globe. They are distributed as follows: Paraguay, 25; Puerto Rico, 42; Ethiopia, 11; India, 12; China, 32; Philippine Islands, 10; Holland, 23; France, 29; Belgium, 4; Germany, 22; Denmark, 3; Italy, 14; Switzerland, 6; Austria, 1; England, 1; Poland, 1.

Two new advances are at present being planned by the Mennonite Relief Committee, the relief organization of our branch of the church, which co-operates with the Mennonite Central Committee but which also conducts projects of its own in Belgium, Ethiopia, and Poland, besides supporting in-

(Continued on page 61)

CHRISTIAN LIFE

THE PRICE OF SPIRITUAL POWER

BY MABEL GROH

Any manifestation of real power arrests our attention. In nature we see the terrific forces of storm, flood, electricity, and the silent forces in the growth of vegetation. In humanity we find individuals endowed with superior powers of intellect, of oratory, of leadership, of business ability, of physical strength. There is another kind of power available to human beings who are willing to meet certain conditions necessary for its release and operation. It is spiritual power, or in other words it is God Almighty at work in individual lives for the accomplishing of spiritual results.

The first condition that must be met is to become a child of God by the new birth. By the new birth we are delivered from the power of darkness and translated into the kingdom of His dear Son (Col. 1:12) and are made partakers of the divine nature. II Peter 2:4. On the day of Pentecost, Peter's counsel to those who were convicted of sin was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). During His ministry Christ spoke often of the Holy Spirit whom He would send. Just before His ascension He told His followers to wait for the promise of the Father—the baptism of the Holy Ghost. "Ye shall receive power, after that the Holy Ghost is come upon you. . ." (Acts 1:4-8).

The apostles were sincere men, religious men, consecrated men, as they forsook all and followed Him. They were men of various capacities, and no doubt represented an average cross section of human ability and intelligence. But they were exceedingly human, as we see from their self-confident boasting, their rivalry for first place, their jealousies, their cowardice, their failure to grasp spiritual truth, their blind unbelief of Christ's emphatic teaching concerning His resurrection. They were utterly incapable of the task Christ had for them, until the promised power came upon them. After Pentecost they were fearless and aggressive in the face of persecution and sore trials, but they accomplished mighty results, as multitudes were convicted of their evil ways and sought salvation. Later when Paul and his helpers were at Thessalonica, it was said: "These that have turned the world upside down are come hither also" (Acts 17:6). The early church was a powerful church, made up of those who had been brought into vital relationship with Jesus Christ through the new birth.

Born-again Christians have the Spirit. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). But multitudes of Christians do not have the fullness of the Spirit and are living carnal, instead of spiritual, lives. Fullness of the Spirit is essential to power in the Christian life, but there cannot be spiritual fullness without an emptying of the world, and self, and sin out of the heart and life. Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The old life of sin must be nailed to the cross. "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:2-6). "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:14-17). God does not fill and use an unclean vessel. The price we must pay for spiritual power is crucifixion of our old nature. We must put on the new man, and "make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). We talk of absolute surrender, or full consecration. When we come to the place of utter denial of self; when we have no will, but to do the will of God; then the resurrection life of Christ becomes our life, and we can say with Paul, "Christ liveth in me: and the life which I now live in the flesh I live by the

THE LARGER PRAYER

At first I prayed for Sight:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

And next I prayed for Strength:
That I might tread the road
With firm unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love:
Deep love to God and man
A living love that will not fail,
However dark His plan.

And Light and Strength and Faith
Are opening everywhere;
God waited for me till
I prayed the larger prayer.

Ednah D. Cheney.

faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). We cannot conquer sin any more than we can atone for sin. Christ alone can give us the victory as we yield fully to Him.

There were carnal Christians in Paul's time, as there are all too many today. He complains of their inability to grasp spiritual truth. He says: "When . . . ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. 5:12). "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal" (I Cor. 3:1-3). Christendom today is spiritually dyspeptic and anemic. The church is utterly failing to meet the world's need. The powerhouse is throbbing with power, but the lines are crossed, the connections are broken.

The story of the vine and the branches illustrates the truth we must realize if we want to know the reality of the life of power. It is the abiding life. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4). Faith, Bible study, obedience, and prayer are essential to the abiding life. Faith lays hold upon the promises of God and makes them our own. Bible study is essential that we may know the mind of God. He has revealed in His Word all that is essential for our proper adjustment to both our spiritual and our natural life. Then when we know God's Word and will we must be obedient to do it. And obedience to that which we know leads to a greater understanding of the teaching revealed in the Scripture. "If any man will do his will, he shall know of the doctrine" (John 7:17). And no man can maintain connection with the vine or the powerhouse without a prayer life that is deep and constant. "Pray without ceasing" represents an attitude more than an act. But Christ tells us that if we abide in Him, we shall ask what we will and it shall be done. "Whatsoever ye shall ask in my name, that will I do" (John 14:13). John 15:7. So prayer is the switch that releases the power.

Ephesians 3:16-20 abounds in statements intended to give us some little conception of the greatness of the power that is available if we meet the conditions. Paul prays that according to the riches of His glory we might be strengthened by His Spirit in the inner man. He prays that Christ may dwell in our hearts by faith, that we may be rooted and grounded in love, and be able to understand the breadth and length, and depth and height, of the love of Christ, which is beyond comprehension, and that we might be filled with all the fullness of God. And the power that works in us is that of Him who is able to do exceeding abundantly above all we can ask or think. What could not be done if we as individuals and as a church were willing to pay the price and give God a chance to use us as channels through which He might pour out His Spirit upon mankind? It

is the Spirit that convicts of sin, of righteousness, and of judgment. John 16:8. It is not the logic of the sermon, or the well-arranged outline, or the fluency of the speaker, that is the determining factor of the success of the preacher, but the measure of the Spirit behind, and through, and in him. Moody is an example of what God can do with a very unpromising vessel. God often has to set aside the wise, the mighty, the noble, and turn to the weak and foolish, the base, and despised things in order to confound the things that man considers mighty. And the purpose is that no flesh should glory in His presence. I Cor. 1:26-29.

And may we not make the mistake of thinking that power is always manifested by much noise and mighty demonstrations. The little acorn that sends its roots into the fissure of the rock does it very silently, but who will

deny its power, when one day the rock is rent asunder by its expanding root?

The electric current drives great dynamos and turns the wheels of industry, but it also gives light, or heat, or refrigeration. It is God who knows whether you or I can be a powerful preacher, a great missionary, a wise executive, or just an unnoticed farmer or housewife, or business man or woman.

But whatever our capacity, whether great or small, He wants to fill us with His Spirit that we may be a witness for Him by a consistent life, and have victory over the sinful tendencies of our natural life. "More than conquerors through him that loved us" can be our experience if we will pay the price—die to self and sin, that Christ's resurrection life may be ours.

Preston, Ont.

"IN QUIETNESS AND CONFIDENCE"

BY LEVI M. HURST

The author of this helpful message is one of our missionaries in Tanganyika, East Africa.

"In quietness and in confidence shall be your strength" (Isa. 30:15).

In our day, as in the day of Isaiah, there is great need of resorting to these two elements of strength and durability—"quietness" and "confidence." What a contrast these terms suggest to the feverish scramble for wealth, power, position, and other objects of self-interest, and the consequent mistrust of everyone and everything else which is so characteristic of our day!

History proves the futility of seeking security or placing confidence in the transient things of this world. Everything to which the worldlings of each generation may have looked for security, and which in its day they may have hailed as something secure and immovable, has suddenly yielded to a greater power or has been outmoded by subsequent inventions and practices. In the field of modern warfare bows and arrows and spears gave way to the "muzzle loader" which in turn was replaced by high-powered rifles of the repeating type, automatic machine guns, hand grenades, and what not? Horses and chariots have been replaced by trucks, tanks, and jeeps. Vast improvements have been made in battleships since the epoch-making battle of the Monitor and the Merrimac; yet these became easy victims of submarine and aircraft attack and were sunk by the hundreds. Walled cities and the Siegfried Line alike proved to be inadequate against invasion from the air. Men who pointed to armament as the only means to security urged advance with the greatest possible speed in the invention and production of the fastest and deadliest implements of destruction the world has yet known, when along came the atomic bomb and blew all those ideas into smithereens. The result is that whatever of seeming security there remained in that field, or practically every other field, has been shaken to the core, and "men's hearts [are] failing them for fear,

and for looking after those things which are coming on the earth."

Although the present war is over and hostilities have ceased, the world of humanity is still reeling from the impact of those terrific explosions which brought its swift termination, and the world's leading men are guessing at the scope of the implications of the type of bomb which caused them.

With the things of this earth in such a state of confusion and uncertainty one does well to pause and consider seriously the question, What is there that remains in which I may place unquestioning confidence? Truly, if there were no source from which to obtain the answer, apart from the things of this world, the situation would wear a gloomy countenance indeed, but thanks be to God, there are those "things which cannot be shaken," and they shall "remain" (Heb. 12:27).

What, then, is the remedy? It is the same now as it was in the Prophet Isaiah's day, and ever will be as long as the day of grace is extended to us. I find it in the same verse in Isaiah just preceding the words quoted above: "In returning and rest shall ye be saved." How racing, fretting, sinning humanity needs this returning to the Lord and to the things which cannot be shaken that they may be "saved" physically, mentally, and spiritually!

How completely satisfying this rest in the Lord is can be known only by those who have not only settled the sin question but who recognize and submit to the lordship of Christ; who have renounced every selfish ambition and by prayerful seeking have discovered and accepted God's appointed work and place for them! It is then and then only that the fullest confidence in God's provision, care, and blessing can be had. It is then only that the fullest ground for confident and restful expectancy before God has been reached.

It is this latter condition which I wish to stress especially, not because it is more important than the former one of

THE UNQUENCHABLE CHRIST

By L. J. Lantz

"For unto us a child is born, unto us a son is given:" said the poet-preacher of Israel, centuries before the birth of Christ.

"And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Even His bitterest enemies could not destroy the facts.

As true God in the flesh, He had power both to forgive sins and to heal diseases. He opened the eyes of the blind and brought back the dead to life. He spoke with wisdom unmatched by any man.

He warned the Jews in effect, "Kill me, and in three days I will rise again," and He fulfilled that promise.

His power to work miracles on earth was not diminished by His death, resurrection, and ascension to heaven.

All of that, and more, the chief priests and Pharisees admitted. How, then, can we who love the Lord question any of the facts of His life?

"Of the increase of his government and peace there shall be no end, upon the throne of David, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

All the enemies of Christ can never defeat that prophecy. We, by not obeying the Great Commission, can shut it out of our lives and out of our churches.

What are we doing for the increase of His kingdom?

Gap, Pa.

"He who daily obeys the highest voice in his own heart will find that it leads him to Christ, who is the highest."

Hard things are put in our way, not to stop us, but to call out our courage and strength.—Anon.

receiving forgiveness for sin, but because so comparatively few Christians seem to recognize its place of importance or enter into its experience and blessing. As missionaries during the first year on a foreign field, when language barriers seem so greatly to hinder one's usefulness, and when other difficulties would tend to bring doubt or discouragement, the thought that we are where we are because an all-wise Master, who can make no mistakes, has called us to this place, and that His promises of enabling to those who fully follow Him are sure, we have come to appreciate the importance as well as to enjoy the quietness and confidence of this latter relationship to our blessed Lord.

Yes, there is real "quietness," and "confidence," too, for all who seek and find the Source from which they issue. Would that all men might come to know by experience this wholesome and invigorating "Strength."

Musoma, T. T., E. Africa.

GRATITUDE AND DEVOTION

BY LENA GRABER

Our readers will appreciate this article from one of our missionaries recently entering a term of service in the American Mennonite Mission in India. A trained nurse, she is engaged in hospital work at Dhamtari, C.P.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

And there were some that had indignation within themselves, and said, why was this waste of the ointment made?

"For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

She hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.—Mark 14:3-9.

Indifferent to the glances and comments of those who sat around, Mary of Bethany comes into the room with her priceless box and goes to her Lord. There is a sharp noise as of something broken, for she had shattered her vase, and she pours all the perfume on His head. For her there was no removing of the cork, pouring out a little and shutting it up again. Hers was giving to the uttermost and keeping nothing back for herself. And the Master, who alone understood, said: "She hath done what she could."

When we see an action like that, it is as though a searchlight were turned on our souls, and we realize how pathetic are our own little dribbles of devotion which we hand on from time to time to our Saviour. Her action was a symbol of the outpoured life, the fragrance of which spreads all around. It was an action that made no demands for itself, an action that sprang from gratitude and devoted love.

We may think too much of the gifts to be received and not enough of the giver. This dependence upon God and trust in Him is correct but may be self-centered at least in interest; we want to gain something by our prayers. It is much more important to thank God for His blessings received than to pray for them beforehand. For in this there is no taint of self, but it is an act of love, which like Mary's gives joy to our Lord and further deepens our own love. Paul said in I Thess. 5:18, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

He wants our devotion in all we undertake, in whatever He has called us to do. We are doing *His* work, and not merely *our* work. He will never lay upon any of us a burden too hard for us. With each task He gives us, He will supply strength to do it. He understands. He has been through the whole length of human experience. He asks only that we will put ourselves into His hands and offer ourselves for His work as completely and unreservedly as Mary made her gift to Him. We may feel poor and feeble, but we need not despair, for He is the Master Craftsman. Whatever is given fully

and freely into His hands He will refashion and use for His purposes. Sometimes even the most unpromising material in His hands can become the vehicle of divine love to men. For at the very end of His life men gave Him those two beams and four nails—yet even then He did not fail, but with them did His greatest work of all and redeemed mankind.

Daily devotion is not easy. Especially is it true now when everyone is working hard. It means going on, keeping our gaze turned toward Him who for love of us came to earth and then again for love of us redeemed us on the cross.

Dhamtari, C.P., India.

THE RETRIBUTION OF SIN

Many object to "Thou shalt not." Houses of correction are full of those who have been a law unto themselves. Wild oats have spoiled the soil upon which they grew. The sower is left with a worthless crop. Muriel Lester recently said: "The law of cause and effect is being made manifest today; and the retribution that inevitably follows sin is upon us."—Advance.



WINTER TREES

Across the sky, across the snow,
The sober rooks are winging slow,
Grey roses in the rush-fringed pool,
And winter trees are beautiful.

The west is now a garden-close,
Pink roses and a golden rose,
With amber and with tender green,
To let the throbbing stars between.

Against that world of roses stand—
These are the woods of Fairyland—
Poplar and oak and elm to make
A gold brake and a rosy brake.

Instead of silky leaves of spring,
The stars now make their garnishing
For May roses and April white;
The snow has lit them all the night.

The red sun hangs his lantern red
Between the bleak boughs overhead,
The evening clothes them with his mist
Half sapphire and half amethyst.

The dawn roses are scattered here
As 'twere a rose enpalier
Whose happy boughs have borne for fruit
Red roses all from head to foot.

Even the lamp that men have set
To light the way for traveling feet
Caught in the dark tree glitters bright
As chrysoprase and chrysolite.

Down the long road's perspective go
The dark trees in a double row,
Spangled with lamplight gold and cool
And winter trees are beautiful.

—Katharine Tyman, in the
London Spectator.

WISHING

"I wish—said someone in my hearing the other day. I do not remember what the wish was—if indeed I heard it—but I *do* remember the tone of voice in which the wish was made.

There was glow, and sparkle, and hope in the wish which made it *more* than a wish. It was full of prophetic promise, buoyant faith, and gay adventure of courage.

And it occurs to me, as I meditate, that wishing is a form of prayer. It is a subtle *soul longing* which has taken deep root in the secret place of spirit. If prayer is "the soul's sincere desire," as we are told, a wish may have in it all the force and fire of what one *is* and *hopes to be*.

I am sure the wish I heard was a spark thrown off by that "hidden fire that trembles in the breast" from which prayer conflagration is kindled. It was driven by a strange force, and was as reverent as worship.

I glanced at the person who made the wish and saw a far away look in his eyes which was at once both pleading and faith. And come to think of it, this is just the kind of stuff out of which faith is made. "Faith is the *substance* of things hoped for; the *evidence* of things not seen." Such a wish as I heard must have been born of a *conviction* that out there somewhere is provision equal to the heart's deepest longings. And such a wish is prayer—prayer reaching out into the magic realm of possibility and faith.

We are sometimes told to *resolve* when we would climb higher. Well, high resolve may fail because of a lack of thrilling joy in performance. Without such joy the resolution lacks resiliency and may break up on the rocks of monotony under its own weight. But a wish springing from a heart full of longing and joyful expectancy has in itself the power of survival and thus carries the promise of fulfillment.

True, the promise may be long delayed, but *hope* born of heart's desire refuses to become discouraged and wishing springs eternal in the soil of faith.

Some may prefer to use the word prayer where I am using the words wish and wishing. We shall not quarrel. Terms means but little to the heart when great tides of emotion and longing are sweeping in from shoreless seas of infinite promise. Only *mind* cavils about the proper use of words at such a moment. Anyway, call it what you will. Such *heart longings* as give birth to sincere hope is prayer in any language!

You may not be "gifted in prayer," my friends, but you may *wish out* your "heart's sincere desire" and be sure that "He heareth." The proper use of words mean but little for He "looketh upon the heart."—*The Defender*.

Every true Christian is not only a son of God, but he is also a servant of Christ. Service as well as life should reveal and carry out the purpose of God. Hence service must be world-wide. God loved the world. Christ came not to the Jew only but to a world. The Great Commissioner sends His disciples into every portion of the world for which Christ died.—A. C. Snead.

OUR HOME CIRCLE

FAMILY CONTRIBUTIONS TO THE CHURCH

BY J. PAUL SAUDER

The author, a minister and father of a growing family, is in position to give us an illuminating discussion of this important subject.

It is New Year's Eve. The family of five children is ranged about the supper table, and Mother faces me from the other end of the table. An aftersupper conference has been announced, so various guesses are made as to the subject of the conference. But shortly the guessing is past, because Father has told the family that each is to add his or her suggestion to the ideas Father already has in mind, and so help tell how the family, any Christian family, can contribute to the church. And so each contributed and the result of it all is passed along to you.

It is but natural that Mother should think that the best the family can do is to keep itself, as a unit, in the church, with not one missing. If the several families comprising the church in any locality cannot bring their children in, then how is the church to grow? How necessary, then, to watch over each one, to help him or her to come to the wise decision early, so that the church may have the benefit of the young folks and their inspiring and active years. And having seen the children come into the church as early as the years permit a wise decision on their own part, Mother is interested in keeping at it, so that there is real abiding and living in the church, and not mere formalism. And that implies activity.

It is no wonder then that fourteen-year-old William suggests that the family can help along in mission projects. It is just a few weeks since he helped to husk "mission project" corn. Someone had the spirit and organized the young folks of the community for work and the pleasure incidental thereunto. Corn was raised, sold, and the proceeds used to finance some worthy expression of the Master's love for folks. So young people everywhere can get together, the Lord can have His acre, proper social instincts can be fostered, and "a good time be had by all."

In this connection I recall a story as told by a minister's wife. Some of the good sisters came to her and protested that her children should not dig that unsightly hole in the yard back of the parsonage. With characteristic vigor the pastor's wife replied that the hole was fitting and proper, for thereby she knew where her children were and could keep an eye on them, and, she added, "I can watch yours a lot of the time too, for they are with mine." Somebody needs to put himself to the task of knowing where the young folks are; yes, rather to see that they have reasonable places to be at, and some reasonable thing to do there. The young folks will help the parents to provide

such places, I am sure. Surely community projects of various sorts can be sponsored by families who invite other families to co-operate and join in the pleasure and profit.

It is this giving of one's self that makes for a sense of satisfaction. Listen to one mother's letter to us. "We raise beans and so our congregation gave two carloads of beans for relief. Then we canned some beef. Then the children wanted to help, and so gave their pennies and bought a beef. Altogether we haven't had such a blessed time around here since I don't know when." I may add that the community that had the blessed time was a pioneer in the Mennonite church's mission project program. If all these projects are done in the name of Christ and because it is understood that the work is done because He would do it, then the value to the church is not to be calculated.

Seventeen-year-old John suggests that the family can contribute by visitation in needy homes. Now needy homes are not necessarily poverty-stricken homes. There is many a need which lies beneath the surface, hard to discern by the casual eye. Surely we have a precedent for "visiting the fatherless and widows in their affliction." A word of caution needs to be thrown out in this connection. Children, when participating in charitable enterprises or in visitation work, must not be allowed to develop a sense of superiority over the unfortunate or erring individual. For that reason the places to which impressionable youth are taken must be selected with care. In many cases the contribution the children can make is to help make it possible for father and mother to do the visitation, while the children "keep the home fires burning." But the visitation of homes should be a family project, even if some must stay at home. The stay-at-homes must feel their essential relationship to the work.

In passing, do you know who lives in each house between your home and the church you attend? What church does each family attend? If all attendants at your church brought all the non-attendants from the houses along the street or road, how large an increase would there be in your church attendance? Does anyone really know the answer to that question? Could your family start getting the answer for your church?

Seventeen-year-old Joseph suggests that families can assist in meetings—street meetings, to be exact. It is doubtful if we have realized the possibilities along this line. We have been so anxious to keep from doing

the wrong that we may have passed up opportunities to do that which we could. We have probably not imagined all the kinds of things which we can do, as families. There can be family quartets, trios, duets, readers of poems, impromptu speakers. Why not have your family volunteer to do some witnessing in some manner at some out-of-the-way place? Many folks will not get to church. Why not get the witness to them?

Twelve-year-old Anne feels that the family can contribute to young people's Bible meeting by helping in every way possible. She attends a junior young peoples' meeting, and so she sees how the younger members can all help in giving a program. It is essential that our young folks learn quite early to share and to express themselves and to enjoy the expression of others. Home can be a place where the young folks are encouraged to practice their parts, to receive and give criticism of a constructive sort, and to plan for better programs, and where to give them. Home can be a place too where the older folks make it plain to the younger that the efforts of all are appreciated. Then this feeling will be reciprocated and the activities of the adult church will be enjoyed all the more, and those not understood fully will be given the more respectful attention.

Seven-year-old Donald thought the family could contribute most by earning money to give. He suggests that children could "rake leaves for somebody or something." It is the countless "somethings" that spell opportunity for the members of the family to render an appreciated support of the activities of the church through financial contributions. The church needs money to do its work, no question about that. The colored preacher way down South was right when he answered his critic, "Yes brother, de Gospel am free, but de freight ain't." And the spirit of giving cannot be inculcated too young. It is a privilege to work a while, thus changing one's effort to cash, and then to send that cash on to do a like amount of work, whether near at hand or far away. Happy those children who learn this lesson early!

Did Father have any thoughts at the supper table last night? Yes, he did. He thought of a minister's cornfield, and the neighbors who husked the corn so that the economic burden would be off the pastor-evangelist while he was away. He thinks of the bishop who went into a rich section of the church to hold meetings upon request, was gone the better part of a week, and received—his entire transportation expense. He thinks of a family which has a useful minister among its number, and the loyalty with which the family supports that ministry. He thinks of a church unknown to the readers of these lines, in the vestibule of which are two contribution boxes bearing labels "For Church Expense" and "For Ministerial Support." I heard that pastor say to another, "I preach the Gospel including the grace of giving, make no pleas for money, and there has always been enough in both boxes." I am sorry that I do not know the homes of the people who attend that church.

In a Pennsylvania cemetery there stands a beautifully modest stone, marking the resting place of an humble sister. Often had she said, "I cannot go out and cheer the sick and I cannot sing. You and your wife can. I'll stay home and watch the house and the children and do the work so you can do the visiting." So they went, the minister and his wife, until, one day, in the providence of God, the little old lady went home. Is it any wonder that thoughtful relatives caused to be inscribed on her stone, "She hath done what she could"? Those years of that life surely demonstrate that there remains for families the possibility of helping ministers and other servants of the church to extend their usefulness. Every hour the minister gives the church should be given back to him somehow. Rest assured that faithful ministers will give the restored hours back to the church all over again. Does the community need visitation work? Then let families make it possible. Inventiveness will find a way to bring the desired result about.

"Family life is breaking down in this age. Children are no longer respectful toward their elders as in older generations. The country faces decay." So said the Chinese five thousand years ago. The cry has a familiar ring. But the thing that is new is

the rising divorce rate in America, a thing old China never faced. At present rates of increase divorces will equal marriages in 1960, fourteen years hence. Therefore the stronger and the more numerous the Christian homes become, the better the chances of stemming the awful tide toward national ruin. America is about the only hope some sections of the world have left. Shall it too be destroyed by decaying forces within? Solidity of the families comprising the nation seems to this writer to be the greatest factor in retaining a wholesome world influence for America. And the Christian families are the salt of the whole.

Home ought to be an interesting place in which to be. It can be if we make it so. There is no doubt about the strength of our churches if our homes are strong. But if our homes are weak, even our churches cannot long save themselves. It behooves us therefore to make of our families units of support for the program of the church, and to help expand that program through the homes. The largest family contribution to the Church is for the family just to be a Christian family, a family with a heart for all the world, "especially . . . them who are of the household of faith."

Harrisonburg, Va.

FRIENDS WHO COMFORT US

BY G. H. CLEMENT

As a minister who has an intimate knowledge of Greek terms, the writer has given us an interesting and stimulating message on this subject.

Friends are a blessing to us in many ways, but in no way do they prove more a blessing than in the comfort they give us in the midst of life's trials and heartaches. Paul in his epistles often referred to the comfort he received from his friends. Just as the apostle was about to enter Rome and to face the trial before Nero which meant his death, he mentions with joy the fact that friends came out to the Appii forum to meet him; and Luke records that when Paul saw them he thanked God and took courage. Acts 28:15. Many of Paul's epistles end with the names of his friends, and frequently he mentions the special way in which they ministered to his comfort. But in the closing words of his epistle to the Colossians he leaves us one word that reveals just how much this comfort meant to him in his many trials. We find recorded in the last several verses of this chapter a list of his many friends; and then he says: "These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me" (Col. 4:11).

It is when we consult the Greek that we find how this word is entirely different from any other word which is translated in our English version: "comfort." Oftentimes the word suggests consolation or solace, and sometimes its meaning is a helper who comes alongside of us and thus strengthens us. Once in a while the word occurs with the

meaning of being refreshed, braced up; and at other times it suggests being courageous. Note the following references; one verse to each meaning of the word "comfort" in their respective order: I Cor. 14:3; Acts 9:31; Phil. 2:19; Matt. 9:22. But the word that occurs in our study is unlike any of these. It is the word "paregoric," which mothers of all nations are familiar with, because of its soothing propensities. Paregoric is a word which in its Latin root means to assuage, mitigate; and as a medicine it is used to relieve pain.

Where did Paul pick up this medical word? How did he learn its pain-lesening prop-

CONSECRATION

**What is it, Lord, that I shall do this day?
Whose burden lift,
Whose clouded moment share,
Whose way make bright?**

**Where is it, Lord, that I shall pause this day?
Whose faith adrift
To anchor fast in prayer,
Whose trust re-light?**

**Show, Lord, the way
For me to walk this day
That lingering, I may leave a bit of Thee,
Who walks with me.**

—Ruby Buenning Sanders.

erties? Well, apart altogether from the information we receive elsewhere in the New Testament, we find a reference in this chapter in Colossians which throws light upon our question. He refers to "Luke, the beloved PHYSICIAN" (Col. 4:14). I am convinced that he refers to Luke, his companion in many a journey, as the "beloved physician" because Doctor Luke had often ministered to Paul in his many infirmities. Luke was with Paul when he suffered many of the punishments mentioned in his second epistle to the Corinthians. No doubt after he received those many stripes and bruises from beatings and whippings and a stoning it was the beloved physician who eased his suffering. Note II Cor. 11:23-30. I can see Doctor Luke leaning over his afflicted friend, in agony because of a recent beating. He administers some not unpleasant medicine, and shortly Paul finds the pain lessening. This happened on many occasions. Finally Paul asks Doctor Luke just what that medicine was that eased his sufferings, and permitted him to have refreshing sleep.

"Oh, that's an old remedy, called paregoric," the physician replied.

Paul underwent many painful experiences which were not physical. He knew the mental suffering of seeing so-called friends deserting him at crucial moments. He knew the soul suffering caused by false brethren. II Cor. 12:26; II Tim. 4:10, 14, 16. Sometimes a whole church in which he labored hard and in which he placed great hopes sadly disappointed him. The Galatian church was an example. Gal. 3:1. At other times certain individuals who professed to be followers of Christ fell into gross sin, greatly burdening the heart of the apostle. I Cor. 1:1-5. Then Paul discovered that his loving, unselfish service for others was often met with ingratitude. He wrote to the church in Corinth: "The more abundantly I love you, the less I be loved" (II Cor. 12:15).

Paul was human and reacted in a human way to these unkindly actions and influences. His heart was often sorrowful, and he frequently experienced inward pain. II Cor. 11:27. But along would come some mutually minded friend who could sympathetically identify himself with Paul in his labors of love, and they would chat together of the things of God; then they would kneel together in the presence of the God of all comfort; and Paul's heart would be soothed, the pain would gradually lessen. Then after his friend had gone Paul reflected upon the mitigating of that inner pain of his heart. He thought of those many occasions when his beloved friend Doctor Luke had ministered to his physical suffering, and after a short while the pain would assuage, and he was grateful to God that such a medicine as paregoric was available for the relief of mankind.

No wonder, then, that Paul in writing of the ministry of friendship and reflecting upon the blessing he received from this ministry should leave on record these words: "These . . . have been paregoric unto me!"

Hamilton, Ont.

MISSIONS

A MENNONITE FRONTIER

Parker Mission Field

BY JOHN AND ANNA MAE GARBER

Brother and Sister Garber, who moved to this field from Virginia during the past year, give us an interesting glimpse of its nature and possibilities.

On the highest part of the Niagara escarpment, midway between Lakes Huron and Ontario and midway between the Georgian Bay and Lake Erie, is the Parker Mission Field. Our mission is twelve miles from

The land surface is level to rolling and along the rivers it is hilly. Our closest river, just across the hill, is the Conestogo, likely named by our people who came from Pennsylvania one hundred and fifty years ago.



Home of Mervin Shantz, Early Mennonite Settler in the Parker Field

the Floradale Mennonite Church, and ten miles from the Glen Allen Mission. There are many congregations of our people south of Floradale.

The climate is especially conducive to good health. Summers are cool enough not to be enervating. The general even temperatures and gradual changes in weather help our colds to be fewer. We have enough free power for our windmills most of the time. At certain seasons the wind does not say "o-o-o o-o-o" as the poems say, but it changes its sound to "e-e-e e-e-e," or rather raises its pitch from "do" to "mi." We enjoy the music of the wind.

The rainfall is sufficient for crops and gardens. In January and February, the coldest months, the temperature often hangs around zero or a little lower. Thirty degrees below is unusual. Before the new type of snowplow which throws the snow in a whirlwind fashion out of the roads, cutters and bob sleighs were the common mode of travel for every one. This was particularly true when snows were the deepest. However there are many in use yet, especially by those who do not live along the main highways. We hear of no snow here as deep as Whittier in "Snowbound" relates. Modern conveniences, such as electricity and telephone, are enjoyed by many people and others are anticipating them in the near future.

We find the black silty loam soil so productive that it is not necessary to use commercial fertilizers. In fact, many farmers have never used artificial fertilizer, and the crops they raise are "not to be sneezed at." The earthworms, unhindered by commercial

fertilizer, seem to thrive to perfection. Some are one and three-fourths inches in circumference and others are a foot long. Great numbers, large and small, are busy enriching and pulverizing the soil. These together with large quantities of stable manure are mainly responsible for the high degree soil

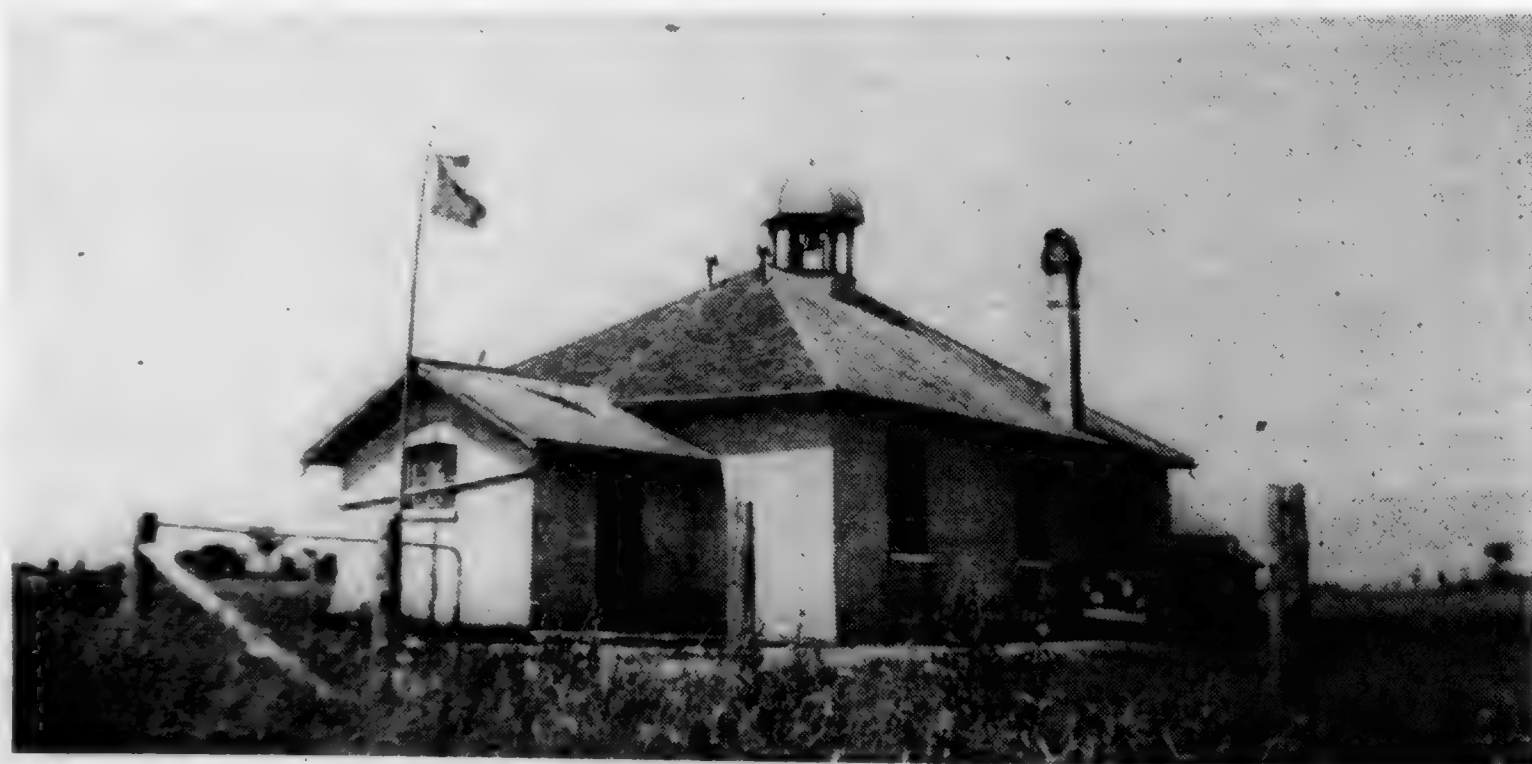
fertility. The soil does not become so hard and show the various symptoms of being worn out as in many other places of North America. Crops grown successfully are oats, barley, wheat, and corn. There is dairy farming, and many beef cattle and hogs are also raised. Fruits of most kinds and vegetables of all kinds except okra are grown.

It is surprising that such productive land can be bought at such reasonable prices. The price of most farms is no more and often below what the buildings would cost.

There are not a few bachelors. Many of these are old and passing. This can partly be accounted for by the comparative newness of the country, which in its pioneer environment was not too conducive to married life. Also since World War I there has been a marked movement of the young people away from the farms to the cities for higher wages and positions which offer more leisure, ease, and pleasure. This trend has been greatly accentuated by World War II. As a consequence many farms are manned only by older couples who can not longer carry on and are awaiting a buyer. An added fact to be remembered is that being some distance away from the larger cities the land is naturally not as greatly in demand and is lower in price. Conditions make it possible to buy land or farms that range from not too poor to excellent in quality for prices that are surprisingly reasonable. Most farms have improved buildings which attest to a former prosperity and thrift that Mennonites can appreciate and evaluate.

The people are principally of Irish and Scotch extraction. In religion for the great part they adhere to the United, Presbyterian, and Anglican churches. There are a few Catholics also. They are neighborly and sociable but careless in language. Nearly all have had common-school education, but very few can claim high-school training.

"One hundred years ago this country was all bush around here and bears would come



Parker Schoolhouse, Present Place of Worship

around the corners of the house and scare my mother," says our neighbor. "My father came from Northern Ireland in 1854 and settled on this farm. He had to blaze a trail from town so he would know the way back. None of us married, and now just my sister and I are left."

In 1937 the first Mennonite family settled in this locality. Soon others followed. Today within range of church attendance there are ten or more families. Others are considering locating, and more will follow as the possibilities offered for settlement become more apparent. Enough good farms are available here to build a large Mennonite community. Not only so but there are such possibilities also present in several directions from here where conditions are much the same.

Parker Mission was organized in 1941 by The Ontario Mennonite Mission Board. For a short time Brother Reuben Dettwiler of the Floradale Congregation served as pastor. In January, 1942, Brother Gordon Shrag was placed in charge. He served in this capacity until the fall of 1945 when he accepted a call from the New Bremen Congregation in New York. As a consequence the work suffered a relapse and preaching was supplied by ministers from near-by Mennonite congregations. But in the spring of 1946 the work received new life and impetus by the coming of three Virginia families which added twenty-nine souls to the total. Since then Brother John F. Garber has been serving as the pastor.

The field is large and needy. The majority of the people do not attend church and Sun-

day school. Many children and young people are growing up without the Christian influence of church and Sunday school. There is great need of a sincere and genuine witness to the Gospel as exhibited in the Mennonite way of life. At present Sunday-school attendance averages about fifty. We have preaching every Sunday morning and Bible study in the evening. This is truly a Mennonite frontier. It promises enlargement of the Gospel as interpreted by our church, and our prayer is that this testimony may be consistent and in accordance with the faith which our forefathers lived and died for. The conditions for this witnessing seem especially favorable politically, economically, and religiously.

Our services until now have been held in a local schoolhouse, but there is pressing need for enlarged and permanent quarters. A building fund has been established and contributions are being received for the building of a church. Will you pray with us for God's direction and blessing upon the continued and enlarging witness in this part of God's great vineyard?

Anyone interested in the possibilities and challenges here presented is invited to write or visit the pastor, John F. Garber, R.R. 1, Alma, Ontario. Alma, Ont.

charge from camp, he returned to Hesston College where he continued his school work.

Menno had a great ambition to help in some type of foreign relief work. In discussing relief work with one of his friends he expressed himself thus, "My life to me is a sacred trust and I wish to invest it wisely." During the summer of 1921 he volunteered his services to the Mennonite Relief Commission and made preparation to serve under Near East Relief. He spent several days in New York City obtaining necessary permits and making final arrangements. On August 20, 1921, he left New York on the "Fabre Line S.S. Patria" for Naples, Italy, arriving there September 2, 1921. On the same boat were five other Mennonite relief volunteers, namely: Nellie Miller, John Detwiler, Joe Detweiler, Roy King, and Herman Kreider. Just one month after they left New York City they landed at Beirut, Syria, on September 20. They were met by Ray F. Bender and Fred Swartzendruber, other relief workers serving in Syria under Near East Relief.

The Near East Relief program extended into areas of Turkey, Syria, the Caucasus, and Persia. Conditions and types of relief activity differed in each region. There were efforts to organize refugee camps, to provide employment for widows and the able-bodied, to check the ravages of disease, to provide food for starving, and to segregate and give special care to women with children and orphans with no relatives or guardians. Thousands of Armenians and Greeks were deported by the Turks when war began between Turkey and Greece. The type of work done by the Mennonite young men was to a large extent rehabilitation and care of homeless people, including a large number of children.

After arriving at Aleppo, Syria, "Shelly," as Menno liked to be called, was asked to accompany three other workers to Urfa, Diarbekr, and Mardin to deliver supplies for orphanages located in these cities. On November 18, 1921, Mrs. Flora S. Kalk, Milo Zimmerman, Joe Detweiler, and Menno left Aleppo for Urfa, Mesopotamia, in a Reo truck. The trip was far in the interior and was all of a two-day trip. They spent the first night in Urfa at the home of a wealthy Turkish family, friends of Milo Zimmerman. A group of seven spent Thanksgiving Day in this large rock house. It was here that Menno became acquainted with Dr. and Mrs. Kunzler who later played such an important role during Menno's illness and death. The Kunzlers were Swiss missionaries for twenty years, but were now working for Near East Relief and stationed at Urfa.

Smallpox was rampant in Urfa just then and Mary Holmes, director of the orphanage begged "Shelly" to be vaccinated before going on to Diarbekr and Mardin. He refused, however, fearing that a sore arm might interfere with his driving the truck and said, "When I return I will have it done."

According to a letter from Dr. Kunzler the party left Urfa on November 30 for Diarbekr, a two-day journey. Menno was apparently in good health at noon, for, according to Milo Zimmerman, he ate four eggs for lunch. By the time they reached Diarbekr the next

MENNO J. SHELLENBERGER--RELIEF WORKER TO THE NEAR EAST

Twenty-Fifth Anniversary of His Death--1921 to 1946

BY JOHN ANDREW HOSTETLER

At this time, when our Mennonite relief organizations have 238 workers either abroad or en route and 35 additional ones under appointment, it is well to remember the work and sacrifice of one of our relief workers a quarter of a century ago.

Several Mennonite young men offered their services for foreign relief work under the Near East Relief during the year 1920. Among the volunteers was a young man, Menno J. Shellenberger, who gave his life in foreign service. He was the son of Jonathan and Margaret Shellenberger, born in Osborne County, Kansas, January 6, 1897; and died of smallpox at Diarbekr, Armenia, December 14, 1921.

He found his Lord and Saviour at the age of seventeen and united with the Spring Valley Mennonite Church at Canton, Kansas. He was a devoted and faithful Christian, having a keen interest in church activities. For five years he was a student at Hesston College, at which place he was active in various student organizations. He served as president of the Y.P.C.A. and won the friendship of many. He, with other young Mennonite men, took his stand as a Conscientious Objector to war. In a letter of September 29 he said, "We do not know what is in the future for us, but whatever comes I am willing to do my bit with the constructive forces that are working in the world." He was conscripted for service and on September 7, 1918, he arrived at Camp Funston, Kansas, where he was retained till the end of the war. He was kept in a detention camp for a time. Visitors were not permitted to see him and occasionally he was questioned about his religious be-

lief. While there he was vaccinated for smallpox, but it never took effect. After his dis-



Menno J. Shellenberger, Three Years Before
He Left for the Near East

day Menno was not feeling well. He was ill and went to bed at the home of Emily Wade, a fine Christian lady, where the party was to stay for the night. There was no hospital in Diarbekr. The next day five Turkish doctors were called in and pronounced his illness typhus, but after a second consultation changed their diagnosis to measles.

Americans in Diarbekr wired for Dr. Kunzler in Urfa, a distance of about 120 miles. The doctor left Urfa on horseback at five o'clock p.m. on Saturday and reached his patient on Monday afternoon. Menno had a very high fever and was at times delirious. Upon entering the sick room the doctor knew it was not measles, but a bad case of black smallpox. Joe Detweiler and Milo Zimmerman had already shaved their heads as a preventive against the infectious typhus. After some persuasion, Milo shaved Menno's head also. Dr. Kunzler pronounced him very sick, but felt that he had good prospects of recovery because of the excellent condition of his heart. Medical treatment was begun, but Menno was very ill from the beginning and there was great danger for his life especially from the eleventh to the fourteenth of December. A military physician assisted Dr. Kunzler and they cared for him day and night. Miss Kushner, an American trained nurse, came from Mardin to assist him also. Everything possible was done for the sick man, but after two agonizing weeks Menno passed on.

On the morning of his last day he inquired about his condition. He was told that he was very ill. He begged Dr. Kunzler to untie his bandaged hands so he could pray with more satisfaction. "Shall we not pray?" he asked. "If you will undo my hands perhaps God can hear my prayer better." His hands had been wrapped in gauze to prevent scratching of the face. His bandages were undone and God heard the prayer he offered. His prayer was followed by Dr. Kunzler's. At five o'clock in the afternoon of December 14 he suddenly died of oedema of the epiglottis and heart weakness. It is to be regretted that someone, somewhere, did not see to it that he was vaccinated.

"Mr. Kunzler, the kindhearted doctor, who had been physician, nurse, friend and comforter, as a last service of love, made the coffin, placed the bloated, disfigured body in it, conducted the funeral and committed these earthly remains of 'Shelly' to a grave on a bleak hillside outside the city of Diarbekr, a very beautiful place on the banks of the Tigris River."* Dr. Kunzler's text was, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." The grave was covered with a large cement slab which served as a protection of the body from dogs and wild animals.

In a letter of November 17 Menno says, "It will be about Christmas time when you get this letter. I will think of you then especially. I expect to enjoy myself then too." Little did the family think that Menno would be enjoying himself at that time with his Heavenly Father. When Menno kissed his

mother good-by she asked, "What if you never come back?" Menno replied, "It's as close to heaven over there as it is here, Mother." The gates of eternity were opened unto him in a strange land where he was rendering service for Christ.

A telegram conveyed the news of Menno's death to Urfa, and Mary Holmes in turn immediately sent a messenger to Aleppo with the sad news, together with letters of condolence to "Shelly's" mother in Kansas. After crossing the Euphrates the messenger encountered deep snow. It was necessary that he turn back and wait for warmer weather. On January 6, 1922, the J. L. Shellenberger family received the cable announcing Menno's death on December 14.

Many letters of condolence were received from both officials and friends with whom he worked. Mary Caroline Holmes in her book, "Between the Lines in Asia Minor," says, "A lump comes in my throat as I record the fact that 'Shelly's' four brothers immediately offered themselves collectively to take his place in the Near East." In a letter to the Shellenberger family, George Doolittle, Near East Relief Director of the

Aleppo District, writes, "Your beloved son, Menno, remained with us just long enough for us to know his beautiful character and respect him for his true worth Your home now has its star above the cross of sacrifice denoting a life given in aid of suffering, hungry, homeless, and persecuted humanity."

Menno J. Shellenberger served on foreign soil a little less than three months and was the first one reported as having died while in relief service out of more than one hundred workers sent out under Near East Relief. Although twenty-five years have passed since the passing of Brother Shellenberger, his name shall not be forgotten. His loyal and firm devotion to the call of Christian service and his faithful ministry to that call will long be remembered.

* Excerpt from Mary C. Holmes, *Between the Lines in Asia Minor*.

(The writer is grateful to Edward Shellenberger, Maurice A. Yoder, Milo Zimmerman, J. N. Byler, and Orie O. Miller for valuable information and helpful suggestions given in this brief survey of the relief service of Menno J. Shellenberger.)

Goshen, Ind.

METHODS OF PRESENT-DAY EVANGELISM

BY VERLA H. LEHMAN

A mission worker writes out of experience on this timely subject.

Definition of Evangelism

Evangelism is carrying the good news or glad tidings to those who do not know it; the telling of the redemption through Christ's blood to lost sinners.

As one perplexed person said to one declaring the good news, "If you actually believed what you are telling me you'd walk the streets night and day begging sinners to repent and be saved."

We ought to have a deeper, clearer vision of this word "evangelism" so as to engrave deeply its real meaning upon our very hearts. We ought to pray ourselves into the very presence of God so that His work for mankind will be revealed to us and so that as we endeavor to use various ways and means of evangelism we will have our whole hearts in it.

I. Child Evangelism

One of the most important ways of evangelism in this age is child evangelism. A child learns easily, believes and trusts with greater facility. In reaching children, however, one must know what he is telling and be able to express it in a simple way.

For a more advanced study of child evangelism I recommend Mildred Morningstar's book "Reaching Children," for she gives ways of making memory work easy and interesting. A child should be taught to pray when very young. He should be taught of the Saviour's love and that He is real—very near and dear and real.

Children enjoy stories more than anything. Mrs. Morningstar tells in her book that no story should be substituted for a Bible story by any means. "For the Word of God is quick, and powerful, and sharper than any

twoedged sword" (Heb. 4:12). Stories should be told with expression and life. The flannel-graph is a good asset in this. Object lessons also play a part to stimulate interest and attentiveness.

Singing plays a very important part with children. I remember one little boy in a Bible class I had who expressed his desire to learn a new song each time and said, "Oh! I want to learn lots of songs. I like to sing!"

What are we doing for Christ today? Not one of us is too young, too old, too busy, or too poor to lead a soul to Christ. When He is our very life, joy and love and peace overflow our hearts so as to seep to the world around us, and we will be eagerly, earnestly longing for something to do for Him.

In a little Bible class I had been having on Union Avenue, one of the toughest parts of town, I felt a very definite sense of helplessness. I saw the need of evangelism—the very definite need of prayer. All such work should be bathed in prayer. I feel the work there failed to a certain extent because of lack of faith and trust and prayer and wholly giving my life over to my Saviour to let Him work through me, I didn't go forth with love and faith, although I did come back with compassion and regret—regret at my weakness and faithlessness. I went as a duty to God and mankind and not as a privilege.

The children were ever so courteous, kind, and interested, even calling me from across the street and asking if we were having Sunday school—on days I just happened to be passing by. They were children with their eager, bright eyes and shy smiles—children so trusting and loving—children who at times shunned to come yet could not keep

away. There was one girl of perhaps twelve years who said, "I must get some sticks for firewood." She left and when she came back it was growing dark. She crept to the edge of the group and implored me to begin the story from the beginning.

My hope and aim and prayer is that this work will be continued, but I am waiting for the opening of a room in which to hold the class. As yet I have used a vacant lot quite disagreeable in surroundings and subject to weather changes.

The children themselves were so much interested in getting a room that they suggested all sorts of places. One was a veritable hole in the side of a tenement. We investigated that very day, the children following me to the door. As I pushed it open the dim light from without showed a faint outline of the interior. Not a thing could be named but junk. Dirt and filth predominated. An iron bed stood in the center and I peered closer to see a few torn, soiled covers half covering the form of a sleeping man, presumably drunk. The children appeared startled, and we all backed up quickly and closed the door. A few children snickered and appeared to expect such a spectacle. How hardened those very little ones have grown to such a life! Such are a few of the perils and scenes we run into.

II. Radio Evangelism

Radio offers a great opportunity for singing and teaching. Sermons and songs over the air are a source of inspiration, especially to shut-ins. The unsaved will listen to beautiful singing and automatically hear the sermon with it more quickly and willingly than they would enter a church. But some people get the idea that they do not need to go to church if they just listen to a good religious program. This creates an indifferent attitude as well as a lazy one. But we believe the radio has a great future for evangelism.

III. Indirect Evangelism

By our very lives we portray our inner thoughts and our motives. Thus can others tell by our lives that we have been with Christ. Our lives are a witness to those around us, a silent witness, so impressive that the utterance of words would spoil the effects.

IV. Cottage Prayer Meetings

We are well aware that this little congregation here in Pueblo started in this way. Here groups meet in homes at regular times, or at times appointed, and conduct a prayer and meditation service all centered on the Bible. This brings the ones who really partake and open up their homes into a "glad-to-help" or "feel-like-needed" attitude. There is one person who does not attend now, but who told me with satisfaction that the first prayer meeting was in her home. She also added that she wished she lived close enough to the little mission so she could send her children to Bible school and Sunday school.

V. Visitation Evangelism

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep

himself unspotted from the world" (Jas. 1:27).

Do you think we should limit our visits to the fatherless and widows? Indeed all outside Christ are really fatherless and widows. The word Christian if divided and Christ taken from it leaves the last three letters **i a n**, indicating "I am nothing."

Who shall we visit then? We can visit our neighbors, our friends, the church members, besides the fatherless (orphans), and the widows. One Sunday my class of girls was unusually large. We went over to sing for Mr. Chamberlin, a blind and almost deaf old man, just a half block away. The girls were a little surprised and backward when I suggested it, but nevertheless the blessing received was worth the efforts.

This is a busy world. One does not visit as people did in the olden times when they would not think of leaving a place before spending a great part of the day there. But with the change of time we do change, and so must we approach our friends and neighbors in accordance with the trend of time.

VI. Sunday and Bible School Evangelism

Sunday school and Bible school evangelism have gone a long way in promoting child evangelism. There were days when there were those who fought against Sunday schools as an evil thing. But Jesus said, "Suffer the little children to come unto me,

A PLACE FOR ME

Use me, God, in thy great harvest field,
Which stretcheth far and wide like a wide sea,
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me!
A place where best the strength I have will tell,
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well.
So that the work it holds be only done.
Christina Rossetti.

and forbid them not; for of such is the kingdom of God" (Mark 10:14).

The child has grown to be some one of importance. He is no longer only seen but not heard. He is not only seen and heard but "A little child shall lead them."

Working with children in Sunday school and Bible school has given many an adult a chance to serve his Lord anew. Children now grown can recall many happy memories and lessons learned during those times that have made life sweeter and better. Is not evangelism the good news to make people happy and rejoice? Does that include only grownups and not children? Whatever efforts we put forth in promoting our Sunday schools and Bible schools will not be in vain. We have God's promises, "Your labour is not in vain in the Lord," (I Cor. 15:58); "My word shall not return unto me void" (Isa. 58:11). Such rich and rare promises and blessings we can receive from the Word for our work with children.

VII. Personal Evangelism

Here is a very touchy subject. But what is more moving than to have some one ear-

nestly, tenderly, lovingly come to you, personally concerned about your spiritual welfare?

Personal evangelism means the act of one Christian's giving spiritual aid to another Christian or non-Christian.

Personal evangelism is important, for it shows the seeker that the Christian worker is really sincere and in earnest. It hits the mark. It is really meant for that one person. It can be done by anyone, even invalids. A bedridden saint was visited by a friend (who was also an evangelist) of J. D. Mininger. He hoped to bring her cheer and comfort. But instead she gave him hope and courage. He noticed a list of names on her bedside table and inquired, "What do these names mean?"

"I am unable to go out and preach as you do or minister to others, and so I have prayed to God that He will send unsaved folks here to see me that I might tell them of Christ and what He means to me," she told him.

There were over a thousand names. There were some check marks on some of the names.

"What are these for?" he inquired.

"Those are the ones God sent as missionaries, for I asked Him to send some that were saved into my room," was her reply.

Personal work can be done at any place. It can be done at any time, day or night, at work or play.

It was Christ's favorite method. We read of more instances in the New Testament where He did personal work than of places where He preached. "The servant is not above his Master." (Compiled from "Exalting Christ in the City," by J. D. Mininger.)

Personal work is fruitful. It brings great results. If each individual in your church would win one soul during the year for Christ and all would remain in the church, the number would be doubled. Thus do we labor on for years with no results. Why? Are we really doing our part?

VIII. Mass Evangelism

Mass evangelism includes revivals and other meetings which reach a large group of people at one time. It saves time and reaches more people.

IX. Literature Evangelism

What is literature evangelism? Giving the Gospel to a lost world through the medium of sight. It is a vast and interesting field of evangelism. People will read when they will not listen. In this day of education it has a large variety of possibilities.

The most familiar form of literature evangelism is the use of Gospel tracts. Most of us are acquainted with tract work. An incident is told of a man who went each Sunday afternoon to pass out tracts. One Sunday afternoon it was rainy, so he decided to remain at home that day. However, his little child noticed this and asked him if he wasn't going out as usual to pass out the tracts. The father said, "No, no one would be out in this weather." So the little boy decided that he would go out. So out he went into the storm and rain. Sure enough, there were

(Continued on page 55)

BIBLE STUDY

CHRISTIAN DOCTRINE

LXVI. Peace

BY THE BIBLE STUDY EDITOR

The doctrine of peace belongs to that group of doctrines which have to do with the believer's relation to God as well as his relationship to his fellow men. In fact, every doctrine bearing on relationships with God has its bearing on the attitude of the believer toward man. As men are related to God so are they the witness of God to man. Jesus said, "Ye are witnesses unto me." He thus indicated that those who were related to Him in faith would witness to Him as they moved among men in this life. Whether they were in Judea or Samaria or in the uttermost parts of the world, they would witness unto Christ since they were related to Him in faith and by His Word.

This fact is true throughout the Scriptures. God had made Israel His witness in the days of the law. Through their law and its ceremonies, as well as by the consciousness of a personal relation with their God, the people of Israel became a witness for God among the people of the earth. In earlier days, the patriarchs gave this witness as they sojourned in the lands of the nations that knew not God. It was the sons of God who bore the responsibility of showing to the children of men the will of God and His righteousness, as did Noah. They who know God are His true witnesses. And those who share peace with God give forth this testimony of peace and love to God which the world requires in order that they may know the true God and the truth of His Word.

Peace Related to other Doctrines

There is no Christian doctrine that is not related to other doctrines of the Christian faith. They are all but parts of the whole. They are like members of one body, or, they may be called the various expressions of the one life, the Christian life.

There cannot be peace without faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). It is by the faith of one like Abraham, who believed in God, trusted in God, and manifested his confidence in God, that we may have peace with God. The faith of Abraham appropriated God for all that He is or could be to Abraham. That attitude toward God gave Abraham peace with God. The peace with God is definitely a condition of relationship with God. It may be called one of the fruits of faith, but in the case of relationship it is rather the result of faith. The fruit of the Spirit includes peace, a peace which becomes one of the expressions of the Christian life, and a part of the character of

the believer. But the character of the believer also results from His faith in the grace of God and in the blessings of spiritual graces which abound by the Spirit's indwelling.

Peace depends also upon the spirit of repentance toward God. God will render to every man according to his deeds. "Tribulation and anguish, upon every son of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile" (Rom. 2:9,10). The change of attitude toward God and righteousness results in peace to those who believe. For one who remains in a state of enmity with God and continues in unrighteousness could never have peace with God nor expect to possess peace in his heart and conscience.

Again, the obedience which results from repentance will likewise bring peace. But there may be an obedience which does not result in peace. Should the obedience be such which results from fear, or one that is the consequence of force, it would not bring peace to the one who obeys. It might satisfy the one who demands the obedience, but it is not so with God. That peace which God gives springs from the obedience of faith and love. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:23). This is the result of love, obedience, and faithfulness to that love. The fellowship of the Father and Son with the believer is the fellowship of peace.

All of these Christian virtues are related. Each of them may be inclusive of the others, but they remain distinct in their particular characters, and are distinct in their significance.

Significance of the Term Peace

The word "peace" is used in both the Old and New Testaments. It seems not to have synonyms. It is a term which has a variety of applications, but it springs from the same root in both Hebrew and Greek. In the Hebrew we have the name of the city, Salem—the city of peace, Je-ru-salem. Then we have the name of the king, Solomon, who was named the **peaceable** king. From the same root there are a number of translations and applications of the word. It may signify safe, well, happy, and peace, sound, prosperous. It may express also freedom from disturbance, or safety from an enemy. It was included in benedictions. While the New Testament uses the word "peace" in a special sense, the Old Testament uses the term more frequently.

Men of old knew the significance of peace and were encouraged to seek it and to enjoy it. The first use of the term is found in Gen. 29:6, when Jacob inquired of the servants of Laban concerning their master. "Is he well?" Margin—"Is there **peace** to him?" The same salutation was used by the Shunamite and Elisha concerning the woman's son. II Kings 4. There was a condition of peace within her soul when the death of the child had so disturbed her peace, and perhaps her faith in the man of God. Her faith triumphed over her troubles and she received the peace which she had professed by faith. But the significance of the term, whether it referred to material conditions or spiritual, must be determined by the context where it is used.

When the Greek translation of the Old Testament was made, the Hebrew word for peace was translated into the Greek word, "Eirene"—the same that is used in the New Testament. And it is significant that in the New Testament the word "peace" is used in salutations and in expressions of relationship with God as well as in human relationships. It is fairly similar in every way with the manner of its use in the Old Testament. When Jesus stilled the storm on the sea of Galilee, He said, "Peace, be still." It expressed a two-fold idea, that of silence and of quietness. The roar of the sea ceased, the winds abated in their opposition to the efforts of the disciples to reach their destination, and the waves subsided in their fury and force. There was "peace."

There is a similarity between the salutations of the Old and New Testaments. "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them (Num. 6:23-27). The salutations of Paul to the various churches are such that they invoke the blessing and peace of God upon them; "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ" (Eph. 1:2). "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God" (Gal. 6:16). A remarkable passage is seen in Phil. 4: 6-9, a part of which is as follows: "And the **Peace of God**, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. . . . Those things, which ye have both learned, and received, and heard, and seen in me, do: and the **God of peace** shall be with you." Here the blessing of peace is invoked for the Philippian believers, and the name of God is placed upon them, as Moses had declared to be done for the children of Israel.

Peace in the Old Testament

It is not conceivable that men in ancient times should not enjoy the blessings of peace, even as men in our age desire peace and enjoy it. We have already noted that peace was an expression of well-being and of prosperity. In the earlier part of the Scripture records peace is used as an expression of relationship between men and nations. Besides the blessing of abundance and prosperity promised to Israel, if they observed the law of the Lord and kept His covenant, the Lord said, "And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land" (Lev. 26:6). God promised His people freedom from war and from the dangers that might come from their enemies.

The same truth is emphasized by the wise man: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). God did not always bless the people of Israel with peace, for they often failed to keep His commandments, and when wars and troubles arose they should have been conscious of the fact that they had forsaken the ways of the Lord. The judgment of war, as well as that of sickness and losses of every kind, was one of the curses that the Lord had said would come upon them if they should forsake the Lord and turn to the abominations of the nations around them. See Deut. 28:14-68, of which a part is as follows: "and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee . . . The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword [marg. drought], and with blasting, and with mildew; and they shall pursue thee until thou perish . . . The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth." For their unfaithfulness to His Word and will God removed every form of peace from His people. The blessings of peace were very largely material. When the peace was removed from them, the material blessings were also removed. This was an evidence of the literalness of the law. The disobedience of Israel was judged by death. The judgment of death was pronounced upon a disobedient son. Death was the judgment against other crimes enumerated in the law. The law declared that death was the penalty of sin, but it also declared that "The man that doeth them shall live in them" (Gal. 3:12). Also Lev. 18:5. War was not justified on the grounds that the people of God engaged in it. It was justified only when-ever God sent it upon Israel as a judg-

ment for their sins, or when God used Israel and the law to judge the sins of others. Under the law war and death were used as a demonstration of the righteousness of God. Under grace the spiritual law of God is demonstrated by spiritual attitudes of loving-kindness and forgiveness. "But I say unto you, Love your enemies." "Overcome evil with good."

There is another phase of peace under the Old Testament dispensation which is important. David said, "Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165). Perhaps this truth is verified by the text in the New Testament—Gal. 5:22,23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: **against such there is no law.**" The peace of a righteous man is more than the material peace which surrounds his life with material benefits. It is a righteousness which springs up in the heart through the love of God's truth and it is an enjoyment of quietness of spirit and of devotion and trust in God that removes from him the fear of judgment and of evil.

David recognizes the fact that righteousness is rewarded by the goodness of the Lord, and that sin is punished with the withdrawal of the benefits of life. But he also understands the comfort of a trust in the Lord which gives assurance and contentment to the soul of man, even the assurance of an eternal peace with God. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "Mark the perfect man, and behold the upright; for the end of that man is peace." (Psa. 37:11,37). Concerning the wicked he said, "I have seen the wicked in great power, and spreading himself like a green bay tree . . . Yea, I sought him, but he could not be found. But the transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psa. 37:35-38).

The Old Testament Scriptures are full of the testimony of the peace and prosperity of the righteous. The Book of Proverbs is full of the contrast between wickedness and righteousness. It upholds the thought that the love of righteousness is desirable and that the life of the righteous is blessed with the goodness of the Lord. The wise man writes in poetic spirit and characterizes the law of God as wisdom. "My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee" (Prov. 3:1,2). He stresses the fact that there is a greater blessing in the keeping of the law than those material things for which men seek, and which many in Israel were constantly desiring. Prov 3:13-17. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are way of pleasant-

ness, and all her paths are peace." Pleasantness and peace are spiritual blessings, more precious and more desirable than the riches and treasures of the silver, gold, or rubies that are so highly prized of men.

The Old Testament would be without its significance were it only a witness of the material things which God gives to those who honor Him. Abraham would not be the man of faith, if he sought only a city which was built by men. Those cities surrounded him on every side, but he possessed an appreciation of better things than cities and lands. Lot sought for the blessings of possessions which God had promised to Abraham. He strove with Abraham for the best pastures, and chose the valley of Sodom because it was rich in material advantages. Abraham let him have the material things, but enjoyed a peace and fellowship with God that made him the possessor of all things.

The Word tells us that, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:9,10). But Abraham was not alone in the possession of that spiritual peace which sustained him in times of trial, for God's people were tried in their exercise of faith. The chastening of these men of faith was proof of their strength of faith and also the evidence of their undisturbed confidence in their God. The result of their trial was that they yielded "the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Without enumerating the men of faith whose lives were tried but were undisturbed by their varied experiences, the author of the epistle to the Hebrews concludes with an admonition and benediction to the believers of the present age, "Now the **God of peace**, that brought again from the dead our Lord Jesus . . . make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20,21).

(To be Continued)

JUMP AT ONCE

A ship was sinking fast. The last boat was leaving it. Said the mate to the captain, "I have left my purse below; let me go and get it."

The captain replied, "You have no time for that; jump at once!"

"Just a moment," insisted the mate. "I can easily get it," and he rushed below.

Alas, just then the ship went down, and the captain barely escaped.

Later they found the body of the mate and his hand was on the fatal purse. It was opened and in it was only eighteen pence.

"What doth it profit a man if he shall gain the whole world and lose his own life?" and how many have sold themselves for naught! —Kind Words

EDUCATIONAL

THE ATHEIST CONFESSES

BY DENNIS W. FOREMAN

A city minister throws the searchlight upon the fallacy of the arguments of those who say, "There is no God."

In the Time Magazine, dated December 2 1946, under the department devoted to the discussion of topics of interest to religious thinkers there is a story of a man who continued to assail the offices of certain western broadcasting companies until they allowed him thirty minutes one Sunday morning to say his piece. His purpose was to give intellectual freedom to the millions of people who have been, as he would say, living in ignorance of the truth by continuing to believe that there is a God. When this man, whose name is Scott, made his speech he said, "It is impossible to prove a negative." When he had said that, he was done. Anything he said thereafter or had said before was completely nullified by that one declaration. He made confession which discredited the one claim all atheists make. We all agree with Mr. Scott that "you cannot prove a negative," and that is all that atheism is, a negation.

However, to continue his inconsistent argument, as atheists always do, Mr. Scott went on then to prove the negative which he had just admitted could not be proved. Some of the things he said are so old that they are stale. They have been said a thousand times by others who were doubtlessly as sure that they too were going to give freedom to minds imprisoned by thoughts of a deity. The man who would prove the very thing which he said could not be proved went on to say that "it goes without saying that an almighty God could have prevented all natural evils . . . tuberculosis, cancer, and infantile paralysis." He declared that "there is no God, all-good and all-wise, who is also all-powerful."

Mr. Scott, like all men who claim to be atheists, as a philosopher would make a good egg beater. He is trying to wear the intellectual garments which are much too large for his tiny thoughts. A man no better skilled in the science of thinking always does what Mr. Scott did, hangs himself with the threads of his own mental web.

Mr. Scott complains that no deity of any kind has ever, in any way, made himself unmistakably known to everybody in every generation. Then the would be philosopher-theologian says, "This amounts, I submit, to positive proof that there is no such being." This, mind you, after just declaring that there was no way to prove a negative. If Mr. Scott had ever taken the time to think, no great truth ever burst upon everyone at the same time and in the same way with convincing evidence the same for everyone. If the matter really bothers Mr. Scott, we should be glad to help him understand why what he says is so apparently true. Let us suppose that God never

did make Himself known to everyone in any one generation. There are two reasons why that is true, in the degree that it is true. The first reason is that God revealed Himself to the whole world through Jesus Christ. He uses His prophets and ministers to reveal His will to man. A second reason is that there are in every generation men like Mr. Scott who do not want a revelation. They do not want God to reveal Himself or to make Himself known to them because they do not want to know Him. That would interfere with their own little selfish living.

"Unheard because our ears are dull,
Unseen because our eyes are dim,
He walks the earth, The Wonderful,
And all good deeds are done in Him."

John Greenleaf Whittier.

The truth of the law of gravity came through the revelation to one man, yet everybody believes in it. The circulatory system was discovered by one man, Harvey. We enjoy a myriad of conveniences today through the genius of one man, Edison. No reasonable or reasoning man will cast all of these and other great truths to the winds just because they came through a revelation to one man instead of being revealed to all men at the same time and in the same manner. Moreover, a man has to have an open mind in order to have a revelation. He has to be willing to admit that there are things he does not yet know before he can learn any more. If he shuts his mind against the reception of further truth, of course, there won't come any more knowing to him. This is exactly what the atheist has done. He has drawn a small circle about the little he knows and says, "Beyond this circle there is no more."

Not one of us feels equal to the task of explaining the reason for the existence of the various natural causes of human suffering, such as cancer, leukemia, idiocy, infantile paralysis, and a score of others. But their presence in the world in no wise argues against the presence or the reality of God. As a matter of very stubborn fact, these and our reaction to them, the reaction they elicit from us, or the manner in which we respond to them argues for God, not against Him. Were there no God and no reason to think so, the presence of what we now call evil in any form would never once concern us. We would take all of these things for granted and never once question why they are here. Indeed, Mr. Scott's implied interrogatory with respect to the presence of these evils, is in itself an indictment against his self-styled atheism. Why would even the atheist ask "why," if he did not consider the pres-

ence of evil an injustice? And why would he ask "why," if no alternative were even conceivable? Why would it be an injustice if no alternative were possible? Isn't the atheist indirectly trying to blame a God which he says does not exist for what he calls failure to do His duty.

Then again, where does Mr. Scott get his standard by which he judges a thing to be what he calls "evil"? Without a God of goodness there just is no standard of measuring the degree of evil; in fact, there is no such thing as good and evil in a world without a God. It all sums up pretty much to this, that a man cannot deny the existence of God, because when he tries to do so, his own words and works ensnare him in one way or another. A man had just as well try to deny the existence of his own father and mother as to try to deny the existence of God; that is, he had as well say, "I came into being of my own free will without parentage." God gave man his mind, his mental faculties, to use in believing, not in doubting. The whole question and the entire argument of this and all other atheists were answered long ago in this one short statement: "The fool hath said in his heart, There is no God." Canton, Ohio.

PRAYER

Do we realize to the fullest extent the marvelous power that God has placed within our reach by means of prayer? Prayer is not overcoming God's reluctance, but taking hold of God's willingness. God longs to do for us, exceedingly, abundantly more than we can ask or think.

We may learn about prayer from very homely affairs. This morning I was trying to open a bottle of preserved fruit. I tried to unscrew the top with my hand but to no avail. Then I got a can opener, which had an attachment for lifting tops off bottles, but it was no use in this case. I was about to give up when I noticed a little lever on one side of the bottle that had escaped my eyes. I touched it and immediately the cover shot off. Such a simple thing, yet in all probability some one had made a good deal of money by inventing it. Then the thought came, "Is not this a homely illustration of the power of prayer?"

A minister started off to his duties with a very depressed look on his face. His wife, noticing it, said, "John, much work and little prayer makes tasks too heavy." He looked at her and then turned and went to his study. He came out some time later with a new look on his face. The burden of care was lifted, he had laid it all on his heavenly Father, who was abundantly able and willing to take the responsibility.

A ship had sunk in a place, where it was in the way of other vessels coming in and had to be removed. Different ones attempted the task but could not succeed in lifting it. Finally a man offered to do it. He placed ropes under the sunken vessel and waited for the tide to come in. It lifted the vessel with ease and the work was accomplished without effort.

Thus prayer lifts burdens which man finds impossible. Work without prayer is of little use, but both together will lift mountains.—
Esther D. Hooley.

THE FEAST OF DEDICATION (CHANUKAH)

John 10:22

BY JOSEPH CRAMER

A Hebrew Christian, the author is well qualified to write on this subject. He is the director of the "House of Friendship to All Nations," 209 King St., East, Kitchener, Ontario.

Two thousand and seventy-five years ago, our people lived in their own province, Judaea, under Grecian sovereignty, and just as we speak now the British language, our people spoke then the Grecian language, also just as we learn now British literature, so did our ancestors then learn Hellenic literature; and just as our masses now appropriate and absorb British culture and British manners, so did our people then appropriate and absorb Hellenic culture and Hellenic manners.

We possessed then, as well as now, all the principal subjects for the complete assimilation and the disappearance of our nation. The natural consequences followed. Irreligious popular speakers appeared among Israel and asserted that, for the little bit of Judaism they still adhered to, as the Sabbath and the circumcision, it did not pay to suffer from anti-Semitism and other evils, and advised to do away with the bit of Judaism still left and become Greeks. Our people found their advice logical; whereupon they sent a delegation to the King Antiochus Epiphanes, with a resolution passed by the majority of the members attending that important meeting, to issue licenses so that they might become Greeks.

The Macedonian king issued the license with the greatest pleasure, whereupon our people erected in Jerusalem, several gaming houses, such as Y.M.G.A., Young Men's Gaming Association, in accord with the Grecian style. Six years later, after Antiochus won a great victory over the Egyptians, he returned via Jerusalem, entered insolently our Sanctuary, robbed it of all its golden vessels, and slaughtered many of our people. Two years later Antiochus sent an army against Jerusalem which robbed the city, fortified David's citadel and made it their garrison. At that time Antiochus issued a strict decree that all religious Jews forsake their own laws and adopt the Gentile laws, burn all our law books, profane the Sabbaths and the feasts, erect a Zeus statue in our sanctuary and sacrifice pigs on his altar.

Mattathias Hasmonaeus, son of the High Priest, Johanan, who lived with his five sons in the mountain town "Modin," an ardent adherent of the laws and ordinances of our fathers, slew a Jewish apostate, who sacrificed on the idol's altar there, together with the king's officer from the citadel, pulled down the altar and called aloud on the religious town dwellers to leave the town where the tyranny had become intolerable. Judas Hasmonaeus, called in Greek "Maccabaeus" (the hammer), a native of the mountains of Judea, who knew perfectly well all the mountain passes and ravines, decided either to live faithfully or to die faithfully. The Hasmonaeus family and many other religious people left their towns to hide in the mountains, and to conduct from there a guerilla warfare. The town Mizpah was made headquarters for the Maccabean army. General Appollonius, with his great host consisting of Gentiles and Samaritans, was defeated and

his sword taken. The Field Marshall, Seron, with his mighty Syrian army, was also defeated by our ancestors, the Maccabaeans. Two years later Field Marshall Lysias came against Judaea with 40,000 infantry and 7,000 cavalry, including three generals, Ptolomaeus, Nikanor, and Gorgias. General Gorgias selected 5,000 infantry and 1,000 cavalry, and led by soldiers of the citadel's garrison, marched at night secretly to surprise and attack the lion in his den. Finding the Maccabean camp vacant—they had fled before him into the mountains—he followed them deeper into the mountain regions, but Judas, who knew far better the mountain ravines and passes than Gorgias' leaders, saw in Gorgias' movements, the suitable time to attack the main army of his enemies at daybreak. He concentrated his army and gave out this proclamation: Those who had built a new house and not dedicated it shall return; who planted a vineyard and had not redeemed it shall return; who betrothed a wife and did not marry her, shall return; and who is fearful and faint-hearted, shall also return.

Enlisting and Developing Church Leaders, Paul W. Milhouse; the Warner Press; 1946; 103 pp.; \$1.25.

This is a brief, well-written book, giving many helpful, common-sense observations on enlisting and developing church leaders. It is evident that the writer has had experience in this field, and understands the findings of psychology. He also brings in many valuable thoughts from Scripture. It is at this point, however, that he is the weakest, and his book meets with the severe indictment that it does not begin with what God has revealed and exhaust the teachings of sacred Writ before bringing in the observations of human reason, research, and experience. As a result, he overlooks such Scriptural methods of enlisting leaders as the use of the lot (Acts 2) and the "look ye out among you" method of Acts 6, and gives a prominence not found in Scripture to public appeals for volunteers, and such mechanical methods as "talent surveys." Similarly, in describing ideals for leadership he gives an un-Scriptural prominence to such things as "abundance of energy," "enthusiasm," and "humor," while ignoring important ideals for leaders given by Paul in his letters to Timothy and to Titus. While some Pauline teachings are sometimes to be found in this book, the author usually presents them as the findings of reason rather than as Scriptural teachings with divine authoritativeness. Ministers who bear all this in mind can no doubt find help from the many practical suggestions in Milhouse's book, but more definite effort should be put forth by many more of us to discover, apply, publish, and promote all the leadership ideals given to us by God Himself in His Spirit-inspired revelation. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

The author lists "Questions for Discussion" and "Suggested Projects," but unfortunately

An army of only 3,000 remained with our hero, Judas. The main army under Lysias, behind the selected vanguard under Gorgias, lying scattered in reckless sleep, were attacked by the Maccabaeans. Losing 3,000 men, they fled to save their lives. The Maccabaeans, equipped with the armor of the fallen Greeks, burnt part of their camp and awaited Gorgias. As soon as Gorgias saw from a mountain the burning camp and the Maccabaeans equipped with the Greek armour, he fled. One year later, Lysias came again, to exterminate our ancestors, together with their religion, with an army consisting of 60,000 infantry and 5,000 cavalry. The brave Maccabean army counted only 10,000, but encouraged by the preceding victories, attacked the adversary's army, whereby the enemy lost 5,000 men and fled.

Judas and his victorious army returned to Jerusalem, pulled down the Zeus' statue and the profaned altar, and chose blameless priests to restore and to clean the Temple's vessels. On the twenty-fifth day of the month Kislev, on the day when the Gentiles had profaned the altar, it was dedicated afresh, with songs, harps, lutes, and cymbals. The dedication was repeated for eight days.

The word "Chanukah" means renewing or dedicating; divided in two words, it means: "They rested" "on the twenty-fifth."

Kitchener, Ont.

BOOK REVIEWS

furnishes the reader with no bibliography or other suggestions for source material to use in further study. The book also lacks an index. —Clarence Fretz.

Ten Rules for Living, Sermons on the Ten Commandments, Clovis G. Chappell; Abingdon-Cokesbury Press; 178 pages; \$1.50.

The writer of this book is well known as a minister, Bible teacher, and writer of religious books. He is the author of a long list of books on Bible Subjects, Bible biographies, and Christian life themes. His style is fresh and clear and is characterized by a homely simplicity. He manifests a keen insight into the spiritual needs of the human heart and has a rare faculty of applying Scripture teaching to those needs. His treatment of the Ten Commandments is penetrating, illuminating, practical, and well illustrated by stories from life. His elucidations and applications of each of the Commandments should prove helpful to young people, Christian workers, and ministers. In his treatment of the Sixth Commandment, "Thou shalt not kill," he is especially to be commended for his stand against war. He does not come up to our standards of Mennonitism in a few instances, such as lodge membership and remarriage of people divorced on the grounds of unfaithfulness. On the whole, however, he has done a good job of explaining and applying these great "ten rules of living."—John L. Horst.

Judy and Sam, Henrietta Van Laar; Wm. B. Eerdmans Publishing Company; 1946; 85 pp.; \$0.75.

Judy and Sam, which is quite definitely Judy's story, describes a little girl's life in the country with her uncle while her daddy serves his country in the armed forces. From her everyday experiences, she learns lessons of trust and prayer. These lessons are a small part of the story, which is woven on a slender plot. The descriptions of country life, and animal habits give away the author's unfamiliarity

with the attempted setting. The language is quite colloquial and stereotyped. While there is little to condemn the book there is likewise little of outstanding merit to commend it when there are so many books of real quality in the juvenile field.—Elizabeth A. Showalter.

The Shanghai Mystery, John Bechtel; Wm. B. Eerdmans Publishing Company; 1945; 88 pp.; \$0.75.

Serving in China as a missionary qualified the author to write informative and adventurous stories of the work, customs, and religions of the Chinese people. *The Shanghai Mystery* is one of a number of stories from his pen. As the "Empress of Japan" sails from Vancouver for Shanghai we find among the passengers Doreen Matthews and her parents. These missionaries are returning to their work after a furlough in their homeland. Lily, a Chinese girl, is busy reading proverbs written by Confucius, when Doreen introduces her to Proverbs written by Solomon and tells her of God and His Son Jesus whose blood was shed for us. The Chinese girl accepts Jesus and becomes a witness also. A stop at Honolulu—sights, the zoo, a pineapple cannery, clippings from a newspaper, enticing advertisements, the "mystery" and orphan Dorothy—all helped to make their stay here one of excitement. The story develops as Dorothy and other Chinese girls are bound for a life of hardships and horrors as contract laborers. A change occurs and they are released to a new and better future in Christ. The story is adapted for intermediate boys and girls. It should inspire young Christians to become better acquainted with the Word and work of the Lord.—Blanche B. Brubaker.

My Vineyard, Dorothy Hoyer Scharlemann; Concordia Publishing House; 1946; 202 pp.; \$1.75.

The setting of this novel is in the land of Palestine and in the time of Christ. In developing a situation the author invents certain characters which fit in with some Bible characters to produce the action of the story. The Bible characters are Jesus and Simon Peter. A vineyard has only a minor place, yet through transactions pertaining to it the fraud of a rich Pharisee is disclosed and a poor widow and her family acquire contacts with Christ. Most of the characters are marvelously transformed and become Christ's converts, although both He and Peter are kept in the background. Numerous Biblical incidents and passages are woven into the book. In addition to these Biblical materials the author made much use of accounts written by her husband of his travels in the Holy Land.

Appreciation of the transforming influence of Christ is increased by a reading of this book. It depicts human life and experience in the time of Christ and in the vicinity of Jerusalem, and demonstrates the universal truth that those who come into contact with Him either accept or reject Him. It has an intellectual quality that makes it superior to some religious fiction. The Biblical material is effectively used, and the Palestinian life and scenes are well portrayed. At places a greater fullness of detail would have been helpful. It is, however, a satisfying story, true to life in action and conversation, and shows insight into human nature. The author is the daughter of the Professor of Church History at Concordia Seminary, St. Louis, Missouri.—Edwin L. Weaver.

A Soldier's Daughter, G. L. Wind; Concordia Publishing House; 1946; 86 pp.; \$1.00.

This is a story not only of a soldier's daughter, but also of a soldier. As long as it remains the former, all things proceed in an acceptable manner. The soldier's little daughter Lottie, after her father's departure for action in the recent war, makes her home with her grandmother in a large boarding and rooming house. Her loving and friendly ways and her simple Christian testimony transform the cold, selfish

atmosphere and a number of persons become Christians through her influence. By means of her prayers and her letters to her father he too becomes a Christian while a prisoner of the Japanese.

In the latter part of the story attention is deflected to the soldier himself. Having been wounded, he is obliged to return to the United States. After recovery and after having become a Christian he returns to the war. The weakness of the book lies in its sanction of participation in war by one who has become a follower of the Prince of Peace. The portion dealing with Lottie is superb.—Edwin L. Weaver.

A Young Man's View of the Ministry, S. M. Shoemaker; Federal Council of Churches; 1946; 73 pp.; \$0.50

Be sure to read Preface II of this book before going into the author's main message, for in it he sets forth his purpose in writing and explains the limited range of the field which he is covering. This courtesy may save the reader from unjustly criticizing the author later on. Writing for the purpose of strengthening the convictions of young men and attracting them into the service of the church, the author freely admits that he is making a very limited coverage of the field and that he is trying to capture his own impressions as a young man in order that they may be the more nearly identical with those of the group for whom he is writing. This he admits must be done at the risk of setting forth impressions that have not been tried by time and maturity.

The book is interesting and easy to read. Written in a rather personal fashion, the sentences are clear and energetic, conveying at once the writer's thought in a forceful way. He uses a very everyday language, sometimes quite colloquial in its expressions. Criticisms of the complacency among professing workers in the church are offered in pointed thrusts, but veiled by a sometimes almost amusing turn to the language used.

The writer is not one of our church and his book is not written particularly for our people so it is not to be expected that he will always conform to a Mennonite way of thought and practice. For example on page 38 his practice of infant baptism is quite incidentally mentioned. On page 22 is revealed a confusion between the authority of Scripture and the practice of the church when he says in part, "Doctrines grow out of experience." In chapter II the author leans rather heavily toward the human and social aspects of the minister's work, but this attitude is somewhat softened in later chapters where he has some splendid things to say concerning personal experience with and devotion to Christ.

It is the purpose of the writer to deal more particularly with the outward and practical experiences of the Christian worker rather than the inner and spiritual experiences. From this standpoint he gives much practical information as to the needs and challenges which are to be met in daily experiences and the rewards to be gained from meeting them with a Christian attitude and testimony. Many of the suggestions which are offered for pastoral procedure on a twenty-four hour a day basis may well be taken as a challenge by the pastors and Christian workers of our church.

This little book may be read with profit by ministers, Christian workers, and young people who are interested in Christian service. It is practical, sensible, and challenging in those aspects of Christian life and service which it covers and pictures working for the Master as a full-time and lifetime task.—Linden M. Wenger.

The Silver Lure, J. R. Turnbull; Wm. B. Eerdmans Publishing Co.; 1946; 198 pp.; \$1.25.

Frank, or Frances, accompanies her father to the Canadian Northwoods in the guise of a boy of fourteen for an adventurous summer's vacation. Clean, noble characters are Sandy and

"Red," her closest friends, whose manliness is uplifting. But Frank's quiet, fearless Christian testimony is the challenge which eventually leads to the conversion of agnostic "Red."

The author presents very vividly the lure of the great Northwoods to the adventure loving, and with it brings a Christian atmosphere which will stir the reader to know Christ Himself.

That Frank disguises herself and is taken for a lad of fourteen is hardly recognized as proper, especially in the light of Scripture. Yet her modesty, her trustfulness, and her faith in God and faithfulness to her friend who was an unbeliever show her sincerity. She had been unconscious of disobeying Scripture, so she stated (p. 196); when she recognized her wrong she explained, "It won't happen again." This, I feel, helps to justify the book to an extent for such masquerading.—Elva M. Krady.

Preaching from Samuel, by Andrew W. Blackwood. Abingdon-Cokesbury, 1946, 256 pp.; \$2.00.

This book serves a dual function to the minister. It demonstrates a method in sermon construction and carries a message to the heart of the reader. It is particularly helpful in stimulating the use of Old Testament portions. Here is a book that will serve to discipline the mind in method and move the heart with a message.

The author is a skilled teacher of homiletics and a competent expositor of historical material. He has a special gift of unveiling design and purpose in Biblical narrative.

Any attempt to give interpretations of First and Second Samuel will involve difficult problems in harmonizing the scenes of battle that engage men of God and the spirit of Christian love and peace that is taught in the New Testament. The author makes no attempt to reconcile these apparent contradictions, assuming that militarism and political action are not in conflict with Christian practices. In this he antagonizes the convictions of nonresistant Christians. He urges participation in the election of national rulers and condones militarism; he suggests that it may become the Christian's duty to give his life in military service. While the chapter on "The Ethics of Defensive Warfare" is very unsatisfactory in its pronouncements about war, the author's respect for pacifists is to be appreciated. His ideal to "make our homeland a safe and a happy abode for all our minority groups" paves the way for better understanding of the principle of peace.

It is to be regretted also that a few men like Horace Bushnell and Harry E. Fosdick should receive such favorable mention. While their technique in counseling and sermonizing may deserve emulation, it would leave a better taste if the author had selected the example of leaders with more reliable theological commitments.

Having said this does not mean, however, that ministers will find no use for the book. There are a number of choice chapters; in fact, the whole book presents practical preaching values and ideas for the busy pastor. While the first half of the book stresses exposition of the text, the latter half is given more to explanation of homiletical values. It is not a commentary on the books of Samuel but points up preaching possibilities. The book as a whole possesses a great deal of human interest and timely appeal for practical godliness in both pastor and layman. It is clear, interesting and suggestive; it presents a variety of wisdom, spiritual insight, and application of Bible truth to modern life and its problems.—John R. Mumaw.

As the Twig Is Bent, Leslie B. Hohman, M.D.; The Macmillan Company; 1939; 291 pp.; \$2.75.

As the Twig Is Bent has been written by a doctor-psychiatrist from the mental hygiene viewpoint, rather than from the religious. Dr. Hohman not only points out the tendencies of

children which may grow into grave personality problems, but gives practical middle-of-the-way solutions for them.

The few deviations from the truth, as we believe and practice it, are apparent enough that any mature persons should be able to detect them for themselves. His treatment of the subject of sex education is quite frank and may lean to the ultramodern.

While the book is written with a pleasant dash of humor, it will be read only by the earnest teacher or parent because the thought is not always at once apparent. It is, however, very thought-provoking and should be challenging to any who are responsible for the training of children.—Elizabeth A. Showalter.

IN FROZEN LAPLAND

Mildred Elliot

Lapland is a large country stretching over the north of Norway and Sweden into Russia. Russian Lapland contains a hundred thousand square miles, and Norwegian and Swedish Lapland contains perhaps fifty thousand square miles in addition. The country really is larger than France. Yet in all Lapland there are not more than about thirty thousand people, and they can find food for their herds of reindeer only by moving about from place to place.

No one but a Laplander wants to live in Lapland. Travelers who go there find that the only way to get along in this frozen land is to follow the dress and customs of the natives, who have learned how to live where most human beings would freeze to death.

For example, everyone gets up early—about five o'clock in the morning—and dinner comes at about half-past seven. It is a big dinner, too; reindeer meat and a heavy broth with bread and first-rate butter, porridge with reindeer cream and coffee. In this way the people are kept warm and invigorated for the day by their hot, bountiful meal. If they should have a hard day herding the deer, or should they meet a howling snowstorm, they may not get another square meal until the next morning.

The reindeer like the cold. The colder it is, the better. In the summer the deer climb the hills looking for snow. They usually find it, for no matter whether the leaves are on the trees and the ground bare of snow and ice, there is snow on the hills.

Every girl in Lapland goes about on skis in winter. The children begin to ski as soon as they can walk, for it is the only way to get over the snow. What the snowshoe is to the northern Indian, the ski is to the Laplander. They cover the runner of the ski with sealskin or reindeer skin to keep it from slipping backward. The fur is turned backward, so that the ski slips easily forward, but cannot slide backward without rubbing the fur the wrong way.

In summer the ski is laid aside, but the fur boots are still worn. Stockings are never worn in Lapland, but soft, dried grass is stuffed into the boots.

For two months in winter the sun is below the horizon. On January 26, it appears once more, and that is the greatest festival of the Lapps. The whole village—girls, boys and even babies—go up to the top of the nearest hill

to see the first feeble rays of the returning sun, and the day is spent in rejoicing.

In February the great fairs are held. All winter long the girls and women have been making and embroidering fur garments, caps, boots, gloves, shoes, and so forth. Beautiful fox furs are a specialty of these Lapp fairs. Deerskins, wolfskins, and articles carved from the horns of the deer are brought by the men. In exchange, merchants from Norway, Sweden and Russia bring rice, tobacco, flour, and cloth, and barter with the Lapps.

A Lapp girl is indeed useful. She cooks, spins, and knits; she makes clothes, boots, blankets, and nets for fishing in the lakes and in rivers in summer. She does the fishing herself. She cuts the wood if there are any trees near the village or the encampment. She thinks nothing of hardship, and is affectionate and cheerful.

As useful as the Lapp girl is, and as respected and well-treated by the men of the family as she is, she is known only by their name. "So-and-So's daughter" she is until she marries, and then she is "So-and-So's wife." She has a name of her own, but she seldom is called by it.

In Lapland, brides always wear red, with white shoes and red gloves, while the bridegroom wears blue. A Lapp wedding is gay and colorful. The brides are often handsome, with fine features and bright complexions. A Lapp home is generally happy, for the wives are respected and consulted a great deal, and the children are much petted. For all its frozen setting, a Lapland household is a pleasant household.—Queens' Gardens.

METHODS OF PRESENT-DAY EVANGELISM

(Continued from page 49)

no people out that day. The little boy soon became weary and decided he would knock on a door. So the next house he came to he went up to the door and knocked. He knocked several times until finally the door opened just a crack. The little boy handed a tract to an old lady who was peering out cautiously. She took it and closed the door. Later the boy's father heard the same lady give a testimony how she was saved by a tract given to her by a little boy one rainy, gloomy Sunday afternoon just as she was about to hang herself. The father felt quite guilty and declared that whether rain or shine he would never neglect his tracts again.

House to house distribution is one way of delivering tracts. Leave them in homes you visit, on buses, on trains, in stations, at public places. Put them in a bottle and seal tightly and throw into the river. Place them in tract holders and tract envelopes. Place them in a library or in borrowed books. Place them in clothes sent to the laundry or cleaners. Put them in with your receipts and bills paid. Send them in your business and personal letters. Give them to your friends.

Another form of literature evangelism is poster advertising. The streetcar signs could be listed here. While at Canon City, Colo-

rado, I saw a poster in many store windows containing nuggets of gold.

Road signs on a public highway could do incalculable good. To see a Gospel sign out in the open and bare country with not a thing in sight except sky and plains would bring one's thoughts to God and serious matters. A sign could be put on a curve where it would be seen for quite a distance before it is reached.

Souvenirs and knickknacks with scripture verses on them have found a place in the hearts of some who love little gifts and remembrances.

Stamps and labels, Scripture stationery, and even personal letters can be used to convey Scripture thought. Bibles or Scripture portions could be handed out, good books and church papers could be made available, and plaques and pictures could be placed in Sunday school rooms and homes.

Newspaper advertising has become quite a popular thing. A weekly paper is more thoroughly read than a daily paper and so the best chance to have an advertisement read would be to put it in a weekly.

Signs can be used on autos. Brother Jess Kauffman, Hesston, Kansas, told in one of his literature evangelism classes of an incident which happened in a fairly large city. A car whizzed by, taking the corner on two wheels, and barely making the green light. All appearances indicated reckless driving. On the back of the car was a sign, "Jesus saves." The car was either borrowed or the driver was taking a lot for granted.

Scrapbooks are a good pastime. Shut-ins enjoy not only looking at and reading them but also making them. This fascinating hobby can be employed by children as well as grownups. There are countless ways of making them, and they should include Scripture subjects and pictures.

Then we have the Scripture greeting cards for all occasions. One little card can change the day for someone.

Neon Lights can be placed in front of churches.

Much can be comprehended through vision. Bible games are a source of pleasurable knowledge where one can in safety match wits with others.

Window displays catch the eye of the window shoppers. In windows can be placed various mechanical devices. One in mind is a Bible opened at a point explaining the way of salvation, as a little man points to the open pages and seems to be speaking dynamically.

Church bulletin boards are essential to every church where material can be posted as to coming events or something of interest to the church in general.

Papers like "The Way" can be distributed like tracts from house to house. They could also be mailed out to friends.

One can pass out tracts and do all manner of things to reach the public for its betterment, but if his life is not what it should be it profits him nothing. One must live a consistent Christian life so that others may see and know that he is a representative of Christ.

Pueblo, Colo.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

FEEDING THE FIVE THOUSAND

John, Chapter 6

Lesson for February 9, 1947

Golden Text.—I am that bread of life.—John 6:35.

John 6:1-3. The course of life never runs smoothly for long. Periods of popularity are followed by periods during which you will be treated with contempt. After living for a little on the Mountains of Joy you will have to pass through the Valley of Weeping. After possibly less than a year of popularity John the Baptist was thrown into jail and presently murdered, with no public sentiment strong enough to stay the hands of the murderers. After having preached about two years in which the multitudes went wildly enthusiastic over our Lord, the tide turned and at the time of our Lesson was already beginning to ebb. The man whose food and drink is adulation and flattery will die of a broken heart. Following the death of John, which did not bring a tear to any of the Jewish hierarchy, they turned their arrows of hate against the Lord. Presently, but not immediately, the multitude would follow them. To prepare the disciples for the change, as well as to avoid a sudden explosion of violence, the Master withdrew to the open country to the northeast of the Sea of Galilee.

Verses 4-13. You cannot shift responsibility. Whether you want it or not, when a crowd runs after you, you owe them something. Of those who at this time came to Jesus some probably came for healing, a few for the teachings of truth, but most of them out of curiosity to see this teacher who was the subject of nearly all conversation and discussion. And in this case their excited mental state destroyed what prudence any of them may ordinarily have had. When I do not have good judgment and you do, you owe it to me to use your good sense to ameliorate the conditions which my lack of good sense has brought me into.

Neither Jesus nor the disciples were responsible for the fact that these people had brought no food with them. That was their business. But both Jesus and the disciples pitied them and tried to find a way to help them. Having no food and insufficient money to buy enough the logical thing to do would be to send them away to places where it could be secured. To suggest this was not a lack of faith on the part of the disciples but just a demonstration of the good sense that

men of God usually have. Did D. L. Moody show lack of faith or good sense when at a board meeting of the directors of a school which he had fathered the need of a thousand dollars was brought up? A rich director suggested that they should pray over the matter. Moody replied, "I wouldn't if I were you. I'd just write out a check for that amount." And the man did. That was common sense, a very rare commodity in any age. Had they known the Lord's will in the matter, they would not have made such a suggestion. There is no evidence that they even raised an eyebrow, when they were told to prepare to feed the multitude with only five barley loaves and two minnows. And there was no grumbling as they went about it, "The Boss is going crazy." They knew He had a solution, but what it was they knew not. I am not faulting the disciples; I would that I had faith, even as they had.

And when they were told to gather up the fragments, they did not growl, "There is plenty where that came from. Why should we have to do all this unnecessary work?" And the picnic grounds were not left littered with waste paper, tin cans, and whatnot when the repast was over.

Verses 14, 15. If we ever get another administration at Washington that will send us checks so that we can live without working we will vote them back into office until all our wealth is destroyed. Such a man did the Jewish rabble want to be their king; and they would have taken Him by force to make Him their king if He would have continued feeding them that way. But God's law is, Work if you would eat. Only rarely does His charity make an exception to that law.

Verses 16-24. The main reason for the great poverty of the Near East is that from the days of the Roman Empire they have been depending for a living on "Baksheesh," until today their will to provide for themselves by means of labor is destroyed.

Verses 25-71. Life is more than meat, and the individual to whom the physical means more than the mental, ethical, and spiritual is living on too low a plane to ever become a man, much less a saint. Jesus lived on the highest possible plane. The moment I make Him my King I will also rise and live and walk with Him. Notwithstanding all profession, if I live on a lower plane I will fail my Lord in every place where godlikeness is required.

JESUS AT THE FEAST OF TABERNACLES

John, Chapters 7-9

Lesson for February 16, 1947

Golden Text.—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

Chapter 7. It is a sad fact in human history that the spiritual life of church leaders lapses before that of the rank and file of the church membership.

Herod would have killed John the Baptist sooner than he did had not the common people believed him to be a prophet of God. The ecclesiastics had sunk so low spiritually that, to put it mildly, they did not care. In the case of Jesus the hate that ended in murder was in the hearts of the Jewish leaders long before conditions allowed its materialization.

The carnal mind is enmity against God. That is the attitude of the natural man. Let a godly man testify to such a man that his works are evil, and that dormant hate will flare into open antagonism.

At the Feast of Tabernacles two incidents of the wilderness sojourn were commemorated yearly—the smiting of the rock, and the guidance by the pillar of fire. For the first a golden pitcher filled with water from the Pool of Siloam was poured out with much ceremony at the foot of the altar of burnt offering. It was at such a time that Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). For the second a giant candelabra containing lights sufficient that their glow could be seen afar was lit. But the glory had departed from Israel. The Shekinah was no longer in the Most Holy Place; and the worship had become lifeless formality. Under such a light stood Jesus when He declared Himself to be the light of the world, and fulfilled the prophecy of Hag. 2:7-9. Among the Jewish leaders it was considered a reproach to that august body to even hint that you took a favorable attitude toward the Lord, much more if you professed faith in Him. After meeting many people in the course of a long public life, I am made to wonder how many of this generation have a right to condemn Nicodemus unless it be on the basis that we condemn in others what is a glaring fault in our own lives.

Chapter 8:1-11. The Perfect One said, "I judge no man." My observation has been that the more conspicuous your faults the more you jump all over the other fellow in condemning his faults. The action in these verses is that of evil men presenting an evil situation to a good man to get that good man to say something upon which they can pounce to use as an instrument to

destroy him. Even a good thing is bad when used with an evil intent.

You are lucky that I am not to be your judge at the last day. Only he who never sinned could be absolutely impartial to all. And I am not practicing judging on you now, either. And I have reason. He tells me that as I judge you now He will judge me then.

Verse 12. It is possible to know the truth without becoming a believer. The death and resurrection of our Lord proved beyond all doubt that Jesus was the son of God, the promised Messiah, and the Saviour of mankind. And yet most of those Jews who were responsible for His crucifixion remained enemies of Christ. And refusing to accept Him they died in their sins and many of them for their sins.

God never leaves him alone who always does the things that please Him. Verse 6. Among the unsaved there is no such individual as a non-liar; and among nominal Christians they are hard to find. But don't we get angry when somebody calls us one? Verses 44, 55.

There is so much lying and deception in the world that when some one tells the truth we usually can't believe him. According to the papers, not long since a Chicago policeman saw a man tinkering with a car as it stood on the street by the curb. He asked, "What are you trying to do?" "I am trying to steal this car if I can ever get it started," was the reply. The officer laughed and went on. And that was just what the man did. The truth was too strange to believe.

Chapter 9. In the healing of the man who was born blind we have both a miracle and an allegory. As this man had been from birth physically all men are spiritually. Jesus is the light of all nations and to them to whom the light has not come there is nothing but darkness. Natural blindness is not always caused by sin, but spiritual blindness is; and the deeper a man goes into sin the grosser becomes the darkness in which he lives and through which he stumbles.

As natural vision is the most highly prized of all the senses, so the removing of the veil that we may behold the Lord in all His glory should be our most desired spiritual attribute.

THE GOOD SHEPHERD

John, Chapter 10

Lesson for February 23, 1947

Golden Text.—I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10:11.

John 10:1-6. The timing of this parable is opportune. The Jewish ecclesiastics had indeed proved themselves poor shepherds. They had done nothing for the man who had been born blind, and when he glorified God for the miracle of grace that had been wrought in his life they expelled him from the synagogue. You do not cure a sick sheep by refusing it the privileges of the fold; and you do not kick one out because it has been healed by medicine other than that which you have prescribed. Sheep that are not allowed in the fold have no protection. That is one of

the objections that I have to the philosophy of the Come-outers.

But Jesus' great type was a shepherd of men as well as of sheep. He took up the castoffs of Israel and welded them into the most powerful and successful army Israel ever had. Jesus likewise took the residue of Israel and made of them the mightiest force for righteousness the world has ever known—the early Christian church. William Booth has accomplished a similar miracle in the name of our Lord in recent times. No good shepherd could go to sleep if he knew that one of the sheep entrusted to him was not in the fold. And yet some undershepherds care so little that many of the sheep go astray and are lost without their ever noticing or knowing it. Thieves and robbers are bad, but the carelessness of the shepherd is the only thing that allows their depredations to become successful. No enemy took sheep from David's flock.

Jesus is both the door and the keeper of the door. There can be neither ingress nor egress but with His knowledge and permission. The good shepherd never drives but always leads. After once the sheep have learned to know and love him, they will follow him anywhere and flee especially near to him in time of danger and distress. They know and we should know never to listen to the voice of strangers, but to flee from them.

Verses 7-18. It is well for us to pay special attention to the compound "verily's" of our Lord. First verily. He is the door. Always in the past, and always in the future there has been and will be but one way of coming to God, and that is through the Son. And only as we enter in are we kept from the evil that rages without. Second verily. No one could come before the Master in point of time, for He is the Lamb slain from the foundation of the world. "Before Abraham was, I am."

But in every generation there have been men and devils who have claimed a prior allegiance from us. From the devil in the garden to the present totalitarian state; from the business that asks me to forsake my Lord in order to be a financial success; from the female siren that would woo me from the Lord with her enchantments; from the anti-christs which flourish in every generation; any voice that asks me to give Jesus second place in my heart, in my obedience, in my loyalty—that voice is a voice that woos me toward the haunts of death. Stop up your ears so that you cannot hear, turn your face to the Lord so that you can see none but Him and flee to His protection.

In the path of evil there is no life; in the path of righteousness there is no death. In Christ is the life more abundant than God willed for His human children from the beginning of time, but which most people never realize because they depart from following the Lord.

There are many religions in the world, but only in Christianity is it revealed that God so loved His creation that His Son took the world's iniquity upon Himself and bore it to the cross of shame and death that we might be redeemed. A life of loving fellowship with such a loving Redeemer and husband is the only abundant life. Whom have I in heaven but Thee? And there is none on earth

to desire besides Thee. That is heaven begun in the life NOW.

Verses 19-42. Some people are like the housewife who is always looking for dirt and then fusses when she finds it. The Jews asked the Lord to tell them plainly whether He were the Christ or not; and when He did tell them it made them so angry that they would have killed Him had it been in their power. They were never His sheep though He would gladly have received them as such. But those who receive Him and continue with Him unto the end have unfailing provision and safety for time and eternity. But do not listen to the voice that would call you away.

JESUS SUMS UP HIS CLAIMS

John 12:12-50; Mark 11:1-10

Lesson for March 2, 1947

Golden Text.—And I, if I be lifted up from the earth, will draw all men unto me.—John 12:32.

John 12:12-16. In the life of our Lord the day of the triumphal entry is the first day of the week in which He gave the supreme sacrifice for the redemption of man.

To be a king you do not need to be the ruler of a political empire. The man who rules his own spirit is more of a king than any mortal who ever sat on a throne upon the earth. And He who is the King of Spirits, our Blessed Lord, has a kingdom with subjects comprising all the saints of all time. That is a kingdom that cannot be moved but abideth forever. Just for a day the Master allowed those who loved Him to honor Him with some of the honors that are usually accorded to the kings of earth. After that He was again the humble servant whose throne became within four days a cross. But never did earthly monarch sit upon a more glorious throne than that. And above that throne shines the rainbow of grace and redemption, symbol of mercy to all.

Verses 17-19. The curse of human ambition is that we would all like to be as gods, receiving the homage and worship of others; and we are more angry when we are ignored than when the Lord is. If all the world would go after Him they still would not leave me if I were one of them. He that desires honor above that which should be given to the Lord alone is a thief and a robber and deserves no homage whatever.

Verses 20-22. There are two contrary trends in humanity. From the ends of the earth (those who had been far from God) come songs of glory to God, and even Ethiopia shall stretch out her hands to God. But those who have been living in the Garden of God are not satisfied until they have placed themselves outside the sword that guards the way to the Tree of Life. While the king of heathen Edessa writes letters begging Jesus to come and live among them, the professed people of God are making desperate efforts to get rid of Him. And they did, to reap a harvest of trouble unequalled in the annals of man.

Verses 23-28. The Son of man should always be glorified, but when the Master spoke

the words of verse 23 He referred to an unusual honor. Part of this was in the coming of the Greeks to see Jesus; but the major part and the part that made all the rest of value was the glory of the cross. To be criminals it is a cross of shame, but to the Perfect One who took all our sins and bare them in His own body to the tree it is a crown of ineffable glory. Man cannot conceive such love and such sacrifice and through the ages it will be the theme of the redeemed as they worship the Wonderful One in praise and song.

The more complete the death to the flesh the more the fruit to the glory of God. To love the things of the carnal life is to lose the blessings and rewards of the spiritual life. To follow the Christ means more than to follow to where you can see Him hanging upon the cross from afar; it means to go with Him to the cross, to be crucified with Him, to be buried with Him, to be raised with Him, and to walk with Him in the power of the resurrection life. Only by following thus will you be given the wings that enable you to follow Him to everlasting glory. The Father was

glorified in the Son when He gave to His Son the power to go about doing good, and to teach a wisdom not of earth, and to shine forth with a light that makes all earthly light seem as darkness; but the Father glorified His name and that of His Son until they stand alone above every other name that could be named when He sacrificed His Son, and His Son gladly gave Himself to bring salvation to all men.

Verses 29-36. The voice of God has different effects upon the human ear and mind according to the spiritual condition of the individual. All the water of the seas is drawn upward from its bed by the sun, but only a small part is drawn enough to be drawn into the clouds. All mankind is drawn Godward by the cross, but sadly only a few are drawn enough to let go of earth to rise to dwell with the Lord in the heavenlies. And even after we have risen the pull earthward is still strong. You may come back too, for it is His will, but only to bless the earth with showers of blessing. Only never forget that you are now the Lord's even as He is yours.

OBSERVATIONS ON GRADING OF PUPILS AND CLASSES

BY PERRY J. MILLER

Writing out of years of experience as a Sunday-school worker, the author gives us a very helpful discussion of this subject. The article was arranged for in co-operation with J. J. Hostetler, 1939 Third St., S. E., Canton, Ohio, Secretary of Sunday Schools for the Mennonite Commission for Christian Education and Young People's Work.

In our secular public schools pupils start to school at a given age. After that they must acquire a certain amount of information and gain certain skills in order to be promoted from grade to grade. Achievement tests and intelligence tests are given periodically, and the classes are kept as homogeneous as possible in order to facilitate teaching and the learning process. Some children finish high school by the time they are sixteen or seventeen years old, while others who started with them in the first grade only finish the eighth grade by the time they are seventeen years old.

However, in a number of instances, the principle of homogeneous grouping is violated even in our public schools, for many other factors besides intelligence and achievement often need to be considered. It is often advisable to keep a pupil with his age group rather than with his equals in scholastic achievement, because of social implications. This makes the act of teaching more difficult, but is often more satisfactory for the social and moral development of the child.

In our Sunday schools we have not been able to practice homogeneous grouping, based on achievement in Bible knowledge or on moral and ethical development. We have had to base our grouping almost entirely on age. If we were to classify our Sunday-school pupils according to achievement in Bible knowledge, some middle-aged people would no doubt find themselves in the Junior or Intermediate department. Because age is practically the only criterion for classification in our Sunday schools more ability, ingenuity and tact are required to teach the classes than in our public schools. In public schools pupils are often motivated to study by the incentive to make good grades, or perhaps they are driven to work harder by the

fear of not being promoted. In our Sunday schools these factors do not operate. These facts present a strong argument for the Teacher Training Courses advocated by the Commission for Christian Education.

One of the first problems presented in the proper grading of pupils and classes is with the beginners' class. Children begin attending classes at different ages. Some are not ready to leave their mothers until they are four or five years old. Others are ready when they are two years old. From observation it seems advisable to have the children in a class at an early age. This gives the mothers an opportunity to relax for twenty or thirty minutes and to get more out of the Sunday-school lesson. Not only does this benefit the mothers of the children, but others in the class can give better attention. A mothers' class with children in it is one of the most difficult classes to teach, because of disturbances and divided attention. The teacher must have a sympathetic understanding of mothers' problems and much patience and forbearance.

The beginners' class may be compared to a yeast plant. It grows, divides, grows again, divides, and so on. At the beginning of the year a beginners' class may have only six members but in August of the same year the number may be doubled or even more. Often it is well to divide the class as soon as the number reaches ten or twelve. A teacher of quite small children should have a small number of pupils. If enough classrooms are not available to have small classes the teacher of the beginners should have assistants to help her every Sunday. The type of activities carried on in beginners' classes makes it possible and often advisable for several adults to work with one class.

When the beginners' class is large enough to divide the older pupils are separated and taken to another room. In many of our congregations the pupils will include a range in age of about two years. Boys and girls are kept in the same classes for several years. A year or two before the children are moved to the main auditorium the boys and girls should be put into separate classes. In order to keep approximately the same size classes, it is necessary to combine two classes of nearly the same age group. This necessitates a wider age group in each class. Sometimes the older boys and girls resent being put in the same class with younger ones. This joining of classes should be made with much discretion and understanding. Often it works out better if made at quite an early age. Teacher and parents can aid the boys and girls in adjusting to new classmates by providing more informal and social times together. From the beginners' class to the last class for the unmarried the usual procedure is for the whole class to be promoted at one time. Only occasionally is it necessary to retain some pupils, divide classes, or combine classes.

There are often some problems encountered in the young adult class because of the fact that people do not all get married at the same age and some never. It is in this class that the age span widens considerably. Pupils usually do not like to move on to the next class until they are married. Many leave the home community for other fields of labor. Therefore it is seldom possible to promote this class all at one time. The class for young married people is somewhat like the beginners' class. It is constantly getting larger in numbers. Every few years it has to be divided, and the older ones form a class by themselves and are again advanced quite uniformly.

In one of our large churches, there is a class for mothers with babies. Whenever the child reaches two, the mother moves on to the next class. This class of mothers with babies is held in a separate room. Hence, the mothers feel more free to bring their little ones to Sunday school than if the class were held in the main auditorium. The only requirement to belong to this class is to have a child under two years of age. I believe it would be well for more of our churches to adopt the above mother-baby class plan.

It is generally agreed that adult classes should be larger than children's classes. However, the size of the congregation and the amount of classroom space available will determine the size of the classes. A few large classes in the main auditorium are probably better than so many smaller ones. The desirability of having men and women in the same classes also depends upon the size of the congregation and the type of community in which the Sunday school is located. In mission Sunday schools and in many of our city churches it seems advisable to have men and women in the same classes.

There probably never will be any system worked out for the proper grading of pupils and classes that will fit all sizes and types of Sunday schools. The officers of each school should spend much time in prayer, meditation, and consultation on the best procedures to be followed in their particular school.

Shipshewana, Ind.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We continue our study of **Teachings from the Gospel of John** during the coming month. We should endeavor to keep all the connections for both Sunday-school lessons and the Y.P.B.M. topics and get the connected thought of John's writings all the way through.

Who Jesus is has been revealed by the Father in His testimony concerning the Son. The witnesses that have been given by men are based on evidences that were unmistakable in honest hearts who willingly received the truth. John seems to be adding proof upon proof that Jesus is the Christ of Scripture and the Son of God from heaven. As such He is shown to be the sacrifice for sin and the giver of eternal life to all who are willing to receive Him.

During February we have the topics: (1) **Jesus Teaches the Source of Truth**; (2) **Jesus Teaches the Source of Light**; and (3) **Jesus Teaches His Unity with the Father**. The first topic in March is (4) **Jesus Condemns Unbelief**.

Two classes of people come in contact with Jesus and are vividly brought before us in the writings of John. The one class respond to the **truth** which Jesus gives and to the **Light** which is given to them. The other "love darkness rather than light because their deeds are evil." He shows the blessedness that comes to the first class and the terrible end of the class who refuse.

It will be an exhilarating study to learn more and more of **who Jesus is**. As we learn more and more of why He came and what He did for mankind and what He taught, and where He has gone and what He is doing and what He will yet do for men, we shall be made to adore and worship Him and to know the great love of God which was revealed to us through His Son from heaven.

Let us give diligence to behold Him. And let us heed the rebukes that come to our own hearts, and gladly heed the call to receive Him and obey the warnings against rejecting Him and the light and truth which He has given to us.

- He did not go to the Bible schools of the Rabbis.
- His doctrine came from heaven.
- He sought the Father's glory and not His own.
- He taught how to know.
- He taught why men do not know.
- He came from heaven, being sent of the Father

For Seniors

- What is Truth?
- The Value of Truth.

PERSONAL THOUGHT

Is our deepest desire to know and do the truth of God? This will determine our relation to God and our power to discern the right and the wrong.

SEED THOUGHTS

There is no fit search after truth which does not, first of all, begin to live the truth which it knows.—H. Bushnell.

It is perilous to separate thinking rightly from acting rightly.—He is already false who speculates on truth and does not do it.—The penalty paid by him who speculates on truth without doing it, is, that by degrees the very truth he holds becomes a falsehood.—F. W. Robertson.

In matters of eternal truth, the soul is before the intellect; the things of God are spiritually discerned. You know truth by being true; you recognize God by being like him.—F. W. Robertson.

Truth does not require your painting, brother; it is **itself beauty**. Unfold it, and men will be captivated. Take your brush to set off the rainbow, or give a new tinge of splendor to the setting sun, but keep it away from the "Rose of Sharon and the Lily of the Valley."—David Thomas.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—John Milton.

Spirit of Truth, O let me know
The love of Christ to me;
Its conquering quickening power bestow,
To set me wholly free.

I long to know its depth and height,
To scan its breadth and length;
To drink in its ocean of delight
And triumph in its strength.

It is Thine office to reveal
My Saviour's wondrous love;
Oh, deepen on my heart Thy seal,
And bless me from above.

Thy quickening power to me impart,
And be my constant Guide,
With richer gladness fill my heart;
Be Jesus glorified.—Anon.

JESUS, THE SOURCE OF LIGHT Jno. 9:1-41

Topic for February 16

MOTTO

"Lord, I believe."

MEDITATIONS ON THE TOPIC

I. **The Topic**.—The presence of a blind man is the occasion for the work of Jesus to

JESUS TEACHES THE SOURCE OF TRUTH

Jno. 7:14-31

Topic for February 9

MOTTO

"If any man will do his will, he shall know of the doctrine."

MEDITATIONS ON THE TOPIC

I. **The Topic**.—Jesus is at Jerusalem attending the Feast of Tabernacles. He goes to the Temple about the midst of the feast and teaches the people. He seems to be so well versed in what He is teaching that He becomes a wonder to those who hear Him. They remark about Him knowing letters without having gone to any school of the Rabbis. Jesus explains the source of His teaching as from heaven from whence He has been sent of the Father. It makes it clear that He is in touch with a divine source and does not need human instructors for His teaching.

Since they have not recognized Him as the Son of God from heaven, they cannot understand that His teaching is the truth of God from heaven. He gives a simple rule as to how any one can be certain whether a teacher is teaching God's truth or just his own ideas. It depends on a man's willingness to do what he knows to be God's will. Such an attitude is so blessed of God that He opens the understanding and gives one the assurance when he hears the truth unfolded. It is easy to detect a selfish teacher of falsehood. He is more concerned in getting glory to himself than to glorify the Father. But when, as in Jesus, the glory of the Father is pre-eminent, the truth shines out in clearness by his teaching. There is no call for cunning or hypocrisy in what he says, for there is but one motive in the teaching.

The unfairness of the reasoning of the people to support their own prejudice is exposed by the clearness of Jesus reasoning in the truth. Some of the people had their hearts open to the truth and could discern how false the reasoning of the prejudiced Jews was. Jesus drives the convictions of the truth home to those who resist what they really know. They prove their ignorance and lack of fellowship with God by their unjust criticism of Jesus. Truth sent home to them only drives them to schemes and plotting to get Jesus out of the way. But God takes care of a man's work and his opportunities to teach until his work is finished. Rejecters cannot touch the work of Jesus or the work of His followers without the will of God. So Jesus went on teaching until the hour came for Him to lay down His life. Honest people believed Him. The dishonest ones wrought their own condemnation and destruction.

II. **The Text**.—Jno. 7:14-31.—This has been largely expounded in the above meditation.

OUTLINE STUDY

- I. The Doctrine of God.**
 - The faithful teacher (John 7:14-18).
 - How we may know it (John 7:17).
- II. The Faithful Teacher Misjudged** (John 7:19-24).
 - Untrue to the law of Moses (v. 19).
 - False decisions (v. 20).
 - False reasonings (vs. 21-27).
- III. A Faithful Testimony.**
 - The unwillingness to receive the truth (John 7:28).
 - Jesus confesses God sent Him (John 7:29).
 - They seek His life (John 7:30).
 - Some believe (John 7:31).

SUGGESTIVE ASSIGNMENTS

For Juniors

- Text Word, "Truth."
- Jesus the Heaven-taught Teacher.

be done. It was needful not only to discuss the question of error concerning the reason of the man's blindness from birth, but to work a miracle to open his natural eyes and at the same time open his eyes spiritually. And while Jesus was opening the blind man's natural and spiritual eyes, He was seeking also to open the spiritual eyes of those who were affected by the miracle.

The miracle had a twofold effect. First, it did create faith in the Son of God on the part of honest souls who saw and heard of it or experienced it. Second, it deepened the guilt of dishonest souls and plunged them by hardness of heart into greater darkness. But in the hardening of the heart they darkened their understanding and made it impossible for divine grace to effect a cure of their malady. Their judgment was in their greater blindness.

The thing that made it possible for a blessing to result to the blind man was that he clung to the truth in face of bitter opposition and prejudiced teaching. He did not know his benefactor, but he would not doubt the opening of his eyes. He would not be convinced contrary to reason that a man who had God's power to open the eyes of a man born blind was a sinner. All these faithful clings to the truth and right made possible the approach of Jesus to reveal Himself as the Son of God. He was ready to accept such a statement from one who had manifested such benevolent power. He confessed from the depth of his heart his willing faith. He acted immediately upon that faith by the act of worship.

This light of life is akin to our last lesson on knowing the teaching on truth. Sincerity and openness to light leads to greater light.

II. The Text.—Jno. 9:1-41.—This passage gives the story of the healing of the man born blind. It reveals the motives of Jesus and His great purpose in making Himself and His mission known to men in all the acts of life. These acts became a means of light to the world.

OUTLINE STUDY

I. The Man Born Blind.

1. Providential reason (John 9:1-5).
2. The method used to restore sight (John 9:6, 7).
3. The change noted (John 9:8, 9).
4. Testimony of the work of Jesus (John 9:10-12).

II. Before the Pharisees.

1. Testimony (John 9:13-15).
2. Their condemnation of Jesus for breaking the Sabbath (John 9:16).
3. The blind man's conviction confessed (John 9:17).
4. The testimony of parents (John 9:18-23).
5. Instructing the blind man against Jesus (John 9:24).
6. The blind man faithful to truth and right reasoning (John 9:25-33).
7. Cast out for his testimony (John 9:34).

III. Learning the Truth About Jesus.

1. Jesus seeks him and leads him to faith in the Son of God (John 9:35-38).
2. Discussion of blindness and vision (John 9:39-41).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Light."
2. The Story of the Blind Man.
 - a. Born blind.
 - b. Not because of any sin.
 - c. For the glory of God's works.
 - d. Jesus opens his eyes.
 - e. People wonder.
 - f. Testimony is given of Jesus.
 - g. Pharisees pick fault with Jesus.
 - h. Parents speak with reserve.
 - i. The blind man knows "one thing."
 - j. He is cast out for confessing the truth.

k. Jesus finds him and leads him to full light.

l. Jesus shows others' spiritual blindness.

For Seniors

1. Christ, the Light of the World.
2. Christ Restores Sight to the Blind.
3. How Men Reject Light.
4. Walking in the Light.

PERSONAL THOUGHT

Have I willingly allowed Jesus, the great Light of the world, to enlighten my darkness and lead me into a place of right relationship to God and men?

SEED THOUGHTS

Light of light, enlighten me,
Now anew the day is dawning;
Sun of grace, the shadows flee;
Brighten Thou my Sabbath morning;
With Thy joy and sunshine blest,
Happy is my day of rest.—Schmolck.

Hail, holy Light, the world rejoices
As morning breaks and shadows fly;
All nature blends her myriad voices
To greet the dayspring from on high.

Break forth in glory far excelling,
O Light eternal, Love divine!
Let Thy bright beams, all shades dispelling,
Around us and within us shine.

The heavenly hosts fall down before Thee,
And holy cry, nor ever rest;
The saints on earth, with them adore Thee,
Creator, Saviour, Spirit blest.

—E. P. Parker.

O light beyond men's highest thought,
Beyond all wisdom seers have wrought,
Ne'er yet that light in vain was sought;
We come to Thee, we come to Thee!

—Jesse Brown Pounds.

JESUS TEACHES UNITY WITH THE FATHER

Jno. 10:22-38

Topic for February 23

MOTTO

"I and my Father are one."

MEDITATIONS ON THE TOPIC

I. The Topic.—Jesus steadily confessed His relation to the Father and wrought works that proved His deity. The unbelieving Jews cast aside all the evidence which they had seen and seemingly accused Him of being evasive of a claim of Messiahship. But their unbelief caused them to turn a deaf ear to the evidences of Jesus's claim as the Christ (Messiah). They asked for a plain statement. He called attention to the works which He did in the Father's name. He centers His attention to their unbelief. If they were truly His sheep they would do as His sheep do. But since they are not doing so that explains why they question His claims and do not seem to understand. His sheep hear His voice. He knows His sheep. They follow in obedience to His word. He gives them eternal life and He keeps them safely from the foe. His Father co-operates in the work of salvation and has power that no one can overthrow. He declares that He and the Father are one.

Christ's claim of oneness with the Father they define as blasphemy worthy of death. He talks to those whose hands are filled with stones to kill Him, and causes them to delay their purpose. He shows that they are stoning Him for His good works, and that His claims to the relation of Sonship with the Father is not out of harmony with the

Scripture and not really blasphemy even for people who have received the Word of God. How much more could the One whom the Father really sent into the world on a mission of saving grace have a right to claim sonship.

But even casting aside such claims and letting the works speak which He claims are of the Father. If they will believe these they cannot help but know that the Father is working in Him.

II. The Text.—Jno. 10:22-38.—This passage has been largely explained in the discussion under (I) above.

OUTLINE STUDY

I. Jesus' Unity with the Father Challenged (vs. 22-24).

1. Jews surrounded Him (hemmed Him in).
2. They implied He had not claimed Messiahship explicitly.
3. They demanded a definite commitment.

II. Jesus Asserts His Unity with the Father (vs. 25-30).

1. Jesus points to their unbelief.
2. He refers them to His works.
3. He reveals the reason for their unbelief.
4. Those hearing and following Him have eternal life.
5. Life with the Son is life with the Father.

III. Jesus Restates His Unity with the Father (vs. 31-39).

1. His claim of essential deity aroused hatred.
2. His works were "from the Father."
3. He appealed to the Scripture.
4. He was sanctified and sent by the Father.
5. "That ye may know . . . the Father is in me."

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Follow."
2. The Sheep of Christ.
 - a. Believe Him.
 - b. Hear and obey Him.
 - c. Receive eternal life.
 - d. Receive Christ's loving care.
3. Those not Christ's Sheep.
 - a. Do not believe Him.
 - b. Do not hear nor follow Him.
 - c. Will perish.

For Seniors

1. The Evidences of Christ's Deity.
2. The Unity of Father and Son in Giving Eternal Life.
3. What I Believe in the Works of Jesus.
4. Why Some Do Not Believe.

PERSONAL THOUGHT

Do we show by our response to the voice of Jesus, by hearing and following Him, that we are truly His sheep?

SEED THOUGHTS

Why does a man refuse to believe? Because he has confidence in himself; because he has not a sense of his own sins; because he has not love in his heart to his Lord and Saviour. Unbelief men are responsible for. Unbelief is criminal because it is a moral act—an act of the whole nature. Belief or unbelief is a test of a man's whole spiritual condition, just because it is the whole being, affections, will, conscience, and all, as well as the understanding, which are concerned in it.—A. Maclaren.

Surely Scripture is right when it makes the sin of sins that of unbelief, which is at the bottom nothing else than a refusal to take the cup of salvation. Surely no sharper grief can be inflicted upon the Spirit of God than that we leave His gifts neglected and unappropriated.—A. Maclaren.

Other sages have spoken to me of God. But from whom could I learn the essence of divine perfection, as from Him, who was in a peculiar sense the Son, representative, and image of God—who was especially an incarnation of the unbounded love of the Father? And from what other teacher could I have learned to approach the Supreme Being with that filial spirit, which forms the happiness of my fellowship with Him? From other seers I might have learned of heaven; but when I behold in Jesus the spirit of heaven, dwelling actually on earth, what a new comprehension have I of that better world!—W. E. Channing.

The tears of Christ are the pity of God. The gentleness of Jesus is the longsuffering of God. The tenderness of Jesus is the love of God. "He that hath seen me hath seen the Father."—A. Maclaren.

JESUS CONDEMNS UNBELIEF Jno. 12:34-50.

Topic for March 2

MOTTO

"While ye have light, believe in the light."

MEDITATIONS ON THE TOPIC

I. The Topic.—Jesus is still moved by the deep longing to reach all the people with the message of life. The Greeks were seeking to see Him. He knew that through His crucifixion and death and resurrection and glory the way would be paved for proclaiming the message to all men and that He would draw them unto Him. But the ever critical and unbelieving Jews heard these remarks coming in such an hour of His deep emotion, and tried to discount them as not Messianic. There was no reason for their unbelief of His words except that they were closing their eyes to the light. He warns them of the darkness that will overtake them by such unwillingness to heed the light. He felt that further talk was useless; therefore He slipped away from them and hid Himself.

At this point the Spirit is directing John to make particular comment on the malady of unbelief in the Jews. He shows that there is a fulfillment of the prophecy in their conduct. There comes a place in men's refusal of better light in which their hearts are so hardened and blinded that they cannot believe when the truth is revealed. To such conditions it is better not to speak to them any more, since it is like "casting pearls before swine." So strong is the power of darkness that its influence holds back those who fear the opinion of men. The chief among the rulers would not confess what they believed because they "loved the praise of men more than the praise of God."

The relation of Jesus to the Father was such that it was impossible to believe in one without also believing in the other. To see the Son was to see the Father. His life was an image of the life of the Father. The light of Jesus leads men out of darkness. To reject the truth of Jesus' words is a self-judgment. They are sent to save, and men refuse the salvation and go on to the doom from which the words would have saved if heeded. It is like men driving through the DANGER sign when the bridge is out. No one is to blame for their destruction but their own obstinate self. "Why will ye die?" pleads the prophet. "I have no pleasure in the death of the wicked," saith the Lord. It is this message of life from the loving Father that Jesus is delivering from Him. "His commandment is life everlasting." It is love in the Son to speak what He knows is for the salvation of men. He has no personal selfish end to gain. He is speaking for the Father in obedience to His command.

II. The Text is in substance what has been discussed in the above.

OUTLINE STUDY

I. The Unbelieving Could Not Understand Christ's Death.

1. How can one abiding forever be lifted up (John 12:33, 34)?
2. The counsel to unbelieving questioners (John 12:35, 36).
3. The responsibility and doom of hardened unbelief (John 12:37-43).

II. The Light to the Believer.

1. Faith in Christ is faith in the Father (John 12:44).
2. Sight of Christ is sight of the Father (John 12:45).
3. Sight comes to those who believe Jesus (John 12:46).

III. Rejection of Christ and the Judgment.

1. The purpose of Christ's coming (John 12:47).
2. How rejecters judge themselves (John 12:48).
3. Christ's word is of the Father (John 12:49).
4. The Father's command is the means of eternal life (John 12:50).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Judge."
2. Walking While There Is Light.
 - a. The light of Jesus' words.
 - b. The light of Jesus' miracles.
 - c. The light of the Scriptures.
3. The Darkening to the Soul.
 - a. Who harden their heart.
 - b. Who reject His words.
 - c. Who do not heed His miracles.
 - d. Who love the praise of men more than the praise of God.
4. The Judgment.
 - a. In refusing to believe.
 - b. In rejecting His word.
 - c. The reward in receiving His command.

For Seniors

1. The Fruit of Unbelief.
2. God's Cure for Unbelief.
3. God's Judgment upon Unbelief.

PERSONAL THOUGHT

Are we living up to the light of truth that has come to us from the Word of life? There is great peril in rejecting the smallest light. Not only does it blind to further light but exposes us to the judgment that falls upon the wicked.

SEED THOUGHTS

We see here that the words of those who speak for God are not thrown away, because they seem not to be believed at the time. Christ's words, though despised and rejected by the Jews, did not fall to the ground. Those whom they did not save they will condemn. There will be a resurrection of all faithful sermons at the last day. Great is the responsibility of preachers! Their words are always doing good or adding to the condemnation of the lost. They are the savor of life to some, and of death to others. Great is the responsibility of hearers! They may ridicule and despise sermons; but they will find to their cost at the last that they must give an account of all they hear.—J. C. Ryle.

Belief in the Son is belief in the Father. Recognition of the claims of Jesus Christ therefore, even in a partial manner, is the straight road toward the highest worship and reverence. And the converse is also true: worship or reverence which passes over Jesus to fix on God, can give nothing but a vague, unsatisfactory account of its object. Rejection of Jesus is rejection of God.

Second, to see Jesus is to see God. . . . That Jesus is the perfect revelation of God, underlies the necessity of faith in Him as in God.—Geo. Reith.

I am trusting in my Saviour,
With a calm and steady light;
Hope is shining on my pathway,
Making all things fair and bright.

I am trusting in my Saviour,
Oh, how sad my life would be,
But for Thy dear presence, Saviour,
And to know I'm led by Thee.

I am trusting in my Saviour,
Faith exultant mounts above
This dark world and all its passions
To the realms of endless love.

Oh, how sweet to trust my Saviour,
Knowing that He is a friend,
Who will cheer me thro' life's journey,
And be with me to the end.

G. W. Lyon.

NOT WASTED

A young woman, who was a great lover of flowers, had set out a rare vine at the base of a stone wall. It grew vigorously, but it did not bloom. Day after day she cultivated it and watered it, and tried in every way to coax it into bloom. One morning, as she stood disappointedly before it, her invalid neighbor, whose back lot adjoined her own, called over and said, "You can't imagine how much I have been enjoying the blooms of that vine you planted." The owner looked, and on the other side of the wall was a mass of bloom. The vine had crept through the crevices and flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear their fruit and some hearts will receive their blessing and their joy.—Forward.

EDITORIAL

(Continued from page 40)

dividual workers in India and China. One new project planned by the Mennonite Relief Committee is a Builders' Unit for Belgium. For this we will need four masons (brick and stone), two experienced carpenters, and ten helpers, the latter around twenty-five years of age. The skilled workers should be mature older men who can serve for the season from April to November, while the younger men are asked to serve for a two-year term. The second project is a tractor-training unit for Poland, in which from eight to ten tractor men, aged 27 to 55, will be needed for the summer (six to eight months). Any one interested in these projects should report at once to either the chairman or secretary of the Mennonite Relief Committee: John L. Horst, Scottdale, Pa.; Harold S. Bender, Goshen, Ind.

Here are opportunities to serve needy people in this troubled world in which we live. Will you support these new advances in prayer, funds, and personnel?

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

PERMANENT UNIVERSAL PEACE

But in the latter days it shall come to pass that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and people shall flow into it.

And many nations shall go and say, Come ye, and let us go up to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

For out of Zion shall go forth the law and the word of Jehovah from Jerusalem; and he will judge between many peoples, and will decide concerning strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it.

For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God for ever and ever.

In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; and I will make that which was lame a remnant, and that which was cast far off a strong nation: and Jehovah will reign over them in mount Zion from henceforth even for ever.—Micah 4:1-7, R.V.

World peace is highly desirable. Permanent universal peace is impossible today. The BASIS of permanent universal peace is fully foretold by the striking and illuminating prophecy from the pen of the Prophet Micah. The basis is a universal turning from false gods, and the acceptance of Jehovah. This the world is not doing today. This the world will never do in the present dispensation. Consequently, there will be no permanent universal peace. However, this dare not keep men of the world, or Christians, from doing all that they can, in the direction of the things "which make for peace," and good will among men.

Human Government

Government is of God. God is a God of order. Laws should be based on the principles propounded in the Word of God. Life must be regulated by the morals based on the Law of God. The higher standards of the New Testament can only be followed by Christians—those who have been "born from above," who are indwelt by the Spirit of God.

Statesmen set their sails for the Ship of State by eternal principles. Politicians follow the path of least resistance. Among statesmen and politicians there are *four attitudes* on disputed issues. First, *the Conservative*, who believes in keeping the "status quo," that is to maintain conditions as they now are. Second, *the Reactionary*, who wants to go back to the way things were done in the "good old days." Third, *the Liberal*, who believes that new conditions call for new methods and new approaches—he is not ready to discard the old in toto. Fourth, *the Radical*, who believes that the present methods are almost wholly bad, and that entirely new approaches must be established to deal with problems of today.

The world today looks to these four *doctors*, "political M.D.'s," to restore the nation's health and to rehabilitate our sick world into a state of universal well-being. This, we say, is too large an order. But wish them the best of good fortune. Right now they are writing *treaties*, discussing *new ideals* to be promulgated. During such days as this it is good

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

for all of us to ponder and ask, "What ails our distressed world?"

Obstacles to Peace

The editor of the "United Evangelical Action" journal, James DeForest Murch, writes informally about some of these obstacles:

All sincere Christians desire a "just and durable peace" and are praying and working in various ways toward that end. There are some considerations, however, which must be faced—considerations which appear to preclude the immediate attainment of our hopes.

The popular currents of thought in the world today are materialistic. They grow out of the inherent selfishness of unregenerate man and have been encouraged by the Darwinian theory of evolution which modern education has accepted as basic to all culture.

Human goodness is attributed to automatic laws of nature, but never to good will. Evil is explained in terms of environment, heredity, bad milk, insufficient playgrounds, and "those naughty ductless glands," but never to a perverse will. God is admitted only as a topic for tired nerves, and religion only as an escape mechanism.

Modern worldlings are so obsessed with the idea of progress that they make it a fetish. As man developed from amoeba to anthropoid ape and then to his present status through natural forces resident within, so, they believe, society is steadily developing from lower to higher forms. They are persuaded that progress is inevitable and that—*presto!*—a better world will eventuate from the war and the United Nations organization.

There is no denying that great material progress has been made in our day, but that does not necessarily imply moral development. Progress in aviation does not mean we have progressed to ethics. Progress in medicine may mean mastery over disease, but it does not mean mastery over sin. Conquest over nature is not consonant with the conquest of selfishness.

Fulton J. Sheen, one of the foremost conservative philosophers in America said recently:

"History does not prove we are making progress; instead of evolving from savagery to civilization we seem to be devolving from civilization to savagery. The interval between the Napoleonic War and the Franco-Prussian War was fifty-five years; the interval between the Franco-Prussian War and the first World War was forty-three years; and the interval between the first World War and World War II was twenty-one years. Fifty-five, forty-three, twenty-one years—and each war more destructive than the former, and at a time when man materially had more to make for happiness than at any other period of history.

"The sad and tragic fact is that modern man, under sufficient stress and even amidst comforts spiced with lust, will do deeds of evil as terrible as any recorded in history. Barbarism is not behind us; it is beneath us. And it can emerge at any moment, unless our wills, aided by the grace of God, repress it. The modern superstition of man's indefinite perfectibility without God's sustaining graces forgets that history is creating ever-increasing possibilities for chaos and wars. Our modern mechanical ability to move quickly can go hand in hand with power to do more evil. Let no one deny it: Our scientific progress has outstripped our moral progress."

The fact of the matter is that the thought life of the world is in the grip of a neo-paganism which is dragging civilization down to another "Fall of Rome" with all the dire consequences

of that historic debacle. Many leaders in church, school and nation having turned their backs on the pure religion of the New Testament and having gone off after new heathen gods are incapable of producing a better world.

The postwar world will be exactly what the men are who compose it.

We speak of the death of Hitler and the extermination of the Nazis as a sure cure for our international ills. This is all "bosh." Hitler and the Nazis did not change Germany into a world menace overnight. Germany had long been a menace because of her philosophy of life and her educational ideals. For years she has been the victim of the pessimistic philosophy of Schopenhauer. Schopenhauer has been reflected in the philosophy and the operas of Richard Wagner, in Von Hartman, in Nietzsche and in Hitler. In view of universal evil, Germany has found its hope in the survival of the strongest and in the virtue of selfishness.

Applied to economics and politics these doctrines produced the myth of Aryan superiority, the terror of Nazism, the grandiose tyranny of the Third Reich and the bloodiest war in the history of the world.

(May we note parenthetically that modern German philosophy, applied to religion, honey-combed the evangelical structure of the nation. Shades of Luther! German rationalism in the universities and theological seminaries subtly questioned the deity of Christ, the authenticity of the Word of God and every fundamental of the Christian faith. The great majority of German ministers became purely professional religionists. The blight of German theology spread around the world even to our own land. Our theologians were "pooh-poohed" if they did not possess a degree from some faith-shattering German university. The liberalism, or "modernism," of our time is the evil spawn of the pagan philosophies that have wrecked Germany and threaten the world.)

The whole world has been infected with this loathsome intellectual disease. The Allies sought to purge Germany of the Nazis, but this will not thereby insure a better world. Once before they isolated the kaiser. If they can not do something about German neo-paganism they may as well save their powder. Evil ideas and ideals are stronger than armies. They produce armies and wars. Even in peace time under the surveillance of Leagues of Nations they spawn and plot to destroy every decent hope of Christian civilization.

Another menace to world peace is the philosophy which underlies the government of Soviet Russia.

We may admire the bravery of Russia's legions in the recent war. The Allies will never be able to repay the debt they owe to Stalin and his people for halting the triumphant march of Hitler's Reichwehr. We may even sympathize with the Russian people in their struggle for freedom from Czarist tyranny and Greek Catholic exploitation. But we must not overlook the stark fact that the actuating motives for all that is done in Russia today are essentially Marxian, and the philosophy of Karl Marx is essentially Hegelian and Nietzschean imbibed at the German universities of Bonn and Berlin. As Marx believed, so Russia believes.

The rights of the individual Russian are nil. If he is in the party in power and committed to its ideals he will benefit equally with his comrades and fellow travelers. If he disagrees with the party he is a subject for a firing squad. The bloody purges and other repressive measures of Lenin and Stalin match (if they do not exceed) Hitler's.

We should not let the emotions of the hour keep us from thinking clearly about the menace of the Communism Internationale alongside the menace of the Third Reich. In some ways the former is more real to Americans. Marxianism is rampant all over the world. We have it in thousands of our American schools and colleges. It is highly placed in our government, in our labor unions and even in our churches. It is making converts daily—not to Russia, but to an ideology which has captured Russia and

which is the sworn enemy not only of democracy and the American way of life, but to Christianity and the Prince of Peace Himself. There will never be a just and durable peace so long as Marxianism is a growing faith.

We in America need not assume superiority over our world neighbors. We are all in the grip of the same tyrannical forces—in education, religion, business and politics. The ideological battle that is going on in our minds and hearts is of vastly more importance than the one which was fought with planes, tanks and blood. Unfortunately, the average man does not appreciate this fact and is concerned rather in what he calls the "more practical" aspects of war and peace.

Military Armaments

With the world scared to death; and with barbarism not behind us but beneath us, other millions are turning towards armaments and military preparedness for a measure of security. But these are false gods, in which millions in the past have trusted—and they failed them. This trust in "horses and chariots" is about as old as the human race.

Lately, our good friend and Christian brother, J. W. Hoover, in the pages of the "Evangelical Visitor," wrote warningly, of one of the world's lately fallen dictators, who trusted in might, rather than in the living God:

Sixteen years ago Benito Mussolini was addressing a great multitude of his fellow countrymen. It was one of the largest public assemblages ever gathered in Italy. The Dictator had just reviewed one hundred thousand soldiers in a brilliant demonstration before two hundred thousand Italian citizens. The vast multitude burst into a frenzy of wild applause when their leader shouted, "It was I myself who ordered this review, because words are fine things, but muskets, machine guns, battleships, airplanes, and bombs are even better. Right, if unaccompanied by might is a vain word. Fascist Italy, which today is the most powerfully armed of any nation in the world, can now propose its alternative to any other nation—either our precious friendship or our dangerous hostility."

It is said that the thunderous applause, the wildly waving flags and the general frenzy of the throngs seemed to daze the Dictator. He was recalled time after time to the gaily decorated balcony to acknowledge the fanatic storm of applause which he had evoked. That was sixteen years ago on the seventeenth of May (1946).

And today—Italy has already paid a tragic price for her boastful and bristling policy. And she will yet pay in unmeasured miseries for following her militaristic leadership.

Soon followed similar fanatical speeches in Germany. And the hysterical throngs perhaps surpassed the Italians in their excesses. Certain it is that the German military policy exceeded in its vaunting and heartless subjugation of other nations, anything before known. Today Germany is paying in the almost unbelievable sufferings of her people. And only God knows when the final end of the payments will be reached.

Ancient Egypt has never fully recovered from the retribution of her heartless militarism. Ancient Babylon remains a desolation inhabited only by the prowling beasts. Ancient Rome has for centuries suffered under the grinding of the iron heel which she so mercilessly applied to lesser powers in her day. And so the story goes. History has an uncanny manner of moving in cycles. The lessons which history fain would teach are so very lightly heeded.

It was no mere poetic dreaming which evoked the proverb from the lips of our Lord, "They that take the sword shall perish by the sword." History has proved it true repeatedly. Nations fall beneath the weight of their own militaristic policies. The greater the excesses of their orgies of force, the greater the final fall.

Our own beloved nation is now in the midst of a decision concerning its longer range policy. The militarists are doing all in their power to force upon us a permanent militaristic regime. Heretofore the nation has relied more upon the policy of building confidence and goodwill among the nations. What this change in emphasis will mean in the future we can only surmise by a comparison with the nations of the past. Translated into the language of an atomic age there is little room left for optimism or hope.

In June of the same year that Mussolini made the speech referred to above, another statesman,

an elder statesman who had been vitally concerned with the World War and its settlement, addressed a church assembly at Bournemouth, England. He pled passionately with that assembly of religious leaders gathered from around the globe, to pray and work for peace. He said in part, "I have come here tonight to lay the cause of Universal Peace upon the altar of the Christian Church. We politicians have failed in the past to prevent war. We are failing now. **The Church is the world's only hope.** If the churches allow another war they might as well close their doors. War puts out the light of love, and makes the world dark with hate, because it is easier to kill in the dark. The church is God's agency for peace." This was the eloquent appeal of that Great British statesman from Wales, David Lloyd George.

And the churches have "allowed" another war. Do not misunderstand. Without doubt it was not within their power to prevent it, at least not between the time Lloyd George made this great challenge and the time that Adolf Hitler challenged the military might of the world. But the churches did "allow" it in another sense. Instead of equivocally denouncing war and all the perfidy that always precedes and inevitably leads to war, the churches again tolerated the hideous business and even tried to create again the halo of a holy crusade by giving "this" war, as usual, their blessing.

The church, as Lloyd George said, is "God's agency for peace." But many of her would-be leaders have forgotten that. As a result, largely, of the churches' compromise the whole world is now being threatened with engulfment in a gigantic militaristic regime. And militarism threatens the very life of all nations. If America takes the path of militarism what nation is left to call the rest of the world back into the paths of peace?

Perhaps it is not yet too late. We have failed in our duty heretofore. God grant that we shall send up a veritable barrage of prayer to heaven to prevent the complete militarization of our nation. This is the chief weapon of our offensive. Let us pray earnestly that God will again turn the tide into ways of peace. Servants of Christ, let us present arms!

May we conclude this consideration of the problem of peace in the words of an effective Christian writer:

The more closely we evaluate the doings of men and nations by the Word of God the more firmly we are convinced that there is no hope for the world except in the Gospel of Jesus Christ. Man simply can not cut across lots to a Utopia of his own making. He must come to Christ like proud Saul of old, disillusioned concerning all things mundane, make full and unwithholding surrender to God and seek only to do His will. Some glad day when God says, "Enough!" we will, with Him see the ultimate triumph of right over wrong and His kingdom come on earth as it is in heaven. Then and not till then will we hear the voice out of heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Kind reader, PERMANENT UNIVERSAL PEACE is graphically pictured and the hope is held forth in glowing terms by the Prophet Michah, but, read again the quoted words at the head of this editorial. Until "THAT DAY" may the Lord give us a deep seated inner peace and as much international peace as possible in such a world—in revolt against its Maker; and soon—very soon—PERMANENT UNIVERSAL PEACE.

MAKING OUR CAMPHOR

In the fifteenth century, when Chinese merchants visited the Island of Formosa, pleasant odors greeted them. They found that the soft, balmy air carried the odors for many miles in all directions. They also found that the odor came from some heavily foliated trees.

When they traced the pleasant smell to its source, they found natives distilling the white

oil from the trees into a flaky substance which still gave off the odor they were following. This was the first that was known of camphor, and its beginning as an article of commerce. For many centuries most of the world's supply of this material came from this one island.

In more recent years the use of camphor has greatly increased. This is partly due to its use in making plastics. To help supply our own demand an effort was made to plant the trees in a number of our southern states. None of these proved successful. At the same time chemists were experimenting with a process for the making of synthetic camphor.

About the turn of the century the process for making a synthetic camphor was brought to a state of near perfection, and some camphor was produced. It was found that by extracting the turpentine from pine stumps left standing in the South, after the timber was cut, our camphor supply could be much increased. The turpentine was put through a process of distillation, and the resulting camphor is quite as good as the imported article.

As the demand for camphor has increased, due to the great increase of the use of plastics and to the restricted importations, the production of domestic camphor has increased accordingly. We are now able to produce about 80 per cent of our needs, in our own plants, and that from material which would be counted waste. Thus our chemists find new ways to provide for our needs, and use what would be waste material to do it.—Ben L. Byer.

THE BOOK . . . MEANT FOR HIM

(Continued from page 34)

that he was the third one from the left end. And the second book was to be his! What if the man next to him should take the wrong book? What if, after all, things should not work out according to his experience of the night before?

The time came in the service when, after a stirring message, the books were to be prepared and placed for the men to choose. One of the visiting bishops and a member of the local council took the books and two slips of paper, which bore the calls to the ministry, and retired to an adjoining room. The congregation sat in silence. The men returned with the books and gave them to the home bishop. He handed them to the officiating bishop who went to the front of the pulpit and placed them on the pulpit desk. No one knew which books held the slips.

Rowland looked at the books. They looked just like the ones he had seen the night before. The second one was his—but he was seated third from the end!

After a period of silent prayer the bishop asked the men to come forward and choose their books.

The first man went forward and took the first book. He sat down. The second man stood up and walked forward. Rowland, holding his breath, saw him lift his hand and reach toward the books. When he returned to his seat, Rowland saw a vacant space where the fifth book had stood. His book was still there!

With firm, assured step he went forward and picked up his book. And as he sat holding it, his mind was at rest. It still did not occur to him to be concerned as to whether or not the book contained one of the

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slips. That part belonged to God. His part had been to take the right book.

All the men had chosen their books and sat silently waiting. The bishop came down from the pulpit and stood before them. He reached for the first man's book, opened it, then handed it back without comment. With the second man's book he did likewise. He opened Rowland's book. There he found one of the slips.

In a solemn voice he said.

"Brother, the Lord has called you to the ministry."

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CHRISTIAN MONITOR

A Monthly Magazine for the Home

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CHRISTIAN MONITOR



Undernourished German Children Eating Herring Purchased by the Churches of America. They Are Members of a Bombed-out Family in Hamburg and Live in a Building with Concrete Walls and Little Heat.
—Photo Church World Service.

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"THEREWITH TO BE CONTENT"

BY ESTHER GREENE



JEFF QUENTIN stared down the road disconsolately. The sun was beating down in little heat waves and the azure sky was cloudless.

From the porch rocker where he was sitting he could see the land that was his and the jewel-like sparkle of the stream beyond the trees. But there was no satisfaction in what he saw. He longed for something active, something real and tangible to do.

Inside the house he could hear Margaret, his wife, and his youngest son, Davie, doing the dinner dishes. Margaret was singing and now and then Davie joined in with her clear bell-like voice. To all this Jeff paid no heed.

In the morning, Pat Langley and his brother, George, were leaving for Kentucky where they were going to do Christian work among the native hill people. They were both enthusiastic about the matter and earlier that morning had been discussing their plans with Jeff.

Some of their eager fire had spread to Jeff and he, too, had wanted to go back into active service for his God. In earlier years he and Margaret were Christian workers in Southern Texas. But with the coming of the three boys they had bought this tract of land and settled down to the serious business of rearing a family.

Margaret seemed content with the simple life they led, but Jeff always wanted to reach and grasp more and more.

True, he taught a Sunday-school class at the near-by rural church, he was a tither, he studied God's Word but yet—yet he wanted something else. As he sat deep in his thoughts Claud Peterson, a poor, hopeless (so Jeff thought) drunkard passed by. Today, however, he was not staggering and he was dressed in clean clothes. Jeff called a greeting to him and soon Claud was on the porch in the opposite rocking chair.

With seeming impatience he said shortly, "Jeff, I've got to talk with you."

"Certainly, what is it?"

"Well—" hesitantly, "you see I've got a wife and two children and—and I'm not much of a husband and father to them. My wife wants me to stop drinking and God knows I try, but I just can't seem to help it."

The younger man regarded Jeff with clear but puzzled gray eyes.

"Could you tell me why it is?" he pursued.

Slowly Jeff answered.

"You say you try, didn't you?"

"Why, yes."

"We as humans can do nothing within our own power, Claud. You know that. But when we give the Lord control of our lives and souls then is when we begin to see results. If you yield completely to Jesus and let Him have absolute sway He can hold you above such things until you will not have the desire any longer."

Claud sat quietly drinking in Jeff's words and after a moment he rose and started to leave.

"Thanks, Jeff," he said gratefully shaking his hand. "You've told me what I wanted to know."

"Go home and think it over," Jeff said and Claud left, promising to do so. Evidently the

words had brought deep conviction to his sinful heart.

As Jeff watched him go he uttered a deep soul prayer for Claud's salvation. He felt sure that at last Claud had seen the way to take. Presently Davie came out and sat on his father's knee for a while, prattling meaninglessly. He was five years old and his father's closest companion.

After a pause he said suddenly,

"Daddy, did you ever smoke?"

His dark eyes were lifted inquiringly into his father's face.

"No, son, I never did," Jeff answered thinking in his heart what a fine son was his.

"I won't either, then," Davie said sturdily, as if that would settle the matter, and slipping from his father's lap, he went to his play.

Then Margaret came out to sit beside her husband. They talked of crops and of mutual interests until his wife said,

"Jeff, do you know where Charles is this afternoon?" Charles was their eight-year-old son.

"No," Jeff answered.

"Well, he's at the Peterson home, playing with Billy Peterson and Charles told me that Billy swears just like his father. I think you should make him stay away from those children."

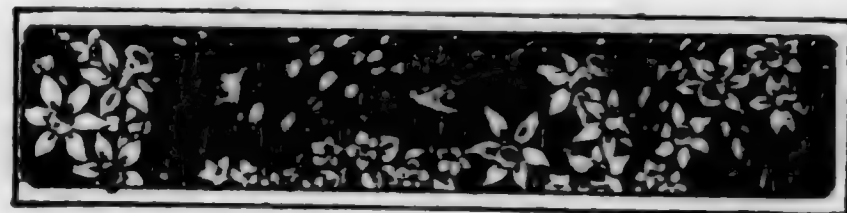
Jeff remained silent for a moment and then said,

"Charles is a strong boy and I trust his better judgment. He has enough backbone to refrain from Billy's habits. In fact, I happen to know that he has talked to Billy about the evils of swearing, young as he is."

Margaret replied quickly,

"Of course, how foolish of me to worry! But I do so want my sons to be rooted firmly in the faith, and they are continually in my prayers."

"I think you have no need to worry," Jeff assured her and then he told of his experience with Billy's father a short time ago.



LIFE'S BEST

**A tiny plant, within earth's mold.
Awoke to life at nature's call,
And 'neath the warmth of springtime
skies,
Soon blossomed forth with fragrance
sweet.
To heaven it raised its smiling face,
As though to offer unto God
The incense of o'erflowing love,
Which naught withheld nor grudging gave.**

**And so in some mysterious way,
The human soul is given life,
And 'neath the brooding of God's love,
Should nurtured be to blossom forth
And fruitage bear unto His praise—
The incense of a yielded life;
For as in nature, so in grace,
Life's best is found within God's will.**

—Fred Scott Shepard.

"Oh, I'm so thankful," Margaret breathed. "I've been praying for Claud. He has such a sweet wife and little girl, and I suppose Billy, too, will follow in his father's footsteps and accept Christ as his personal Saviour."

After the evening meal was over and Jeff was in his study he heard the door open softly and the head of Robert, aged twelve, was peering in questioningly.

"Father? Are you very busy?"

"No, son. Come in."

With a straightforward manner Robert unburdened his troubles.

"It's this way, Dad. At the swimming hole today there was a boy who asked me some questions about being born again that I couldn't answer. I had to tell him I didn't know. I felt bad about it and I told him I'd ask you because I felt sure you'd know."

And, Robert, when his queries were answered left the room, satisfied.

When he had gone and Jeff turned back to the Word, his eyes fell on a passage of Scripture which seemed to fit his case exactly.

It read: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

Even though Pat and George Langley were going to do definite work in Kentucky, he, Jeff Quentin, had definite work to do here in his own family.

And dropping to his knees, the husband and father thanked God that he, too, had a mission in life to fill.—Cleveland Gospel Herald.

DOUBT

Doubt—kills faith, destroys hope, annihilates assurance, wrecks security, reduces self-reliance, hinders earnestness and blockades the road to achievement.

Doubt—changes optimists into pessimists, success into failure, victory into defeat, winners into losers, and everywhere slows and slackens the vehicles for advancement.

Doubt—offers cowardice instead of courage, trouble instead of triumph, evil instead of good, gloom instead of glory, and has started millions downward on the toboggan slide to ruin.

Doubt—has never built churches, founded schools, established hospitals, started libraries, helped the state or blessed the home, and it never will.

Doubt—is a friend of our enemies, it is in league with our weakness, makes a conspiracy against our endeavors, keeps telling us to quit and give up, encourages procrastination, and signs the contract to put us in the dungeon of despair.

Doubt—steals our integrity, casts a "wet blanket" over enthusiasm, keeps "fast company" with fear, is a booster for discouragement, beats many retreats, throws a wrench in the wheels of progress, is a Big Pal with Mr. I'm Against It, and stands shouting continually with a loud voice, "It can't be done, oh, it can't be done."

Let us away with doubt, and exercise faith for the glory of God and the salvation of men.—Carl Vernon Ropp.

Study the Word of God, not to win arguments, but to win souls.—Walter L. Wilson.

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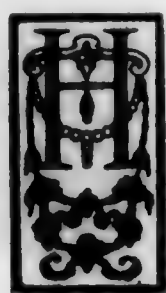
SCOTTDALE, PA., MARCH, 1947

No. 3

"IN THE NAME OF A DISCIPLE"

BY CORA M. BAER

A city mission worker, the author shares with us one of her many experiences illustrating the leading of the Lord in contacting new homes.



HER breath came in short little gasps as she entered the warm room from the stormy atmosphere without. She was weak from the exertion of the walk, and for some time she could not speak.

"Come in," greeted Mrs. Atkins.

"You came in time for the meetin'."

And the elderly lady dropped into the first chair trying to regain her breath, while her eleven-year-old granddaughter shyly stood behind her grandmother's chair.

We were seated in the humble living room of Mr. and Mrs. Atkins, waiting for prayer meeting to begin. The two humble rooms that compose their abode have been the scene of victories for God; we have met there time after time for "meetin'" as Mrs. Atkins puts it. In this lowly abode the Spirit of God was poured out mightily and Grandma Grey, past eighty years old, was saved. Many times we came away from there enriched spiritually, even though Mr. and Mrs. Atkins live in poverty as far as this world's goods are concerned. They are weak physically, but their trust in God is beautiful in its simplicity.

Well, as we said before, the stranger who had come in was trying to recover her breath, and at length she spoke.

"I shouldn't be out with my high blood pressure and my heart the way it is. I'll stay for the meeting. I'm glad it is tonight. I thought I had missed it. I understood you to say it was last night, and it was just too stormy for me to go out," she said. "I came to see if you perhaps had some bread or potatoes you could spare," she continued, "so the children could have some breakfast. I don't have any money, but I'll give you this, till I can pay you better," and she slipped a sugar stamp into Mrs. Atkins' hand.

"Why God love you, Mrs. Hitchcock," exclaimed Mrs. Atkins, "we hain't got much, but I'll help you out with what we have."

"Maybe some time I can repay you better, but my son-in-law has been laid up several days again on account of his heart, and when there are ten mouths to fill, with prices like they are, it just seems the money never reaches."

Already Mr. Atkins was putting provisions into a bag from their own meager larder, to help this needy family.

We thought of other homes where children grumbled over bowls of delicious hot cereal, lavish with sugar and cream. To them potatoes

and bread would present an uninviting breakfast, indeed. But no doubt these hungry youngsters would welcome any food.

"This month has been harder than usual," continued the grandmother. "There were some extras they had to pay, and that just left them without anything to buy food. And since they lost everything in the fire it has been especially hard."

"Oh, did they have a fire?" we questioned.

"Yes, they lived out in the country several miles then. The children were at home alone for the father was working nights, and their mother had come in to bring the baby to the doctor. We don't know just how the fire started, but they lost everything—all their furniture, clothing, and bedding. We are thankful that all the children got out all right."

"Where are they living now?" We were eager to learn more of this needy family as we thought of clothing and bedding we had at the Mission, which had been sent to us from various sewing circles, where those whose hearts were mellowed by the love of God are willing to share of their time and material blessing so that such needs may be supplied.

"They are living in a rather poor place, but you know how hard it is to rent anything now. They were fortunate in getting three rooms over a storage place for the Kalamazoo Stove Company. They are very crowded, but it is a place where they can keep warm. I'm glad they are right here in town, so I can help them out some."

We understood without any stretch of imagination that a family of ten would be crowded in three rooms, upstairs, with no place to play but the street.

"Do they attend Sunday school anywhere?" we asked.

"They always went when they could while they lived in the country, but since they've come

to the city they haven't started. Well, to say the truth they just didn't have clothes that were suitable to wear," explained the grandmother.

"Wouldn't you like to come to Sunday school?" we asked the child.

She smiled shyly, and nodded her head eagerly.

We thought of the tragedy that the poor are kept away from many so-called Christian churches, because they cannot dress as well as the rest. How far from the Spirit of Christ we who bear His Name are many times removed.

"If a car would stop for them Sunday morning do you think they would come?" we asked the grandmother.

"They don't have to dress up grand to go to Sunday school at the Mission," Mrs. Atkins informed her.

"Yes, I think some of them can come on Sunday morning," she promised. "I'll tell their mother about it, and she'll have them ready."

By that time others were coming for prayer meeting, and we felt that God had again very definitely led us to needy individuals. Here was a material need which we could help fill, but there was a far greater need than the material in their lives. Here were boys and girls who first of all needed a knowledge of Jesus Christ. Here were parents who needed sympathetic understanding and encouragement, and above that, a vital contact with our Friend of Calvary.

The next day we sorted out substantial, warm garments to fit the various ages from five months to fourteen years. And as we worked we thought of the long line of Christian workers who made such a ministry possible. Some toil long hours in order that they may share of their material means; others give their time and skill in making garments and bedding; and faithful prayer warriors hold up before the Throne of Grace those on the field where sin is rampant, so that they are enabled to carry on where God has placed them.

Down in the basement were row upon row of gleaming cans of vegetables and fruit, over which Christian farmers and housewives had spent long, hot hours of labor. And scattered throughout cities and countryside are needy folk who can be reached for Christ through such a ministry.

With no small degree of satisfaction and gratitude we looked at the stack of clothing (and it takes a good-sized stack to supply only one item for each of ten) and bedding, and the basket of canned goods which we had ready to give to this family. These could be truly given in the name of His disciples and the Christ whom they serve.

We at last found the house. Bright-eyed youngsters playing about in the sooty, slushy snow informed us to use the side door, when



we tried the broken-down front steps. The side door took us into a large, cold room piled full of stoves and furnace parts, but we made our way through the narrow passage to a doorway hung with curtains to keep out part of the cold. We went up the stairway in response to the eager invitation from a teenage girl.

It was even more crowded up here than we had anticipated. The place was overcrowded with nondescript furniture that they had received from various sources since the fire. Here was a mother who knew poverty and disappointment, but who was carrying on bravely in behalf of her family.

We invited them to Sunday school.

"That's all I've been hearing," the mother replied. "The children have been begging to go, but I am a stranger here, and don't get around much, and just didn't know where to send

them. I'm so glad to have a place to send them. I'll have them ready Sunday morning."

Sunday morning arrived. We eagerly watched the door, for not everyone who promises keeps his promise. But our waiting was rewarded when six children came marching in, eager to learn from God's Word. What if little curly-headed Tommy had to wear a girl's coat and hood—he was warm and clean and eager to learn. The clothing we had given out had come back to us full of boys and girls, whose souls' value cannot be counted.

And as we watched their upturned faces eagerly drinking in the Word, we were grateful for the privilege of being "labourers together with God" in bringing Christ to these needy ones.

Meadville, Pa.

DAY BY DAY IN HIS VINEYARD

BY ANNA W. YODER

The wife of a minister in rural village work gives us an intimate glimpse into the day-by-day routine of mission activities centering around Dillonvale, Ohio.

Monday.—"Mamma, it's time to get up!" I hear the Preacher calling me. It is 7:00 A.M. How can it be morning so soon? I stretch lazily and wish futilely I had one more hour to rest. But it is Monday, washday, and I've already been allowed more time than I should have had in bed. So I hurry down. I put an omelet in the oven while the Preacher carries up water and heats it on the kitchen range. We hurry through breakfast, and then get the washing started. He goes downtown for the mail and stops to see Dr. and Mrs. Hanson who, with us, are interested in the Thomas case. He learns a lot about them from the doctor's point of view, and since Mrs. Hanson is a social worker, gets her side of the story, too.

Workingmen are here, cluttering up the house, installing our furnace, and we are not minding the mess at all. I'm thankful I can hang the wash outdoors, even if it is cloudy and smoky. They're drying fairly well. After lunch I scrub the porches with the wash water, clean up the kitchen, and get some soup on the way for supper. We dress to go out to the Thomases, and pick up Mrs. Hanson who volunteered to go along. She doesn't approve of our taking our five-year-old girlie along in, so we send her across the road to play with a family of our Sunday-school children while we visit the Thomas home.

Such a sight! Three little children of preschool age, dirty, ragged, and shy, but withal plump and healthy looking (as far as we can see through the dirt!). Parents both as dirty as the children, but the kitchen floor has just been scrubbed. Otherwise, the house is miserably filthy. Mrs. Hanson does most of the talking. We learn there is little excuse for his being out of work; they are getting unemployment compensation, and Mrs. Hanson is trying to get him another job. We learn also there is little or no need for immediate material relief, but the family is almost entirely devoid of spiritual light. We leave, planning to return again alone.

It is after six when we arrive home, thankful for the pot of soup simmering on the stove. After dishes I sort and fold as much wash

as is dry enough, read a little, and after worship together we call it a day.

Tuesday.—The whole house is in need of dusting and straightening up, which I do after dampening the clothes to iron. We eat lunch and then go over to Belmont County for visitation. We call first on Mr. Jordan who is very low today. He has been ill for several years. We sing at his request, read the Scriptures and pray with him, and try to encourage his wife. We then go on to call on Mr. Alnik, who has had a limb amputated recently. He and his wife are both discouraged and blue. And we try to leave them more cheerful than we found them. Next, we drive on up to Flushing and call on "Aunt Betty," crippled but rejoicing in the Lord abundantly. When we leave her, we take with us more courage than we brought. "Aunt Betty" is truly to us like an oasis in the desert. We drop in at the Millers just as they are about to eat supper, so they quickly set three more plates, and we enjoy a warm supper with them, after which Mrs. Miller and Doris go with us to the tuberculosis sanatorium for our monthly appointment. We have twelve patients and nurses out to service this evening, a goodly crowd for there, and we have an hour of spiritual fellowship together. How these sick ones do appreciate our singing and the ministry of the Word! Twenty-four miles for a service with twelve, but it is worth it!

Mrs. Miller has some difficulties and problems and needs our advice and help, so we sit in the car and hear her story until the hour is late. We advise and encourage and comfort her and then leave. Twenty miles home, and then the welcome sight of our beds!

Wednesday.—I iron all forenoon, and still there are a few pieces to do after lunch. Then we make a few local calls. After supper we gather up a carload of interested folks and go to the Smith home for a cottage meeting. This is our first cottage meeting entrance into this home. Two of the little girls come to Sunday school. They with the grandparents are the only ones of the family who "take in" our meeting. The parents and other brothers and

sisters fail to appear. We ask for them, but they seem not to be available. We have a good meeting anyway, and learn that the grandfather admits he is a backslider. We pray for him, but he seems a complacent procrastinator tonight.

Thursday.—The furnace men return today, after not appearing yesterday. They came to finish the job today. We leave them to their job and journey in the rain to Wheeling. We are in need of the doctor's care, and there must needs be some shopping done. At three P.M. we arrive home to find a message that Mr. Jordan passed on, and Mrs. Jordan wants us to come right over. We haven't really eaten lunch, so we hastily pick up a snack and attend to a few necessary duties about the house. The furnace men are about to leave, and they give us some final hints and instructions on the care of our new charge, and then we press toward Maynard.

We find the family much broken and glad for our arrival. They want us to take charge of the funeral service, but want to wait until the other children arrive from Cleveland to make final arrangements. We decide I shall visit the Pinsky home while the Preacher distributes "The Way" and calendars in one of our last summer's Bible school communities. The road to the Pinskys is terribly muddy, and I am afraid of sticking, but I get there and back safely. It's really our night for Crabapple Cottage Meeting, but we didn't arrange for it for certain, since we were over Tuesday evening. Now, if we had known, we could be having a meeting. We return to the Jordan home about 7:00 P.M., but the other folks have not yet come. So we wait for another forty-five minutes. They promise to call us the next day, and we go on home.

One never knows what a day may bring forth. We had hoped to take to ourselves a bit of spiritual refreshment and infilling by attending a Christian Workers' Conference at Canton this Saturday. Now we know we must give that up. Ah, well, He knows our need.

Friday.—I wake up with a throbbing headache. And it is Friday! I wish wearily that it might leave after I stir around. But even after I indulge in several aspirins I still feel shaky and languid. Friday's cleaning is a drag, and I get only as far as the kitchen. I spend part of the evening preparing Sunday's lessons. The Jordan family 'phoned the funeral will be Saturday at two.

Saturday.—The Preacher studies instead of eating breakfast, so I plunge into work quickly. I prepare several dishes for Sunday's meals and clean my kitchen, but before I get to scrubbing the basement steps I must quit, for it is noon. They'll have to wait until after we come home from the funeral. We reach Maynard in what we consider good time—fully forty minutes before the hour of the service—and we find the funeral parlors already filled with people and the family afraid we weren't getting there! So we sit and wait in as much silence as a five-year-old questioner will permit. The family wants us to sing several songs that Mr. Jordan especially liked. We begin the service with "Abide With Me." We decided beforehand on it and "My Faith Looks up to Thee." So during the sermon I look for it in the "Old Hymnal" we brought along, knowing this book had in it all the old familiar songs Mr. Jordan

loved. I discover Number 60 is torn out of this copy! So I turn to "Rock of Ages" instead. It was "My Faith Looks Up to Thee" that we sang only this last Tuesday, and while we sang Mr. Jordan was waving his hand as though marking time. At the close of the sermon I suddenly turn cold as I hear the Preacher telling this incident, and I wonder if we should sing it without the book. Of course we've done that scores of times, but not in a formal service. I have a sinking feeling about not knowing the alto well enough, and then to my relief the reciting of the incident closes without his mentioning that *this* was the hymn we sang then! The Preacher looks a tiny bit surprised when I push "Rock of Ages" into his hands, but sings without a question.

After the interment at St. Clairsville, we conclude we might as well make a few calls over in this section before we return all the way home. We find some needy hearts, arrange for next week's cottage meeting, and distribute "The Way" and calendars before going back to the Jordan home at their request.

Home mission preachers aren't often remunerated very generously for such services as these, but today the grateful sons of Mr. Jordan press fifteen dollars into the reluctant hands of the Preacher, and assure him his fine sermon and the singing were worth much more. They beg to hear the little one sing as she always did for their "Dad," and she obliges with one song, for which favor they stuff fifty cents into her coat pockets, and feed her doughnuts and sweet buns.

My basement steps didn't scrub themselves while we were gone, so I do a quick job on them after supper dishes, and finish Sunday lesson preparations before bedtime.

Sunday.—The Preacher rises early to get a good fire in the new furnace so the chapel will be nice and cozy this afternoon. In spite of a constant urge to hurry ourselves, nine o'clock comes quite soon, and we must be off to Crabapple. We pick up several children here, and at Fairpoint fill up the car to capacity. The service is uneventful but gracious with God's sweet presence. Attendance is lower than usual, perhaps because of the rainy weather. Our faithful "janitor" has the school-room warm and clean, and we are all happy. We dismiss promptly at 11:50 and gather up some of the equipment (we leave the song-books for this evening), and pack our "load" into the car. Doris Miller is going with us because she wants spiritual help, and I figure I can talk with her after the afternoon service. It is 12:45 when we arrive home. The Kidron car has been here and already left to gather in the children. So we hurry a lunch on the table, eat, and even get the dishes washed before 1:30—with Doris' help, of course.

Attendance here is good today. Dotty M. wants to go along to Crabapple this evening, she says. It is 4:30 before everyone is gone and I have time to sit down and talk with Doris about her problems. I have taken an aspirin to quench a smoldering headache, and we talk and pray uninterruptedly for an hour; then the Preacher announces that if we're going to eat, we'd better be about it, as we had planned to leave at 5:45 on account of going around by the Pinskys to see why they were absent, and to give them their rewards for good attendance

for last year. We set out a bite but have scarcely time to eat it before we must go. We leave the table as is; it will keep 'til we get back, and maybe we'll want to finish our supper then! We stop at Dotty's sister's where she said she would meet us, and no one answers the door. Reluctantly we go on. On the way to the Pinskys we get into much mud, and once we stick. Doris and I get out and walk up the hill, and the Dodge finally comes up and we get in and go on. Mrs. Pinsky and Patty dress hastily and go along to church.

The service is refreshing and we are all sweetly unconscious of the fog surrounding the building until we emerge to find our cars after the service. We travel homeward slowly and tediously—in the hollows especially. Most of the hilltops are clear, and there we can even see stars shining. We have one nice long stretch of high road, and there we try to "make time," when suddenly I am conscious of a suspicious-sounding "bump-bump-bump" on my side of the car.

"Sounds like a blister in a tire, Daddy," I warn.

He stops, examines all four tires, and discovers nothing. We proceed slowly, and I both hear and feel it, while he neither hears nor senses anything but the uneven surface of the road. But to quail my fears he examines each tire again more carefully, and still finds no blister.



WHAT KIND OF FRIENDS DO YOU HAVE?

We have all perhaps heard the Latin story of Charles, the son of a farmer, who was a good boy but had bad friends. To demonstrate a great truth for Charles, the father placed a few bad apples in a basket of good apples, and soon they were all bad. This same truth applies to life. "Birds of a feather flock together," and "you can tell a man by the company he keeps." This concluding poem indicates what kind of friends we should seek.

**I have a friend whose stillness rests me
so,
His heart must know
How closely we together, silent, grow.**

**I have a friend whose brilliancy inspires
And rarely tires
When we two warm our spirits at his fires.**

**I have a friend whose charity delights
In other's rights.
We two sit talking often late of nights.**

**I have a friend whose discipline I need.
We have agreed
That neither from this schooling shall be freed.**

**I have a friend whose calmness some
mistake,
But we two make
Of suffering more than just its grief and ache.**

**I have so many friends—each one fulfills
Just what God wills,
For He through them His best in me fulfills.**

**And so, twice fortunate am I to find
Friends great and kind;
Each one himself, yet part of God's great mind.**

—Vlyna Johnson.

"It probably is my imagination, but it feels real," I concede.

We gradually pick up speed to normal and I begin to wonder if my imagination is overworked, when "BANG! Thumpety-bump, thumpety-bump!" convinces us all we must now change a tire!

The night is cold and damp, our flashlight is poor, and we have difficulty with the jack, but we're in good enough spirits to laugh about it anyway.

At length the spare is on and we are drifting down the last hill toward home, when lo! again we plunge into dense fog! We watch out the side windows for signs of the edges of the road and the "white line," while our little one audibly asks Jesus to clear away the fog. She has gone through this same petition at least five times tonight, and her implicit faith leans heavily upon her dear Shepherd who, she informs us, has a large bucket into which He pours the fog with the Great Dipper!

This last fog is worse than all the rest that we encountered tonight, and there is more traffic here. How glad we are that we do not have Dotty to take home, up through the smoky hollow! At times we must stop and get out of the car to see where we are, but our Lord graciously helps us through, and we explain to a small trusting heart that He does not always *lift* the fog, but that if we ask Him, He will always bring us safely *through* the fog.

It is eleven P.M. when we wearily climb the long flight of steps and unlock the door to our warm "fireside." It has been

"One more day's work for Jesus—
O yes, a weary day;
But heav'n shines clearer,
And rest comes nearer,
At each step of the way;

* * *

Lord, if I may, I'll serve another day."
Dillonvale, Ohio.

HALAZONE TABLETS

Soldiers know what halazone tablets are. The infantryman and others carry these with them almost all the time. They are small white pill-like "dodads" that the Army distributes. They are for purifying water.

Until you are on a long trip through foreign countries or stationed in places where you cannot turn on the spigot and be certain that the water is fit to drink, you cannot appreciate the value of the good water you get at home.

Water may mean a man's life. Bad water may, of course, cause illness and possible death.

These halazone tablets are important. The soldier fills his canteen with water from the best place he can get it; he puts two tablets into it and shakes it briskly. He waits thirty minutes and then the water is purified and fit to drink.

I have been thinking of how it is when individuals permit Christ to come into their lives. He cleanses. He purifies sinful hearts. He makes usable wretched lives. He satisfies the thirst of the soul.—Gene Stone.

Practice in life what you pray for, and God will give it to you more abundantly.—Pusey.

CHRISTIAN MONITOR PULPIT

THE VEILING FOR CHRISTIAN WOMEN

BY HAROLD BRENNEMAN

I Corinthians 11:2-16

Now I am pleased to see that you keep me in memory in all things, and that you give attention to the teaching which was handed down from me to you. But it is important for you to keep this fact in mind, that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God. Every man who takes part in prayer, or gives teaching as a prophet, with his head covered, puts shame on his head. But every woman who does so with her head unveiled, puts shame on her head: for it is the same as if her hair was cut off. For if a woman is not veiled, let her hair be cut off; but if it is a shame to a woman to have her hair cut off, let her be veiled. For it is not right for a man to have his head covered, because he is the image and glory of God: but the woman is the glory of the man. For the man did not come from the woman, but the woman from the man. And the man was not made for the woman, but the woman for the man. For this reason it is right for the woman to have a sign of authority on her head, because of the angels. But the woman is not separate from the man, and the man is not separate from the woman in the Lord. For as the woman is from the man, so the man is through the woman; but all things are from God. Be judges yourselves of the question: does it seem right for a woman to take part in prayer unveiled? Does it not seem natural to you that if a man has long hair, it is a cause of shame to him? But if a woman has long hair, it is a glory to her: for her hair is given to her for a covering. But if any man will not be ruled in this question, this is not our way of doing things, and it is not done in the churches of God.—The New Testament in Basic English.

Its Meaning and Purpose

God asks Christian women (I Cor. 11:1-16) to be veiled to outwardly show submission to God's order in which He establishes rank. In the natural world, God made a "greater light" and a "lesser light." He made living creatures and intelligent creatures to "have dominion over them" and to "subdue the earth."

God has likewise a recognized human order. Man is the head because he was created first, and in God's image and glory; he was divinely assigned to headship in the human social unit (I Cor. 11:8, 9; Eph. 5:23). Woman was made for man, in man's glory, and assigned to be in subjection (I Cor. 11:7; I Tim. 2:12, 13). "Male and female created he them" with natural symbols of relationship; and now He commands that they exercise their free moral will to show conformity to a spiritual relationship "in the Lord." Even nature shows that the woman's longer hair distinguishes her and is her glory.

However, the natural covering cannot be the spiritual sign (the veiling) or God would not say "If the woman be not covered, let her also be shorn" (I Cor. 11:6). If the hair were the spiritual sign, the word "hair" might be substituted wherever the word "covering" (veiling) is used in I Cor. 11, without destroying the sense. Try it.

The veiling shows to God and man that the woman takes her place in God's divine order, recognizing man as her head and thereby honoring Christ as man's head. The objection that "there is no salvation in it" is as much beside the point as to say that there is no salvation in baptism or any other ordinance. We do not keep ordinances to become saved; rather, being saved and living by God's will, we gladly keep His commandments (John 14:21).

By recognizing man as her head, the Christian woman obtains authority in praying and prophesying, having access to God by Christ (man's head). The veiling is a sign which, if sincerely worn, admits her to the Throne on an equal basis with man. It is necessary to her for prayer and prophesying. In this same letter Paul clearly states (I Cor. 14:3) what he means by "prophesying" as "he that prophesieth speaketh unto men to edification, and exhortation, and comfort." Beyond the rights which it gives the woman there is the attendant blessing of happiness spoken upon obedience to divine command: "If ye know these things, happy are ye if ye do them."

Who Should Wear It and When

In this same letter Paul says (I Cor. 4:15-17) that he himself introduced them to Christ Jesus through the Gospel and implores them to follow out his teachings and his "ways which be in Christ, as I teach every where in every church." He needed to correct this church at Corinth because they evidently first started the custom for women to omit the veiling. He sharply reminds them (I Cor. 11:16) that the churches of God have no such custom. Paul refers to their out-of-order condition as a custom, but to his teaching as a divine ordinance. Some object that this is tradition. The same inspired Paul wrote to the same church in the same letter: "The things that I write unto you are the commandments of the Lord" (14:37). To the Thessalonians, he wrote: "Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle" (II Thess. 2:15).

It is sometimes said that the veil was used to distinguish holy women from harlots. That this is not the case is shown by the fact that Tamar veiled herself in harlotry (Gen. 38:14) and Rebekah veiled herself in purity (Gen. 24:65). Nor is it only for married women as the words "man" and "woman" are used in the generic sense; and since prayer and prophesying are not restricted to married women, and since God plainly says

(I Cor. 11:4, 5) "every man" and "every woman."

God chose Paul as a vessel to speak this commandment not only to the church at Corinth and "every where in every church" but also to us as we see from I Cor. 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord . . ."

Because of what it signifies and what it obtains, the veiling should be worn at all times. There can be no secularities in the truly consecrated life. "In him we live, and move, and have our being." All things and all of life become a sacred stewardship and a continual "living sacrifice" which is our "reasonable service" (Rom. 12:1, 2). "For me to live is Christ." So we may not rightly separate the "religious" from the "secular" in the life of a born-again, consecrated Christian. Since the relationship to which the veiling testifies (headship of Christ and man) is a continual, ever-present relationship in a generic sense, the veiling needs to bear a continual testimony. A second reason for its continual necessity is that the authority for prayer and teaching and the blessing which it obtains, is a constant necessity to the woman whose life is a life of continuous worship and service. Chrysostom recognized these principles in the early Christian church when he said:

"What will the Christian woman who neglects this ordinance do? Will she stifle the spontaneous prayer of thanksgiving? Will she meet the temptation unarmed by prayer? Will she fail her Lord and deprive a soul of a needed testimony? Or will she defiantly pray or testify, and thus dishonor her Lord? Or will she wear the veiling during all her waking hours, and thus be qualified at any time to fellowship with her God and to witness for Him?"

Should you be tempted to feel that there is something intrinsically sacred in the veiling itself and therefore should not be worn in public lest pearls be cast before swine, remember that the sacredness lies in the relationship between you and your Lord who says, "If ye love me, keep my commandments."

How It Should Be Worn and Why

Why does man not bear a visible sign of his head, Christ? His head, Christ, is invisible and not bodily present, while woman's head, man, is bodily and visibly present; therefore the visible sign (veiling) on her head.

What type of veiling should this be? From the catacomb pictures we learn that early Christian women wore veiling that covered the head and fell over the shoulders. Certainly it should cover the head, even as the hair does. The close parallel in the teaching indicates that the natural covering and

the spiritual covering should cover the same thing: the head. God forbids its wearing with shorn hair because the shorn hair already shows that she is out of place in God's natural order. Since she is not in submission to man as such, how can she be in her place in God's spiritual order? Small, thin coverings that do not cover, or "veil" are a disgrace and mockery to the Lord's ordinance as the very language and meaning of words would indicate. Tertullian, centuries ago, said that the headship of man and Christ should not be nullified by wearing a substitute covering or wearing a veil so small that it does not really cover the head.

In no case can the veiling as a symbolical testimony be identical with the protective garment or headwear. Therefore the man's hat (protective garment) need not necessarily be removed for prayer because it has no spiritual significance. Some translations, however, indicate that while the woman in times of worship needs a special covering (veiling) as a sign of submission and authority, the man's sign is to be "uncovered" of any headgear (including protective garb) as he appears before his unseen Head, who is Christ.

Objections Examined

1. Other churches do not observe it, to which Jesus would say, "What is that to thee? follow thou me." Many churches kept it formerly. God says: "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God" (Rev. 3:2).

2. Great Bible teachers do not teach it but can explain it away. Is any teacher greater than Paul (Acts 9:15; I Tim. 2:7)? God said that Paul was a "chosen vessel" unto Him.

3. Christ did not mention it, and the New Testament mentions it only once. Christ laid down principles and charged men "filled with the Holy Ghost" to express them outwardly in the Church. Christ said nothing about choosing deacons nor about ordaining elders. Paul was specially commissioned as a teacher (Acts 9:15). Not all of Christ's work is recorded (John 21:15). Need the Holy Scriptures speak more than once before we obey? Through all ages the principle of headship of man and God was so well understood by godly people that the Corinthian church was inexcusable in dropping this sign.

4. It is a small point: unessential. Why did God's chosen vessel notice it? Why do the angels notice it (I Cor. 11:10)? Can we keep God's Word and pass over His declaration of the basic order of His creation? You may not have the conviction or the light. Read the Word with heart open to conviction, unblinded by the god of this world (II Cor. 4:3, 4). You may have been taught by someone who handled the Word of God deceitfully (II Cor. 4:2; II Peter 2:1).

5. The Lord told me not to wear it. The angels who minister direct revelations agree with the Spirit and the Word (I John 5:8). This was demonstrated in Philip's case when the angel said, "Go," the Spirit said "Go up," and Philip "began at the same Scripture, and accomplished God's purpose."

6. There is neither male nor female in the Lord. Read I Cor. 11:11. Paul tells the Galatians that we are all children of God, whether Jew or Gentile, bond or free, male or female. But if he meant to discard sex distinction, Christians could not be "married in the Lord."

7. It condemns those who do not wear it. We do not condemn the sinner when we repent, nor the unbaptized when we are baptized nor the heretic because we are evangelical. Those who fail to obey condemn themselves (Titus 3:11).

8. It is a hindrance to some in accepting

Christ. So also is restitution. The tree in Eden became a hindrance when they disobeyed. Everyone desirous of doing the will of God will say, "What doth hinder me to obey the truth?"

9. Better not to have it than to have contention. Paul was here writing to a church that had enough contentions, but he was under obligation to God to give this correction and teaching nevertheless. Peace gained by compromise with disobedience is not the peace of God.

Scottdale, Pa.

COMPENSATE!

People often speak to us in harsh condemnation of what they term unbecoming conduct on the part of fellow Christians, especially of someone in a position of leadership. While this experience may be embarrassing, and one which demands much tact, it is also an opportunity for very effective service to the speaker or to persons listening.

The strangest feature of the situation is that such critics are prone to claim that the inconsistency (or supposed inconsistency) of the person in question excuses any pet shortcoming of their own!

Not a few declare their intention to follow the reprehended example, saying frankly: "If so and so can do that, I will too." Others profess to take "So and so" as justification for absenting themselves from church, failing in financial support and otherwise defaulting on their own known duty.

The charge is a common enough one that

BEWARE!

Give us a call, we'll sell you beer,
Wine, brandy and whiskey here;
The door is open to boys and men,
To women and children now and then;
Give us a call!

Give us a call, we want your cash,
We'll trade you for it our kind of trash,
We'll ruin your character, blight your hope
If you will buy our kind of dope;
Give us a call!

Give us a call, we want your health,
Deposit it here along with your wealth,
With body broken, to drink a slave,
We'll see you through to a drunkard's grave;
Give us a call!

Give us a call, we want your soul,
We don't deal in parts, we want the whole,
Come buy if you will the wares we sell
And you'll land at last in a drunkard's hell;
Give us a call!

Because you called, your doom is sealed,
And others to your example yield,
Our business grows and prospers well,
And we continue to populate hell;
Because you called!

Ah soul, beware, this warning take,
And for thyself and others' sake,
Be not overcome by this vile call,
Save self and others from the fall;
Ah souls, beware!

—Rev. George Louis Densmore.
Eaton Rapids, Michigan.

we should arm ourselves for it in advance. For several reasons we should indeed have a variety of armament ready! It is grave disservice to allow our silence to appear like agreement with the speaker's line of reasoning. For the moment our belief in the truth or falsity of his charge is quite beside the point. That deserves saying without equivocation.

There should also be some word concerning each one's personal responsibility to God and our fellow beings, regardless of how some neighbor measures up to his. It is best when we can lay tongue to such phrasing as stirs to honest thought without resentment, but there is no kindness in being too fearful of giving offense.

If we feel that the person criticized has been misunderstood, it is right to explain this; and request that the complainer state our view of the matter if he hears it under discussion. More often there is no need to express an opinion as to the person's guilt or innocence. Quite aside from that, the case evidently serves as somewhat of a stumblingblock in the community. This was candidly acknowledged by a woman to whom her neighbor complained about certain things a popular teacher was known to do.

"I'm sorry she sees fit to do that way," said Mrs. Blank. "I do not understand why or feel called upon to discuss the subject with her, but none of us is perfect yet. If that practice troubles some people, it is the more reason for heed to all our words and conduct. How can we compensate so well that the world around will get a clear Christian testimony strong enough to offset the seeming inconsistency?"

The critic did not like this, but Mrs. Blank held serenely to her point. Taking a similar attitude lifts the problem above gossip and presuming to judge another. It gives the searchlight a wholesome swing back on ourselves!

No fellow being's faults justify wrongdoings in us. On the other hand no inconsistencies of prominent persons can spoil the influence of faithful Christians. Let us be busy compensating for whatever has earned disapproval. Both the reflex and community effect will be good even if everybody is not transformed through the contagion of well-doing. Frank urging of this constructive remedy should at least moderate censorious tongues.—Mary S. Stover.

Editorials

The Volendam Sails

The sailing of the steamship *Volendam* from Bremerhaven, Germany, on Feb. 1 marked the beginning of the movement of 10,000 European Mennonite refugees who are looking for places in which to build new homes, after six or more years of wandering or languishing in camps for displaced persons. The stories of their wanderings, privations, and sufferings, if they were told, would fill volumes of heart-rending tales. The editor heard some of them when he was in Europe soon after the war had closed. These stories have their counterpart in the lives of hundreds of thousands of people who have gone through similar experiences. It is indeed tragic to know that in Europe, after the war has been over for a year and ten months, millions of war refugees or war prisoners are still deprived of normal home life and may have to remain in camps a long time before they can go back to their homes or find new homes.

One of the things which greatly impresses us in connection with the experiences of the Mennonite refugees is their continued trust in God in the face of all the hardships and sorrows and heartbreaks which they have gone through in the years of their wandering and exile. This is the testimony of the editor concerning those whom he had the privilege of visiting; it is likewise the testimony of brethren who have made much larger contacts, and the testimony of the officials who have had to deal with them. The officials in a camp which Bro. Harold Bender visited in his recent trip to Germany were loud in their praise of the Christian character and integrity of the Mennonites.

We call especial attention to the article in this issue describing the embarkation of the Mennonites and the sailing of the *Volendam*. It is a moving story that has many dramatic touches. The American officials are to be thanked for their generous attitude toward the Mennonites, and the relief workers who had charge of the project did an excellent and amazing job. But most of all we should thank our heavenly Father for answering prayer and for overruling for the good of His people and to His own honor and glory.

With the sailing of the *Volendam* the great task of moving the European Mennonite refugees was begun. It is estimated that getting these 2300 souls to Paraguay will cost between 400,000 and 500,000 dollars. Our churches have been taking offerings for this purpose. We believe the work will be fully supported, although much remains yet to be done. The Lord has already wrought wonderfully in behalf of this work. May we look to Him to open the way for the remaining Mennonite refugees to find new homes where they can again take up the thread of normal life and where they can worship and serve God according to the faith which they hold dear.

A Glance at Statistics

The *Mennonite Yearbook and Directory* is about ready for the press. It is always interesting to note the trends in church work as revealed by the statistics each year, and so we share with our readers a brief preview of figures concerning church membership, Sunday-school enrollment, and summer Bible school enrollment. We trust you will give these matters further thought and study when you receive your *Yearbook* in the near future.

The total membership of the Mennonite Church, the group represented by our constituency, with publication headquarters at Scottdale, Pa., is now listed at 60,564. These figures are based on the official records of the various district conference secretaries and show a total gain over last year of 917. This is

by no means a phenomenal growth, but we are glad that it shows an increase and not a decline. The gain was made in the United States entirely; for some unaccountable reason neither Canada nor our foreign missions as a whole showed any increase.

All of this provides room for serious thought. Is the Mennonite Church still a growing body, or are we on a plateau in which we merely hold our own? Bro. Ira D. Landis, in his article, "After Seventy-five Years, Whither?" asks this question with regard to the largest Mennonite conference in America. We need to face the same question in every district and in our foreign missions. Have we lost our vision and sense of mission in the world in such a time as this in which we live? Do we feel that as a church we have a distinctive witness in the world, or have we degenerated into the feeling that we are just another church that has no particular message for the present-day world? We do well to stop and think and pray, and, as need be, to repent and to reconsecrate ourselves as officials and individuals and as a church.

The figures for Sunday schools are not any more encouraging. For 1945, the latest data available, the total enrollment stands at 77,308, a gain of less than a hundred over the previous year. The total number of schools has also increased slightly, but sad to say, the average attendance shows a small drop. This plateau or dead level shows up also in our Sunday-school work and is indeed regrettable, even though we may take encouragement from the fact that our Sunday schools have not hit the serious decline that has been noticeable in some of the large denominations of our land.

On the other hand, the summer Bible school report is more encouraging. After a recession during the war years, a very commendable growth is now again in evidence. The figures in all points are the highest in the history of the movement, which started with two schools in 1922. The total enrollment in 1946 was 35,710. This work has great potentialities for supplementing the Bible teaching given in the church and her other teaching agencies, and has great possibilities for reaching into fields where little other Bible teaching is being given. The summer Bible school is one of the strong arms of the church in her teaching program.

While we are on the subject of Mennonite Church statistics we might notice also the totals for all Mennonite bodies. The new Yearbook gives the total for the United States as 132,313, for Canada, 45,772; combined total, 178,085. It also gives an estimated total of Mennonites in all nations as 256,450, although this may not include all missions. Statistics are interesting, even though very difficult to arrive at with accuracy. They are necessarily approximate, but they can teach us many things. Some of the lessons we can learn from them as given this year should be taken seriously. They need not make us pessimistic as to the outlook for the future of the Mennonite Church, but they should challenge us to go forward in His service with a fuller consecration to Christ and a greater zeal to give of our best to the advancement of His cause. And to that end may each of us dedicate himself.

Nearing the Ten-Thousand Mark

It is some time since we have given a definite report concerning the circulation of the MONITOR. There are constant changes and the list is never static. And sometimes the list must be cleared of those who are in arrears and who do not seem interested in continuing the paper. We are sorry for these periodic purgings when perhaps a few hundred names need to be dropped. But we are glad that there are always others to take their places and that in the long run the list keeps steadily mounting upward. It has been our aim and fond hope for some time to reach the ten-thousand mark. Thanks to the many new subscriptions which have been added recently, we now enjoy the highest circulation in the thirty-eight-year history of the paper and are really in sight of the goal. The latest

(Continued on last page)

CHRISTIAN LIFE

THE SIN OF INDIFFERENCE

BY JOHN R. MUMAW

Minister, editor, and instructor at Eastern Mennonite School, Bro. Mumaw discusses a subject of vital importance.

Sin is a failure to conform to the law or will of God. There are four prominent words in the Scriptures which are used to designate sin. One is the word "transgression." This refers to stepping over the line, violation of the law, and rebellion against the rule. The second is the word "sin" itself. This is a more general term, meaning to miss the mark, wandering from the right path, doing or going wrong, and following aside from the mark. The third is the word "iniquity," which means crookedness, that which is opposed to right, lawlessness, unrighteousness, and contempt of the good. The fourth is the word "evil." This has in it the idea of badness, wickedness, unwillingness to go right. Indifference comes under the classification of sin, the second mentioned above.

Spiritual indifference is known by a number of characteristics. A person who is careless about his being in the world and who ignores his obligation to God falls under censure and judgment. A case in point is that of Job's wife who rashly advised her husband to commit suicide and have done with his suffering. Another fatal attitude is indifference toward the Bible. Jesus describes such people as those who hear the Word and do not obey it. They are like people who build their houses on the sand. Another manifestation of indifference is a failure to seek first the kingdom of God. People who are unconcerned about the issues of the church are in danger of losing out with God. This also finds expression in a cold attitude toward worship. Such indifference to our obligations and privilege to worship God brings a serious indictment against our Christian profession. The person who is careless about observing the teachings of the New Testament, who is thoughtless concerning the doctrines of the Word of God, is in serious offense. Such attitudes lead to unbecoming conduct, which tolerates sin. This attitude of carelessness about behavior is in itself probably as serious as the acts of sin which are committed. A feeling of irresponsibility toward the lost is another mark of indifference. It shows that a person does not have real love. To be unconcerned about making spiritual progress indicates a lack of conviction. This becomes a serious fault in the life of any Christian professor. Indifference may also manifest itself in negligence toward our children. Parents who are unconcerned about leading their children into an experience of salvation and to the church show that there is something seriously wrong with their spiritual life.

The sinfulness of indifference needs to be pointed out with specific applications. We hope to show that such attitudes toward life and

toward our obligations to God become sinful and lead to spiritual death, loss of fellowship with the church, and loss of salvation eventually. To be indifferent toward our being in the world is sinning against the soul. We are all accountable beings. Every man must give account of himself to God. Yielding to temptation of suicide is a very great crime and sin. However, on this side of actually committing suicide there are attitudes varying in degree which disregard the purpose of our creation—to bring glory to God. Unless we have a vital fellowship with Christ it is impossible to live to God's glory. Indifference to that purpose in life is sin against God.

Indifference toward the Bible is a foolish attitude. Jesus said he was a foolish man who built his house on the sand. To disregard the need of constant feeding on the Word is to disobey the will of God. He who is disrespectful to the message God has revealed in His Word is sinning against the Judge of his soul. We cannot afford to neglect the Bible. It is a vital factor in genuine Christian experience.

Indifference toward the kingdom of God is a form of the sin of unbelief. The person who fails to promote the interests of God's love shows that he is caring more for himself than he is for God. The Christian is to show by his life that he is definitely on God's side.

Indifference toward worship is a form of irreverence. To be careless about worshiping God must be a great disappointment to Him. It is missing the mark of His purpose for us. It is a form of sin that needs to be confessed and corrected.



BLEST WILL OF GOD

**Blest will of God, be in our hearts today,
Direct us in the things we do and all we say.**

**When old self-pity—such a sneak is he,
Would dim Thy will, bid him departing flee.**

**For he would rob Thee of Thy rightful place,
Where dwelleth joy and love's abundant grace.**

**Blest will of God, be in each heart and mind,
Send Thy great thoughts that help us to be kind.**

**Lift us above suspicion, hurts, that come,
That we may worthy be of heavenly home;
That we may dwell in love and peace while here.**

And shed abroad Thy blessed hope and cheer.

—Gladys Swinney VanDeventer.

Indifference toward the doctrines of the Scriptures is a direct disobedience to God. To ignore the ordinances as taught in the New Testament and to reject the doctrines of the Bible is to set one's self up against God. Such attitudes always lead to careless living. It does not stop with an attitude; it finds expression in conduct. Jesus gave a sharp warning against such conduct for "as it was in the days of Noe, so shall it be also in the days of the Son of man."

Indifference toward conduct is a violation of our vow to God. We promised that we would renounce the world and sin to be loyal to God. Loyalty and indifference are contrary to each other. The failure to assume our obligations to control our behavior (by the grace of God) is a form of sin which is very damaging in its effect. "To him that knoweth to do good, and doeth it not, to him it is sin."

Indifference toward the lost is a sin of willful rejection of God's command. The person who refuses to become interested in the missionary aspects of the work of the church denies his Christian experience. Christianity by its very nature is self-propagating; its message must be told. Jesus by direct command requires us to go and teach all nations. To be inconsiderate of the spiritual need of the lost and to refuse to support the missionary efforts of the church is a sin against the One who has asked us to make Christ known to the world.

Indifference toward spiritual progress is a wide missing of the mark. People who live in a self-satisfied condition in life and care little or nothing to become more Christlike are denying the faith. The very nature of the Christian life is progress, growth, improvement, and maturity. A failure to grow is an evidence of failure to possess.

Indifference toward the spiritual needs of our children is an open disowning of our parental responsibility. To have no concern for bringing our children into fellowship with God and with the church indicates how little we value our own salvation. One who is happy in the Lord and who finds Christian living a joy is certain to want his children to have the same experience.

These are matters involving life and death. Indifference is something far more serious than a fault. It is a disease. Christ died that we should live unto Him and not unto ourselves. To be indifferent to the appeals of the Gospel and to the needs of our own souls is living unto self and not unto Christ. Our attitudes in these matters determine the measure of spiritual power in the life of the church. "Woe unto them that are at ease in Zion." The Christian's life demands an active, progressive, and dynamic spiritual experience.

Harrisonburg, Va.

"Character is not brought down from the sky, but is wrought out of every-day experiences."

It is remarkable how wet the rain is on a Sunday morning.

The unholy trinity: the world, the flesh and the devil.

SPIRITUAL ISAACS

BY LEVI M. HURST

A missionary to Africa gives us a helpful message from the incident of Abraham's offering of his son Isaac.

"And it came to pass after these things, that God did tempt [try] Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22: 1, 2).

Perhaps many of us stand aghast at this coincidence and find ourselves, secretly if not openly, asking the question, Why should this supreme test have come to the "friend of God"? Had he not heeded God's call and left the land of his childhood and early manhood with all its ties of relation and association? Had he not shown great faith in daring to forsake the idolatrous worship of his ancestors, yea, of his own father's house, and followed the living God into the unknown? Had he not been chosen of God because He knew him that he would command his children and his household after him to keep the way of the Lord? Truly, he had done all this and more, for he faithfully followed and zealously worshiped the true God. He had left in the trail behind him a series of altars of sacrifice and worship—monuments which testified of a pious, devoted life. He had shown himself to be both discreet and uncovetous in the dividing of the land between himself and his nephew Lot. He had proved himself strong and fearless in recovering Lot from the clutches of those who were carrying him into captivity. A special blessing had been bestowed upon him by Melchizedek, that mysterious "priest of the most high God," and Abraham hastened to give to the Lord a tenth of all the spoils. When the king of Sodom entreated him to take the plunder to himself which he had recovered, he staunchly refused but returned to him all that was his. His had been the distinction of entertaining and conversing with God in person as He called at his tent one day with two other heavenly visitors. He had poured out his soul in ardent intercession for the righteous in the cities of Sodom and Gomorrah when God revealed to him His intention to destroy those wicked cities. He and all his had been sanctified unto the Lord in a special way through circumcision. To him had come the promise repeatedly from God's own lips that He would make of him a great nation, and that from his seed should come He who should bring blessing to all the nations of the earth. Furthermore, he had obeyed God in performing the painful task of driving out the bondwoman Hagar, together with his own son Ishmael, whom he had begotten of her. This the Apostle Paul, in the fourth chapter of Galatians, shows to be a figure of the old covenant and the new, of the bondage of the law as opposed to the freedom of grace, and of the casting out of the old life of sin and bondage in exchange for the liberty which is in the Spirit. Abraham had met this test also.

But in spite of all this, God was not through with Abraham. His metal had been tried and

found capable of taking still more tempering at the hands of the Master Smith. "Take now thy son, thine only son Isaac, *whom thou lovest*, . . . and offer him." Startling! What can God's purpose be in asking yet this thing also at his hand? Was his son, whom he so dearly loved, not a special gift from God Himself, an heir of the promise, a very unique figure in the

THE FRIENDLY CHRIST

By L. J. Lantz

"I have called you friends."

What a motley crowd they were, the friends of Jesus! Women and children, publicans and harlots, fishermen, noblemen, and Pharisees.

The Son of man loved each one. He hated men's sins, but never men; He walked and talked with saints and sinners and won the confidence of all who truly longed for fellowship with God.

He was equally courteous toward beggars and aristocrats, toward the vilest wretches as toward His mother and His chosen friends.

He came, not to sanction their misdeeds but to get a grip on their hearts; not to improve society or government or religion but to save souls; not to change men's environments but their natures.

So He lived and so He died: in death and resurrection, as ever before and ever since, concerned with both the present and future welfare of friend and foe.

He is coming again, not as Friend but as Judge, "to proclaim the day of vengeance of our God."

The only hope for us—for our brothers, enemies, neighbors, or friends—for all who walk the way of this life—is to know the Judge as Friend before His second coming, or death itself, closes the door of friendship.

Christ alone is our Hope for life and death and eternity. The time to claim and to proclaim His love is now; now is the only time to prepare for His coming.

"Even so, come, Lord Jesus."

Gap, Pa.

plan and purpose of God? Why, then, such a request?

The fact of the matter is that the natural is not the only realm in which God asks of us a complete abandonment to Him, but in the spiritual as well. After we have forsaken all and followed Him there are still "Isaac's" to be offered up in endless succession until we get to the end of life's way and cast our crowns before the throne, so that He who is worthy may be all in all.

A man is successful as a minister of the Gospel. People applaud him for a rousing sermon which he has preached. Now, rousing sermons are no less a part of God's plan than

was Isaac the son of Abraham. We need more of them, but they must be offered to God if they would bring lasting blessing. An evangelist may be a successful soul winner but he is successful only as long as he recognizes God as the Giver of that success and the Winner of each spiritual victory. "If a man desireth the office of a bishop, he desireth a good work," which is entirely within God's plan. Perhaps he is held in high esteem, as indeed he should be, yet he must forever recognize the supreme headship of Christ under whom he is but an undershepherd and servant. Spiritually speaking, the office of bishop, as all other offices of leadership and spiritual responsibility, with all the esteem that is due them, must be forever on the altar of sacrifice. Missionaries may forsake all and follow the Lord to some remote corner of His world-wide harvest field, but even here one must ever guard against complacently settling down on some station and feeling that now that one has been led to the work and place of God's choosing for him that there is therefore no need for offering up that work. One becomes attached to people and places and certain types of work, but if we would be in the center of His will and blessing we must be ready to respond if His voice says to us, "Take now that thing, *which thou lovest*, and offer it up, and follow me." This may or may not mean the abandonment of that work. Abraham, in a very real way offered up Isaac, yet God gave his son back to him again.

May we be true sons of Abraham in faith and abandonment to His will.

Musoma, Tanganyika Territory, E. Africa.

SAVING—GIVING

A blind girl approached her minister and placed a sizeable sum of money in his hand for missions. The minister looked at it and, turning to the girl, said, "I fear you cannot afford to give that much." "Oh, yes, I can," said the girl, "for I can work as well in the dark as in the light. You know the girls who can see have to buy candles so that they may have light to work by. I save money on candles for they do me no good. The money I am bringing you is what I have saved on candles, and I want it to go to those who do not have all the blessings I do."

And so it is with those often who have least to be thankful for. They do not think so much of what they do not have as losses. On the contrary, they never fail to count all the blessings they have.

One of the happiest men I know is a blind man who often goes to his place of business on the subway train I use to reach my office. He does not want those who accompany him to pity him. He sees more behind dark and blind eyes than they do with seeing ones. His conversation is sprightly; he knows what is going on in the world, and he enjoys life to the nth degree. He is a man who gives himself, and I have no doubt he gives of his substance as he is able. He does not pity himself, but he takes a lively interest in all who have to undergo any misfortune.—Selected.

BUILDING ON A SOLID FOUNDATION

BY J. A. DEROME

A veteran minister and writer of a religious column in the "Daily Argus-Leader," Sioux Falls, South Dakota, points out the importance of doing the right kind of spiritual building.

The words building, housing, home, and kindred terms are quite common in these days of reconstruction. It is asserted by some writers that houses were known before tents in early Bible times. To prove this Genesis (4:7) is quoted as proving that the word "door" refers to a house. In the seventeenth verse we read that Enoch "builded a city." In the twentieth verse we read that Jabal, son of Lamech, "was the father of such as dwell in tents and have cattle." When Abram—later called Abraham—was told to go to a new land, we read that he had to leave his "father's house" (Gen. 12:1). In Hebrews we read that "by faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob" (11:9, R.V.).

The word "house" is found in the Book about 2,084 times; the word "household" 65, and the word "house top" 16. Houses, then, were a familiar feature of antiquity, and were used for different purposes.

A rock in the Bible is generally considered as a place of safety, a refuge from impending danger. Figuratively, it typifies divine help, and is applied to God Himself. David said of God that "He set my feet upon a rock, and established my goings" (Ps. 40:2). He also said: "Jehovah is my rock, and my fortress, and my deliverer" (II Sam. 22:2, R.V.).

It was a familiar figure of speech Jesus Christ used when He made this comparison with regard to His teachings: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock" (Matt. 7:24, 25). These words come to us with a plain, common sense application. Their results upon us and others are such as Philip James Bailey mentions in the following lines:

"We live in deeds, not years: in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts the best."

The same author said: "It matters not how long we live, but how."

Now comes the other side of that graphic picture of human life. Jesus thus presents the opposite view and its result: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it" (Matt. 7:26, 27).

We read in the same passage that "the crowds were astonished at his teaching, for he taught them as one who had authority, and not as their scribes."

Both sides of this picture of human life are stated in a way that compels attention. It

impresses one as presenting two inescapable alternatives in personal life. They are plain utterances, so far as their phraseology is concerned, but they present deep truths that affect one's life according to his own choice. They also confirm the words of the officers sent to arrest Christ. They came back without Him, and being asked why they had not brought Him with them, they said: "Never man spake like this man" (John 7:46). Most truthfully did Jesus Christ say: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (Jno. 8:12).

Regnier, a satiric poet of the sixteenth century, said that "Every one is the architect of his own fortune." This is a faint echo of Paul's words: "For every man shall bear his own burden" (Gal. 6:5). The following from Robert Waldo Trine's "In Tune with the Infinite" (N. Y.: T. W. Crowell & Co.), is worth remembering:

"It is the man or woman of faith, and hence of courage, who is the master of circumstances, and who makes his or her power felt in the world. It is the man or the woman who lacks faith and who as a consequence is weakened and crippled by fear and forebodings, who is the creature of all passing occurrences.

"Within each one lies the cause of whatever comes to him. Each has in his own hands to determine what comes. Everything in the visible, material world has its origin in the unseen, the spiritual, the thought world. This is the world of cause, the former is the world of effect. The nature of the effect is always in accordance with the nature of the cause. What one lives in his invisible thought world, he is continually actu-

I WALK IN FAITH

As down life's wounding ways I wend,
My soul would be engulfed in night,
If Christ, our never-failing Friend,
Did not illumine my path with light;
The light that comes through faith alone—
The daybreak star that courage brings,
And love that for my sins atoned—
His love from which our solace springs.

I walk in faith though tempests form.
And waves of tumult shake the land;
To bear the strain when breaks the storm,
I seek the Saviour's friendly hand,
And stand undaunted, strong in Him
Against the trying days ahead.
Light from His star that naught can dim
Upon the troubled world is shed.

The vast tides of His love and truth
Have stronger grown and cannot fail;
They come renewing hope and youth
To care-filled earth, and will prevail;
They come to troubled hearts with peace,
And brotherhood to bring more near,
To cause time's hurts and hates to cease,
And free the burdened slaves of fear.

—Clyde Edwin Tuck.

alizing in his visible, material world. If he would have any conditions different in the latter he must make the necessary change in the former."

Building of any kind requires knowledge, skill, and willingness to do the best in order to achieve success. Hence, spiritual building, the formation of character, the shaping of one's life according to the best thinking and knowledge one can find, are implied in the process. This was the idea of Paul with relation to others after he had done his share of the up-building process in behalf of others. He places Jesus Christ as the unique personality and power underlying all. "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:10, 11).

—Daily Argus-Leader, Sioux Falls, S. Dak.

REVERENCE

Reverence is the attitude of respect and awe. It is akin to worship. It has in it the element of fear. It is felt when we stand in the presence of some mighty power, like the Niagara Falls, or the gathering clouds, or the onrushing train. It describes the feeling we have when we are in the presence of a great personality. It is used in the Bible to define the respect one person has for another who seems to embody in himself traces of the divine. It reaches its greatest height when we contemplate the Divine Being.

Judging from the remarks we sometimes hear, it would seem that there are those who are without the spirit of reverence, no matter what the circumstances may be. They are like a certain judge we read about in the Bible—they neither fear God nor regard man.

It hardly need be said that a spirit of reverence is exceedingly becoming in a world like ours, and in the light of a faith like ours. There are forces at work about us that inspire us, that fill us with a sense of our littleness, and that make us feel we are at the mercy of powers that can overwhelm us. We are very small and very feeble. It is the most natural thing in the world for our reverent thoughts to go out toward One who can preserve our lives and bring them safely on their appointed journey.

It is a striking fact that the noblest natures were never irreverent. Reverence may be called the very first element of religion, and indeed the very soul of religion. It is a sign of strength, and not of weakness. The contemplation of the divine intensifies this spirit, and brings us into harmony with the noblest natures of all time. Reverence is the essence of worship, for without the sense of the greatness and goodness of God we cannot honor and adore Him. It is that something that makes us want to be still in His presence.—Selected.

"Sometimes people make as a last resort what should have been the first resort."

OUR HOME CIRCLE

PRINCIPLES OF GOOD HOME MANAGEMENT

BY PAUL L. WENGER

A schoolteacher-parent gives us principles of home management that have been tried out in the school of experience.

Husband and wife, father and mother are given a little sphere, all their own, in which to reign. In many lines of work one is eclipsed by an inspector, a foreman, a supervisor, or whatever he may be called. In the home, however, failure or success in management rests entirely with parents.

Home management is focused largely around the care and guidance of children, providing an adequate income for the family, and maintaining community relationships. Good management lies deeply embedded in preparation, planning, execution, and evaluation.

Preparation for good home management begins earlier than we may at first think. It begins with those first Bible verses and stories learned, those first pennies handled; in attitudes toward playmates, teachers, and parents; in those first little promises made, and in the faithfulness with which small responsibility was carried out.

Almost without exception we have the privilege of recalling conditions in the homes of our youth. Every parent does it. In large measure the home of the young father and mother will reflect the management of the homes from which they came. Time and distance may have removed us from childhood homes, but we can prepare ourselves for our own responsibilities by analyzing the scenes and circumstances of those days.

We know our own home has not been perfect, but in it we can see strength. We see Father, the spiritual leader of his family, gathering all together each morning for family devotion; we remember his regularity in church attendance. He would rise a great while before daybreak to devote time and energy to the study of God's Word and church responsibilities. We recall his thrift, frugality, strength of character, hospitality, generosity, and his management of business affairs that were above reproach. We must even think of his sternness and exactness in discipline. Mother supported him unstintingly and besides cared for the whims of each of the seven children in exactly the right way. Then, too, who has been more pious and diligent in meditation, prayer, and the study of God's Word? Preparation for good home management thus comes from reflection upon our childhood homes.

It also comes from observing intelligently the homes about us torn by strife, homes where mother neglects house and children

for money, homes where no one loves or is loved, homes where the results of laziness and indolence are evident on every side—impoverished homes, itinerant homes, and the most tragic of all, broken homes. A beautiful, well-kept farmstead bespeaks externally of industry, thrift, business acumen, and financial success; yet intimate acquaintance may reveal a dwarfed spiritual life within. We can learn many things from the happy, loving, thrifty, Christian homes which are the hope for the future and really do exemplify wise management. It is very illuminating to find out how others use their incomes in the purchase of food, clothing, and equipment; and how they teach and train their children. We are not encouraging any one to pry into the affairs of others, but there are many, many things which we can learn through informal contacts with those whose problems are much like our own.

Schools and colleges are offering more courses for future homemakers than formerly. Many good books are available in libraries and publishing houses. Bulletins are obtainable at small cost from state agricultural colleges or from Washington. Magazines and our own church papers have much splendid material on the training of children, farm management, and the keeping of records. Alert homemakers learn continually from these sources. One should use every means at his command for preparation for home management, because no vocation is so vital for the future welfare of the human race.

Planning is necessary for any line of work. It envisions an ultimate goal and the probable steps by which it can be attained. In home management it involves thinking about a comfortable home, suffi-



GROW HAPPINESS

**Happiness does not grow wild.
It's like the cheerful flowers;
Plant it in a pleasant place,
And give it sun and showers.**

**Soon the seed will start to grow,
Responding to your care;
Share it with the folks you meet,
And thus increase your share.**

**Just cultivate this growing plant,
And see it bud and bloom;
The plant of happiness will grow,
If you will give it room.**

—Ben L. Byer.

cient income to care for needs and emergencies, the Christian and secular education of the children, and loyalty to parents and the church. Plenty of foresight means little after worry. Often young people go so deeply into debt that a lifetime is taken to recover from its effects. The entire way has been clouded with embarrassment and financial insecurity. The proverb says, "Begin at the little end of the horn." Denying selves of conveniences and even needs when young will lead to security in old age.

Planning is first long range, then the day by day plans are directed toward the ultimate objective. Available manpower and equipment are co-ordinated into a working unit. Determination must follow careful planning. Buoyancy of spirit results in getting ahead in the pursuit of a well-laid plan, but a sense of defeat and discouragement results when one is side-tracked or tardy in executing the plan. Shirkers and jerkers always accomplish little. "Plan your work, and work your plan."

In Abraham we have a stalwart example of one who could execute the principles of good home management. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19). Many home problems are automatically solved with such godly leadership. In Abraham's home we see obedient children and a well-directed household. Obedience must be considered a fundamental principle, without which home is chaos. To obtain it begin young. Demand it and command it until it becomes firmly established. This thought of beginning young is applicable to many aspects of child training: purity of speech, learning to work, respect for sacred things, as well as discipline. If in the bud is the best time to nip trouble then in the bud is also the choicest time to encourage what is right. Nourished and nurtured it will be productive of all that brings joy and happiness to a home.

It is absurd for parents to think they can engage in careless living and their children be ignorant of it. Sooner or later the children will feel the chilling effects. A neighbor while smoking a six-inch cigar revealed his stupidity by saying he could not see why his boy had taken to smoking. Children do the things parents do and the way they do them. They say things parents say and with exactly the same accent. This fact may prove embarrassing sometimes. Usually the root of delinquency of children is found to be delinquency of parents.

Co-operation should reach into every corner of home management. Mother usually works in and about the house; father more about the premises, farm, and community. When father is late returning home, mother does the milking. If the next evening mother has an extra chore, father dries the dishes. The work within

the house should not be considered so mean and despicable as to prohibit participation in it by the head of the home. However, the wife should not monopolize the husband's time to the extent that weeds and pests take the crops and buildings sink into dilapidation. Co-operation demands flexibility in the working program: at times one can help another or the entire household can work together, as in time of canning or harvest. The father or boys should do the heavy work wherever it is. An atmosphere of affection and co-operation makes the home relationships happy and satisfying.

Parents who dearly love their children will be companions to them. Their bids for time and attention always come when one feels most pressed by other duties. Those little hands we are often tempted to describe as a nuisance, because of broken dishes, smashed eggs, and littered floors, will, when borne with in loving patience, develop into an asset of real helpfulness. Confidence grows when time is taken to enter into the children's interests, however small and trivial those interests may seem to be. Guard jealously that confidence. It will be very difficult to regain it if lost through inconsistencies of parents. Visible disagreement between father and mother makes children lose that confidence which promotes obedience. Again visible disagreement among the home, school, and church will prove equally confusing to a child. The three institutions should speak the same language. The child's education, recreation, and companionships should be kept as close home as possible, for then they can be under the constant surveillance of parents.

Parents suddenly become especially sensitive to their children's manners and behavior when others are present. It is useless to think children will become paragons of excellence as others step over the threshold when they have known few restrictions previously. Really the children are consistent in their actions and the parents inconsistent in their expectations. I once asked a young father why his boys sat so quietly in church. His answer was, "I have them sit quietly beside me at home each day when I read the paper." What a simple recipe!

Concerning the wise use of time and money we have many proverbs. "Money saved is money earned." "Don't be penny wise and pound foolish." "Do not put all your eggs into one basket." "Many small leaks sink the ship." "A rolling stone gathers no moss." "Stick to your bush." "Early to bed, early to rise, makes a man healthy, wealthy, and wise." "Never put off for tomorrow what can be done today." "A stitch in time saves nine." These and many more are applicable to home management.

Thrifty parents install laborsaving devices as they are able. The boys don't appreciate using medieval methods when all the neighbors have modern inventions. A real need should determine what to buy.

Actual experience should establish a convenient location of equipment. Thrifty people take proper care of machinery, for then it renders most service. Children need to know how to save money. The result of children's carrying money now when it is plentiful may lead to their becoming permanent spendthrifts. The wise homemaker saves money by paying cash for his merchandise and buying in quantity. When money is needed for charity he has it. If a neighbor is in need he is so well up with his own work that he can supply the need.

Analysis and evaluation of one's home management are vital for effecting improvement. We are always making mistakes. Some lack the ability to see them; others to make corrections after they are seen. Still others see their errors and take remedial measures at once. How we like to plead innocence and place the blame on others or on "unavoidable" circumstances! Parents awaken from a lethargic state of mind as to the behavior of their children after it is too late and in desperation may try unsuccessfully to make corrections. One's savings and investments may be in jeopardy. Seen in time they may be

saved; but realized too late may lead to bankruptcy. Wise people plan carefully and detect mistakes at the earliest moment, and then they profit by them. Analysis and evaluation are just as applicable to success as to failure. When one is conscious of a measure of success, repeat the methods by which it was obtained. Or if circumstances have changed somewhat, modify the tactics accordingly.

The same Creator who established the home offers to His children the necessary wisdom to make it a haven of comfort and satisfaction. It is a wise provision by Him that the weight of home management is placed upon two so gradually. He will be the Sustainer all along the way. Let us pray Him that He will guide and keep us from failing in this great work. "Six things are requisite to create a happy home. Integrity must be the architect and tidiness the upholsterer. It must be warmed by affection, lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while all over as a protecting canopy and glory, nothing will suffice except the blessing of God."

Waynesboro, Va.

CONSTRUCTIVE FRIENDSHIP

We are so prone to think of what our friends can do for us that sometimes we forget to wonder what the reaction of our own lives and influence is doing to them. We forget to ask ourselves the question, "Is our friendship making this friend stronger?" Especially is this true when we are really endeavoring to build up our own lives by contacting worth-while people, and we should, but, it is only fair that we should also consider what we are contributing to their advancement.

In order to be mutually helpful, there should always be between friends a basic honesty that will not falter in its duty each to the other. Now do not misunderstand me, I do not mean that brutal candor that is sometimes paraded as a virtue and which fairly shrivels you up in its caustic denunciation of your words and actions, but the loving reminder of a better alternative and a wise influencing toward higher ideals. I heard a young man make a remark once that I have never forgotten. He said, speaking of a friend, "I love to be with him, for he always draws out the very best there is in me, and I always leave him feeling myself a better person."

That is just the point of my argument; always draw out the best in your friend's character and help him find, as time goes on, that better self you know is there. Two friends feeling mutually interested in this way can go very far in character development.

We have many so-called friends through the years, that after experience they prove to have been only pleasant acquaintances. We have neither gained nor given through the association to any great degree. You see I modify that assertion for I implicitly be-

lieve that we do influence in a greater or lesser way, every person we contact, for life seldom dwells on neutral ground. This we do, unwillingly, when the acquaintance is casual, and we cannot but wonder just how far this unconscious power may reach in the greater opportunity given in a more intimate relation.

Many things combine to influence our soul-development, some of them seemingly trivial. Our reading, our conversation, our recreation, and the pictures we see, all contribute, with other things, to pound away upon that inner consciousness from which is evolving a character. Supposing that you like some one of these things from which your friend naturally shrinks, but in his effort to be a good fellow he manages to overcome his scruples? In time you seem to be in perfect accord, even though his feeble objections may have been well taken at the beginning; for, it has been wisely said—

"Vice is a monster of so hideous a mien,
That to be hated is only to be seen.
But, seen too oft, and grown accustomed to
his face,
We first endure, then pity, then embrace."

"Vice" may be a stronger word than I mean in this illustration, but the idea is the same through all grades of wrong-doing. Therefore, I would say that another of the basic things necessary in a friendship that is to be mutually helpful, would be to avoid by word or influence the marring of the delicate fabric of another's conscience. Rather, get his viewpoint and honestly decide if perhaps he is not right. I have seen ideal friendships, and have enjoyed several myself; although in saying this I must tell you that

(Continued on page 90)

MISSIONS

THE SAILING OF THE S. S. VOLENDAM

BY MARIE BRUNK AND MAGDALEN FRIESEN

How 2303 Mennonite refugees from Holland, Munich, and Berlin began their long journey from Europe to Paraguay is a story that will never be forgotten by the participants and that can not help but move the heart of every reader. It is estimated that the moving of this first contingent of a total of 10,000 Mennonites who will need to find new homes will cost over \$400,000.00. The writers of this article are both working in the refugee migration program with headquarters in Amsterdam. Both were eyewitnesses of the scenes which they describe. Marie Brunk is a native of Cottage City, Md., and Magdalen Friesen comes from Butterfield, Minn.

The dramatic story of how the Berlin group was able to leave at the last moment is told by a staff writer of "The New York Times." One is impressed with the way a seemingly insurmountable obstacle was overcome in answer to the prayers of the refugees and their brethren in other parts of the world.

In the bitter cold of the last days of January the hopes and prayers of some 2300 Russian Mennonite refugees came to realization when they embarked on the S. S. VOLENDAM for Paraguay—the land of promise.

For months previous to this move negotiations had been carried on almost daily with military officials, consulates, and shipping companies. The three processing centers—Berlin, Munich, and Holland—were beehives of activity with the preparation of the refugees for migration. Our people in Germany had to be screened politically, receive papers of identification, and undergo a medical examination. Complete data concerning each person had to be typed regarding his family group, birthplace, birthdate, and occupation. The typing of these lists took endless amounts of time.

The week previous to the sailing of the VOLENDAM, M.C.C. trucks collected baggage from the various communities all over Holland in which our people were living. Three days before departure trucks, busses, trains and cars brought the refugees to Rotterdam. The weather was frigid, and we were much concerned as to how our people would fare in the back of the trucks; but thanks to the blankets which had been sent along, the people arrived in only a semi-frozen state—at least they were still able to smile when they jumped off the trucks. A number of our M.C.C. people had gone to Rotterdam to help with the embarkation procedures so the people could board ship without unnecessary delay.

The first two passengers to enter the ship demonstrated most effectively the wide range of persons seeking a new home in a new land. Great care had been taken to have an old grandmother of eighty-four years arrive at the ship in good physical health. Despite every precaution, she suffered what seemed to be a slight stroke en route from Amsterdam to Rotterdam and had to be carried to her room in a semiconscious state. The second passenger was a tiny baby who had just been removed from a hospital and was transported to the ship in a basket. A glance through the cellophane window of the basket indicated that the baby was most satisfied with the course of events.

All 329 Holland passengers had arrived and after a few hours of anxious waiting for the last baggage, the ship set sail at 5:00 P.M. on January 28. Strains of "So Nimm Denn Meine Haende" floated out across the water to the Dutch and American friends on shore who were waving a last farewell. The response came back, "Blest Be the Tie That Binds."

The first night out at sea we made an inspection of the quarters of our passengers from Holland. We found the elderly people comfortably accommodated in small 15-

passenger cabins. Women with small children also received the same accommodation. Going below we found mothers tucking away their children in the stationary beds of a huge dormitory room housing over 100 persons. Proceeding to the rear end of the ship we found another large room in which the younger women and girls were rocked to sleep in hammocks. The men and boys had similar quarters. With the exception of persons staying in smaller staterooms, everyone—trooplike fashion—ate in the same rooms in which they slept. The food on ship was excellent and was particularly appreciated later by those passengers from Germany who had been existing on slim rations.

Weighing heavily on our minds during this trip to Bremerhaven was the news that we had heard that there was little or no hope for the Berlin group to join the trek to Paraguay. Because of the improbability of Peter and Freda Dyck's accompanying the VOLENDAM to Paraguay, hasty last-minute preparations were made for Siegfried and Margaret Janzen to accompany Evangeline Matthies and ourselves to Bremerhaven. It might be added that special prayer meetings were held in the M.C.C. units in Holland when the gravity of the Berlin situation was known.

Our journey to Bremerhaven was so swift that upon arising from the dinner table the following evening, we were greatly surprised to find the ship docked in the harbor. As we rushed out on deck, our eyes fell on the train from Munich, and its human contents spilling out all over the shore and calling in joyous recognition to friends aboard the ship. Peter Dyck was also there and came on board immediately. His grim face dashed away the last hope we might have had concerning the release of the Berlin group.

After consultations between ship officials and group leaders, it was decided to take the Russian Mennonites from Munich aboard ship that same night. The journey had been long for many of these people. Numbers of them had left their place of residence on Sunday in order to meet the military train in Munich which was to take them to Bremerhaven. Camp officials were highly pleased with the orderly manner in which our people entrained. They stated that the boarding of our 1071 Mennonites was conducted much more smoothly than that of another group of 20 refugees. Our people followed instructions to put all their luggage in the baggage car so literally that the camp leader was alarmed when she made her rounds and found that they had no baggage on which to sit. Our refugees assured her that the discomforts of the boxcar trip from Munich to Bremerhaven were inconsequential in the light of other events. Namely, the threat of return to Russia had again become very vivid for them when the Russian officials were present at

their political screenings with the U. S. officers.

The Munich group left on Monday night, January 27, and arrived at Bremerhaven at 2 o'clock on Wednesday afternoon, January 29. They were taken on board ship the same evening. The long, tedious period of waiting to be assigned sleeping quarters was alleviated by steaming cups of coffee which were handed to every passenger upon entering the ship. It was below zero weather and the fingers of many of the people were so cold that they could hardly hold the cups of coffee handed to them. But frozen as their exteriors might be, their eyes were bright with warmth and hope. Crossing the threshold of the ship were the first steps that led them to the beginning of a new life. On entering the ship, one child turned to his mother and said, "Mamma, this is just like coming into church." The line of incoming passengers went by so rapidly that we were surprised that it was 4 o'clock when we finally were able to retire.

The captain urged that the ship sail at two o'clock the next day if there was no hope of the Berlin group coming through. Before consenting to the sailing time, Brother Klassen weighed in his mind the actions that had taken place during the past few days wherein the U. S. military had decided not to take the risk of transporting our people through the Russian zone and Peter Dyck had gone to see General Lucius Clay. In the light of this very faint ray of hope, Brother Klassen, after prayerful consideration, stated at noontime that the ship would wait another day before sailing.

That afternoon all of the passengers gathered on one of the decks for a farewell service. Brief messages were given by both Brother Klassen and Peter Dyck. The opening words of Peter's speech, "Now, soon you will no longer be refugees," stirred his hearers to the depths. References to the Berlin group and the apparent hopelessness of their lot caused the entire audience to dissolve in tears. Everyone realized that nothing short of a miracle from God could bring deliverance to these severely tried people. When, in conclusion, the entire group sang "Befiehl Du Deine Wege," one felt a new upsurge of faith in the Power that underlies our life and the whole universe, and a hope that even now that Power might manifest itself in some way. And, dramatically enough, before the song was finished, a call came through from Berlin asking for Brother Klassen and Peter Dyck. The gist of the message was that Russia had granted permission for the Berlin people to pass through their zone. When this message was announced over the loudspeaker, some greeted it with loud cries of joy and others with the silent benediction of tears.

Peter Dyck made immediate preparations to leave for Berlin. Siegfried Janzen went along to remain in Berlin and tie up loose ends of the D. P. work there.

In the meanwhile Freda Dyck in Berlin was given a two-hour notice that the refugees should be ready to be moved at eight o'clock. Fortunately the people were all having supper when she received this announcement, so she could notify them of this climactic change in their futures immediately. Because there were no lights, the packing was done in darkness, but they were all finished and waiting at the door by eight o'clock. Only the noise made by the army trucks and their drivers broke the stillness of the night as our people silently made their exodus.

At the Berlin railway station there were high officials ranking from generals on down to see the departure of the mysterious refugees. Oh yes, they were publicized. The night before a voice on the radio had announced, "A Dutch ship, carrying Mennonites, has arrived in Bremerhaven, to take on additional Mennonites. Where they come from nobody knows. Where they are going nobody knows. It is a great mystery." A train of 41 boxcars was waiting at the Berlin

station to transport our Mennonites to Bremerhaven. Straw, stoves, and blankets had been provided for their comfort. However most of the stoves refused to burn properly and succeeded chiefly in giving off great quantities of smoke during the long, cold journey. Peter Dyck arrived in Berlin just shortly before the train left and was able to accompany the people to Bremerhaven. It was a long and tedious trip through the Russian zone, due to the fact that there is only one track between the Allied zones and Berlin. Many long hours were spent waiting on side tracks. It seemed to be an interminable journey and finally ended when the train pulled in next to the VOLENDAM at 2:30 Saturday morning. The rest of the freezing night was spent in the cars, the people getting colder and colder. One baby contracted double pneumonia on the way and was brought into the ship during the night, but despite all efforts she died at seven in the morning. Another person died because of a heart attack during the trip.

Saturday morning dawned, as bitterly cold as previous mornings had been. Aged grandmothers and travel-worn children were helped aboard ship by M.C.C. workers. Many of the helpless were taken on stretchers. As on the previous occasion, the passengers were given a hot cup of coffee on entering the ship. Ragged bedroom slippers and thin shawls and coats gave evidence of the long period of deprivation suffered by these people. They were a perfect example of the type of refugee you see on posters. But in spite of their shabby exterior, they were unspeakably happy to be on board the ship and on the way to a place they might again call home.

This departure was not without its moments of drama. We were told by one woman from the Munich group that she had not seen her husband, who was of the Berlin group, for sixteen years. Also this departure had its times of intense pathos. A young man from the Munich group, whose wife and child were

(Continued on page 85)

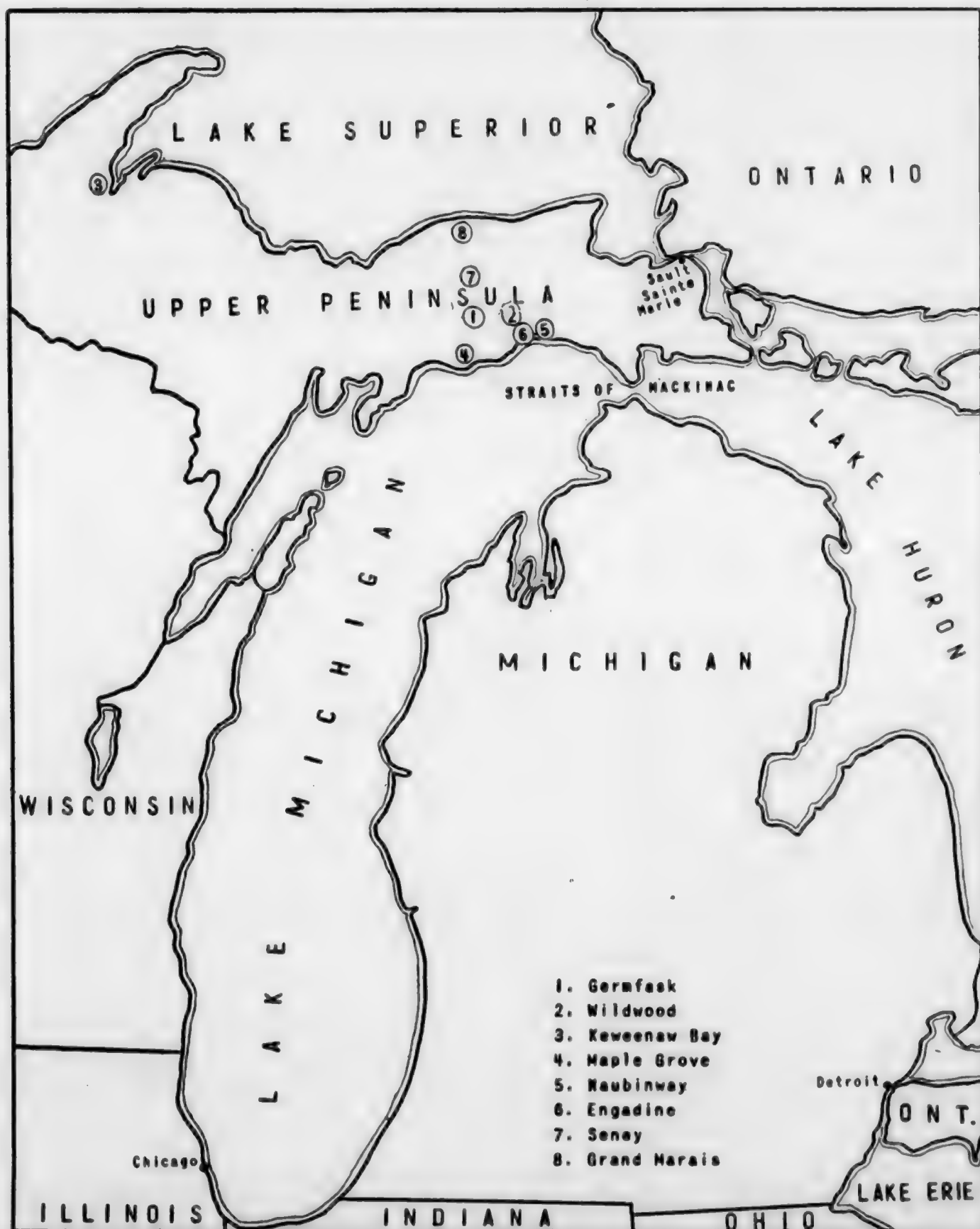
TAKING THE GOSPEL TO THE UPPER PENINSULA OF MICHIGAN

BY CHESTER C. OSBORNE

This is the first of a series of articles on mission work in this little-known field. The map shows the points at which work has been or is being done. A detailed description of the work will be given in later articles.

Geographically, the Upper Peninsula of Michigan is of interest as a part of one of the few states divided into two sections. Between the two parts of Michigan the only connection is the ferry system across the Straits of Mackinac. Other points of interest to the casual observer

are the locks at Sault Sainte Marie, copper and iron mines, the woodlands, and lakes. But in 1934 a greater interest roused a few brethren of the Indiana-Michigan Mennonite Conference into action—concern for the perishing souls of the people of this land.



Briefly, this burden has developed into the work as follows—from one worker located near Germfask in 1937, to four present ordained workers, four churches, and work having been done in four other promising localities.

But let us first acquaint you with the people and the climatic and geographic conditions that influence the lives of the people here. In many communities very recent developments of good roads, snowplows to keep even the side roads open all winter, school busses, electricity, daily rural mail delivery, telephones, good means of travel, etc., have greatly lessened the peculiar influences of nature in this area.

The summer season is very short, and so extensive farming is done only in the most frost-free areas. Farming includes the raising of potatoes, berries, small grains, hay, and dairying. Lumbering has always been one of the most important occupations. We find many people highly skilled in woodcraft. Commercial fishing, especially deep-sea fishing on both Lake Michigan and Superior, is done. And more recently, many are capitalizing on the beauties of the natural outdoors and the pleasant summer weather that attract tourists from many states. In the northwestern part there is still much mining being done.

Thinking of community life as such, it is much the same as in any other part of our country, for it is made up of people, and people are essentially the same everywhere—we hunger, we need protection from the elements, we are social beings, and apart from the emphasis a Christian puts on these things, time and energy are consumed in satisfying these needs. However, there is a difference in lives and homes from regions that are termed "more prosperous." As a rule, life here takes less of the material things, and living in general is more simple.

A community here is sometimes just a few families, as in a lumber camp, to several hundred people, or more. Because of vast regions of forests, owned by individuals, the state, or the federal government, regions are settled in "pockets" with sometimes many miles separating them. For instance, in the eight miles between Germfask and Seney the land is all Federal Reserve land. From Seney twenty-five miles north to Grand Marais on the shore of Lake Superior, there are only lumbering and sportsmen's hunting camps. But the distance seldom seems a handicap, except during snowstorms and winter weather. Doctors and hospitals, however, are quite a distance from many communities.

Various religions have come with the settling of the French, Indians, Finnish, Swedish, English, and Scotch, who especially comprised the pioneer group. There has been an abundance of religious teachings, but there seems a lack of the Christ life exemplified in lives. Some one has said, "A weak religion inoculates so that the true Gospel hardly takes effect." But with this difficulty we must remind ourselves that "the Word of God is quick, and powerful, and sharper than any two-edged sword."

In a following article we shall tell of the work of our church among these interesting people living in an interesting land.

Germfask, Mich.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXVII. Peace—Continued

BY THE BIBLE STUDY EDITOR

Kingdom of Peace

When one thinks of the blessings of peace, he must conclude that there is more involved than the individual comfort of a quiet spirit and freedom from annoyance and distress with which one's life may be surrounded. External conditions may annoy and trouble a heart that is quiet and at peace. There is also possible a turmoil of soul in the individual whose life may not be disturbed by external influences.

The Old Testament points to the person whose peace of soul is sought, and it also points to external conditions which destroy the tranquility and comfort of those who would enjoy peace. The national life of Israel was frequently imperiled by external conditions which took away their peace. But the troubles came upon the nation because they had failed to enjoy the spiritual peace which had been afforded them through their faithfulness to God and His law.

This aspect of peace in the kingdom of Israel as an ideal condition was associated with the covenant God made with David concerning His house and kingdom. David was not permitted to build the house of the Lord on account of the blood which he had shed. "And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God: But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon [Peaceable, margin], and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I will be his father: and I will establish the throne of his kingdom over Israel forever" (I Chron. 22:7-10).

It seems evident that when the kingdom of Israel enjoyed peaceable relations with other nations, there was also a peaceable relation between Israel and God. That is, when the peace of God was enjoyed by Israel, He gave them peace with their neighbors. Such a thought is found in Ps. 29. "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness (vv. 1, 2). "The Lord will give strength unto his people; the Lord will bless his people with peace" (v. 11). Thus ends the Psalm after noting the manifesta-

tions of power and glory of the Lord whom His people worship with due regard to His honor and His truth.

While many passages may be noted which set forth the principle of godliness and honor of His law as a basis of the blessing of peace to Israel, Psalm 122 is especially clear on this point. It is a psalm of worship, but also a psalm of instruction in righteousness. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem" (vv. 1, 2). "There are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good" (vv. 5-9).

Patriarchal Peace

The grace of peace as a personal quality was not unknown to the individuals of Israel. From the first Abraham was a man of peace. He entered into the land of Canaan by faith, wandering in the midst of a people of warring propensities, and sojourning among them in perfect peace. The only time that Abraham engaged in warfare was when the land was invaded by the kings of the East. Lot was taken along with the captives and spoils of the plains of Sodom. Abraham organized a rescue force from among his own servants and brought back Lot, and the spoils that had been taken from the cities of the plain. To Melchizedec was given a tenth of the spoils and to the people he returned all the rest, except that which was a reward to the men who had aided in the recovery of what the eastern kings had taken away. Abraham was not a seeker of spoils, nor was he the despoiler of peoples or persons. His only possession in the land of Canaan was a tomb for the burial of his wife, and that tomb was purchased at a price set by the owner of the land. The "father of the faithful" was a prince of peace.

Isaac and Jacob followed Abraham in his life of peace and good will among the people of Canaan. Through the providences of God these patriarchs continued their sojourn in the land of Abraham, and likewise enjoyed the peace of God in the midst of a crooked and perverse nation. Isaac was frequently disturbed by the nations among whom he dwelt. He refused to contend even for the wells which his father had dug. He left them to the tribes who either seized them for their

own use or filled them to make them useless to Isaac. He preferred to dig his own wells, and God blessed him with springing waters. The peaceable pursuits of Isaac persuaded the nations that God was with him.

Jacob may be considered as having been a shrewd man, and some might even think of him as deceitful and not worthy of being called a righteous man. Whatever men may think of Jacob, His biography calls him a man of faith who blessed both the sons of Joseph, and worshiped leaning on his staff. Heb. 11: 21. Not all of the acts of Jacob can be called righteous, for no man has ever been justified by his deeds. But Jacob became a prince of God, having power with God and man. Gen. 32:28.

The man who sought the birthright in the family of Isaac was a man of peace, who in all his dealings with men refrained from the use of physical force. Esau would have slain his brother Jacob, while Jacob fled from his brother rather than contend with him by force. Jacob endured the privations of a servant in the home of Laban for twenty years. For fourteen years he served Laban for his two daughters, without any change of wages. For six years he served for a certain kind of cattle, according to agreement between Laban and himself. Jacob complained, after he had left Laban's employ, that during that time Laban had changed his wages ten times. It is true that Jacob realized the direction and providence of God during this long term of service, but there was no evidence of Jacob's using any kind of compulsion in obliging Laban to be faithful to a contract. Jacob lived under trying circumstances, but he lived in peace with an oppressive man. Was it not possible that God blessed Jacob with prosperity because he trusted in God who had brought him to the land of Haran and promised to return him to his father's house in peace? "And the Lord said unto Jacob, return unto the land of thy fathers, and to thy kindred; and I will be with thee" (Gen. 31:3). "Thus God hath taken away the cattle of your father, and given them to me . . . And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I . . . I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred" (Gen. 31:9-13). The hand of God was with Jacob who dwelt in a land of crafty and deceptive people. He sojourned in that land in peace, although he suffered much in fulfilling his own obligations to one whom he respected as a man of his mother's kindred and closely related to his father's house. He left the land by stealth, but he left it in peace.

In an exceptional manner the Lord again made Jacob a man of peace. How was he to return to his father, and also meet his brother

who had purposed to kill him for procuring for himself the birthright and blessing from their father? Fleeing from one man who was unfriendly to him to meet another who had a deep hatred for him placed Jacob in a great quandary of mind, and drove him to the extremity of calling on God. It had been reported to Jacob that Esau, whom Jacob had notified of his return, was coming to meet Jacob with a band of four hundred men. Jacob had seen a visitation of angels, and said, "This is God's host" (Gen. 32:2). On Jacob's part there was no purpose to set in array a host against Esau. His flocks and families were separated so that at least one band might escape by flight. It was then that Jacob committed himself and his household into the protection of God who had covenanted with him. To do good and not evil was the plan of Jacob. He prepared the presents for Esau and then retired to the east side of the Jordan at the ford Jabbok.

On that memorable night Jacob learned to value physical strength in conflict in its true light. The vanity of flesh contending against the powers that may be arrayed against it was revealed to him. The strong man who had endured the heat and the cold of a shepherd's exposed life for twenty years, now in the prime of manhood and fearful only of the lives of helpless women and children and defenseless flocks, was met by another strong man. Theirs was a physical conflict. It began in the evening and continued until the break of day. The strength of Jacob was manifest, for the man prevailed not against him. Giants of strength were locked all night in a struggle—was it for life or death? or only for a test of endurance? What did it mean for Jacob? It was evidently not a conflict of sport. To Jacob it might have meant a struggle for the preservation of his own life. Shall Jacob die and leave to the hand of Esau all that was dear to him? Who would provide for those wives and for his own children, his own flesh and blood? Jacob wrestled well, but prevailed not, nor did the man prevail against Jacob. The struggle must end, but how? God prevailed against the flesh of Jacob. But Jacob with his thigh out of joint continued his battle of strength. Was Jacob hoping in the providence of God, as he had trusted the covenant of the Lord who had promised to bring him back to his kindred? Would not God come to his aid? Jacob wrestled longer, until the man pleaded to be released. Then Jacob claimed a blessing from his undefeated adversary, for Jacob himself was also undefeated. His victory was one of faith and not of the flesh. Thus did Jacob prevail. And the blessing from God was a new name, Israel, "for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). The strong herdman became a limping man in the flesh and a prince of God in spirit and in faith.

A new peace possessed the soul of this man who feared his brother. Instead of sending flocks and herds before him, Jacob arranged his family in order and thus went to meet the man whom he had feared. He went before them. Love and peace had conquered the hatred of the man who had vowed vengeance and death upon his brother. "Esau ran to

meet him, and embraced him, and fell on his neck, and kissed him: and they wept" (Gen. 33:4). A new power possessed the man who had feared man, but now was a prince of peace.

The life of Jacob shows a consistency of peace throughout his days. Only on the occasion of Shechem's taking the daughter of Jacob, when her brothers avenged her defilement by their crafty device, did Jacob come into conflict with any of the tribes of Canaan. Even then Jacob lamented the act of his sons, Simeon and Levi, who had destroyed all the males of the city, took captive the women and the children and, as spoils, all of the cattle and herds in the city and round about. All this rash judgment was inflicted on all of the inhabitants for the sin of one man. Jacob knew the nature of revenge practiced by the natives of the land. "And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, and my house" (Gen. 34:30).

Jacob had imbibed that spirit which under the Gospel dispensation is characterized thus: "If it be possible as much as lieth in you, live peaceably with all men" (Rom. 12:18). We have no record that either the Canaanites or the Perizzites ever molested this prince of God. He remained in the land, as his father had lived before him, a sojourner, feeding his flocks and herds in various sections of the land, and he increased in numbers and in wealth up to the time of his departure into the land of Egypt. God, who had covenanted with him and made him to find favor with God and man, guarded his life and all that he had. It was not by his own prowess but by the spirit of trust in God that Jacob lived in peace in the land of his pilgrimage.

Peace in Egypt

The sons of Jacob were not minded, as was their father, to preserve the peace of the home and of the land. Envy and jealousy filled their hearts for naught but that their younger brother dreamed of his ascendancy over his brethren. They hated the brother to whom their father gave a coat of many colors—perhaps a significant garment. They conspired to rid themselves of their hated brother. They knew not how the God of their princely father would defeat their purposes and prove that love is a stronger weapon than hatred and destruction of life. Joseph was sold into Egypt. We know the consternation of those brothers when they met the one that had been hated. The favors of Joseph they accepted; but when Jacob was dead they feared for their lives. Gen. 50:15-21: "And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father." The story ends with the

characteristic spirit of Joseph: "Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them." The son of Jacob had learned to trust the God of his father and had found that peace of soul that carried him through trial and to an exalted place in the history of the world and of the people of God, without recourse to those forces which men account as essential to progress and honor. Joseph ruled the land of Egypt in peace.

Only seventy souls went down to Egypt, but in the course of the long sojourn in the land it is estimated that two million left the land of Egypt. According to the numbers recorded in Numbers 1:46, there were 603,550 souls from twenty years old and upward, all that were able to go forth to war in Israel. But with all this mighty host of able men, there was no need of warfare on their part as long as they lived in the land of their sojourn. God supplied all their needs. They lived in the choicest part of the land. They were isolated from their natural enemies, the Egyptians. It is true that they were oppressed, but their oppression resulted from the fear on the part of the Egyptians of their rising up and taking possession of the whole land. Even Moses who might have succeeded to the throne of Egypt by his adoption into the house of Pharaoh refused to accept the privilege of lord of the land, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. God had inspired His people to a trust in Him "who had promised." The peace and assurance of God had been inspired into their hearts and had become a part of their purpose in life. When Israel marched out of the land of Egypt in ranks, they went laden with the spoil of the land which had been laid upon them by their oppressors as part of their wages, instead of marching out with the accouterments of a military expedition. They went with the joy and peace of the Lord filling their hearts and not with the song of conquest over their fallen enemies. When Miriam and the women sang their song of deliverance on the east bank of the Red Sea, it was a song of the triumph of peace based on their faith in the providence of God who had made their father Jacob a prince of God with power with God and man.

Israel had given their testimony of peace to the nations about them.

THE SACRED KEY

"I delight to do Thy will, O my God: yea, Thy Law is within my heart" (Ps. 40:8).

Were we to seek God's purpose in our living, we would never be fearing failure or monotony, or rebelling against circumstances. For even the homely duties which demand our time can be done for the glory of God. As the sea captains of old followed a star as they journeyed, so God's purpose in our lives gives to us meaning, richness, and abundance that we can never know elsewhere. The secret of knowing God's will is the simple yet sacred key of surrender.—Mrs. J. Edwin Hartill, in *King's Business*.

"He is faithful that promised."

EDUCATIONAL

PIONEERING FOR A WORK IN ETHIOPIA

I. A Trip from Cairo to Addis Ababa

BY SAMUEL A. YODER

The author is one of those who helped to investigate the needs and possibilities for relief work in the empire of Haile Selassie. This is the first of a series of interesting articles on this subject.

After a few hours of fitful sleep, we were routed out of bed at 3:30 in the morning. A porter brought to us the schedule of events: the hour for rising, for having luggage packed and ready, for our departure for the air booking center, and for the actual take-off from the airfield. And so it happened that we found ourselves at 4:30 in a bus, leaving the Continental-Savoy Hotel on Opera Square for the last time, finding our way to Coliman Pascha street and Kaser el Niel, and finally to the place where we were to collect the other passengers and luggage. There was an oxcart on the street and several donkey-drawn vehicles, even at this early hour. A drowsy taxi driver had offered us his services. But for the most part, the great metropolis of Egypt was still lost in slumber. Soon we were again on our way to the airfield at Heliopolis. After a brief customs inspection, and a breakfast of questionable-looking scrambled eggs and greasy bacon, we clambered into the plane, exactly seven passengers and three crew men. Our British Overseas Airways Lockheed Lodestar taxied to the end of the runway, and just as day began to break, we rose into the air, and were on our way. I took a last look at Heliopolis and Cairo from the air. There was that strange-looking mansion of Indian architectural vintage, said to have been built by a Belgian gambler and horse racer of unsavory reputation. There were the streets, the Aquattam, and the Nile in the distance. The abyss of memory supplied my semi-conscious mind momentarily with a few lines of poetry:

"Ne'er saw I, never felt a calm so deep.
Great God. The very houses seem asleep!
And all that mighty heart is lying there."

Below us the desert was filled with army barracks and flying fields. And very shortly we were entranced with a glorious sunrise—from the air and across the desert. The bright golden half-disk of the sun, as a bridegroom, was coming out of his chamber. And we were soon to learn that "there is nothing hid from the heat thereof."

In the morning light I surveyed the panorama of this desert below me. There were fanciful and grotesque formations of every kind: minarets, domes, pinnacles, ridges, and sand dunes. There were flint-crustured hillocks terraced and gored, low and high, jagged and flat-topped. There was a labyrinth of interlacing dry river beds and wadies, winding and winding within one another and branching off into smaller and smaller tributaries, like an artist's sketch of a leafless winter tree. Masses of hills were skewed

and twisted and pointed like the architectural heap of a huge Gothic church, slashed and moulded with fretwork and embroidery. Others were low-lying and rounded. In the distance they sometimes appeared like a vast city of the dead, desolate and uninhabited. Shades of yellow, brown, orange, and pink predominated, but there were also many whitish salt cliffs, and occasionally a black filter appeared to add variety to the color scheme of the desert. Shadows of the steeper hills and cliffs appeared opposite the sunlike silhouettes of the originals. Such was the scene, broken only by the narrow valley of the Nile (and it is narrow!), as far as eye could reach, until it all merged with the blue-grey of the sky on the distant horizon.

As we approached Luxor about two hours later, we found ourselves nearer the Nile itself, with its array of tiny sailboats. The crazy-

at all. The motor roared on; the passengers slept, read, or visited casually. The steward came through occasionally to chat a bit, to make us comfortable, and to lend a friendly atmosphere. It was not long until we again landed at the Arabian port of Jidda.

Now Jidda is the seaport for Mecca, a place where no Christian is allowed to enter, or even to fly across. So Jidda is perhaps as close to this Moslem shrine as I shall ever get. Jidda is also the home of King Ibn Saud, absolute monarch of Saudi Arabia. As we neared the landing field I tried to select the most likely place for his majesty's palace, but do not know if my eventual choice was correct or not. Jidda is also the place for the traditional grave of Mother Eve, though its size, I am told, is as fabulous as is the tradition. Of all this I saw nothing. However, there was an array of Arab military splendor there to greet us upon landing. A troop of soldiers in greenscarfed Kaffiyas were going through maneuvers, but soon broke up, for lunch I suppose. Jidda is the hottest place I ever was or hope to be. As we gathered into the tightly enclosed plane to proceed on our journey, we all enjoyed a communal free Turkish bath. A British captain in winter woolen battle dress perspired more in those few moments than I think I have ever seen anywhere else. At the time I wondered why he had been so unwise as to clothe himself thus, but have found out since arrival. Though Addis Ababa is within a few degrees of the equator, winter woolens feel very good here, in August, and many Europeans insist upon a bit of fire in the fireplace. But we endured the heat until we left our swarthy-skinned friends of the desert



A Scene on the Nile River

quilt patchwork of the cultivated lands along its banks, the date palms and the huddle of buildings which constituted the village itself appeared like a bit of fairyland from the air. After a brief stop for refueling, we noticed the ancient ruins; the temples of Luxor, Karnak, and across the river, the temple of Queen Hatshepsut herself. But as we hurried on our onward way, the work and lack of sleep began to make themselves manifest; I dropped into a deep sleep. When I awoke, I saw below me only the deep deep blue of the Red Sea, with small wisps of whitecap, like flakes of cotton in a placid blue mosaic. Only by careful attention, could one tell that they were moving

a few moments later, and soon gained new and cooler heights.

On crossing the sea again, I was delighted to see the multi-colored waters surrounding the coral reefs, all shades of green, and burnt orange; and the brown reefs themselves with whitecaps breaking across them, and the whole merged into a sea of blue! As we approached Port Sudan we were ready for the cold orangeade served us there. But more exciting was the trip to Asmara. This part of the journey was made largely over tree-covered mountains. Imagine the delight of one who has lived in the desert for a year upon seeing green vegetation and mountain streams below him! Suddenly a

lovely green cultivated plateau appeared. It had rained recently, as was evident in the pools of muddy water which we could see even from the sky. Asmara was agreeably cool, full of green vegetation, and people with more zip in them than one finds in the tropical climates of Suez or Arabia. Here we were taken to a good hotel and well entertained for the night. The only source of annoyance was a can of native butter or ghee which an Arab passenger had brought aboard the plane at Jidda, and which had spilled over and stained some of our luggage. In the streets of Asmara one sees constantly the two-wheeled horse-drawn carts, used as taxis, and driven, as is all traffic, up the left side of the streets.

From Asmara, the next morning, we went to the busy port and air transport center of Aden, full of planes, hangars, workshops. Practice on the firing range was heard. And it was hot! But the change in weather from here to Addis Ababa was great. Again we flew over tree-covered mountains, with deep gorges, streams, and waterfalls. It was obviously the rainy season on the Ethiopian plateau. After passing Jibuti, we soon discerned cultivated land,

high up on the mountains. The chestnut brown and red soil alternated with various shades of rich and deep green fields of vegetation to make a beautiful patchwork of the landscape. One could discern small clumps of trees, and upon closer observation, it seemed that these generally marked the location of a small cluster of native wattle and daub dwellings, round and with conical thatched roofs—the kind which we have long learned to associate with Livingstone and the heart of Africa. These seemed, from the air, to be built in small groups and surrounded by a wall for protection. As the plateau came up to meet us we could see flocks, presumably of sheep or goats.

But soon we arrived at our destination itself. Here we were at last, at the city of which we had read so much in recent years, the capital of the empire of Haile Selassie, 8000 feet above sea level. The weather was cool and damp; and we soon learned that if one doubts the altitude and the consequent rarity of the atmosphere he need only try to go up stairs two at a time and in a hurry—something an Occidental learns not to try in Addis Ababa. Goshen, Ind.

years prior, could muster enough support to have the following resolutions passed by the 130 members of Lancaster Conference in the Spring at Brubaker's: "That each congregation by the consent of the Bishop and Bench shall by the Church Council decide whether they want Sunday school or not, and that Sunday school may be held in such districts where the peace of the church and congregation is not disturbed, without the interference of or by other districts of this Conference." On July 16 that summer at his home church, the Brick, Amos Herr organized the first school in this Conference with John B. Herr as superintendent and B. F. Herr as chorister. This was conducted in the afternoon every two weeks until October 15.

The first Sunday schools held opened in the years listed, with the estimated attendance attached:

Willow Street	1871	100
New Providence	1872	100
Strasburg	1872	45
Slate Hill	1872	85
Hershey (one yr. only)	1874	150
Landisville	1878	200
Kraybill	1879	80
Central Manor	1880	75

Thus after ten years by 1880 there were but seven schools with about 700 in attendance. The foundation was, however, laid. Many people acted according to the philosophy of Alexander Pope:

"Be not the first by whom the new are tried."

John F. Funk had conducted a Sunday school in Chicago with D. L. Moody. When he came to Elkhart to edit the "Herald of Truth" in 1864, he immediately spoke for Sunday schools, but was forced to discontinue his propaganda. In the seventies he started again with a special department for Sunday schools, but was again forced to discontinue it. One excuse offered by the church was a lack of our own Lesson Helps, although the International Series was started in 1872.

AFTER SEVENTY-FIVE YEARS, WHITHER?

BY IRA D. LANDIS

The following is an address given at the annual meeting of the Commission for Christian Education and Young People's Work at Kansas City, Kansas, October 25, 1946. This illustrated message by the Secretary of Sunday Schools of Lancaster Conference not only gives an informative picture concerning the comparative growth of the church and the Sunday schools and summer Bible schools in Lancaster Conference, but presents an object lesson on what similar studies might reveal in other districts.

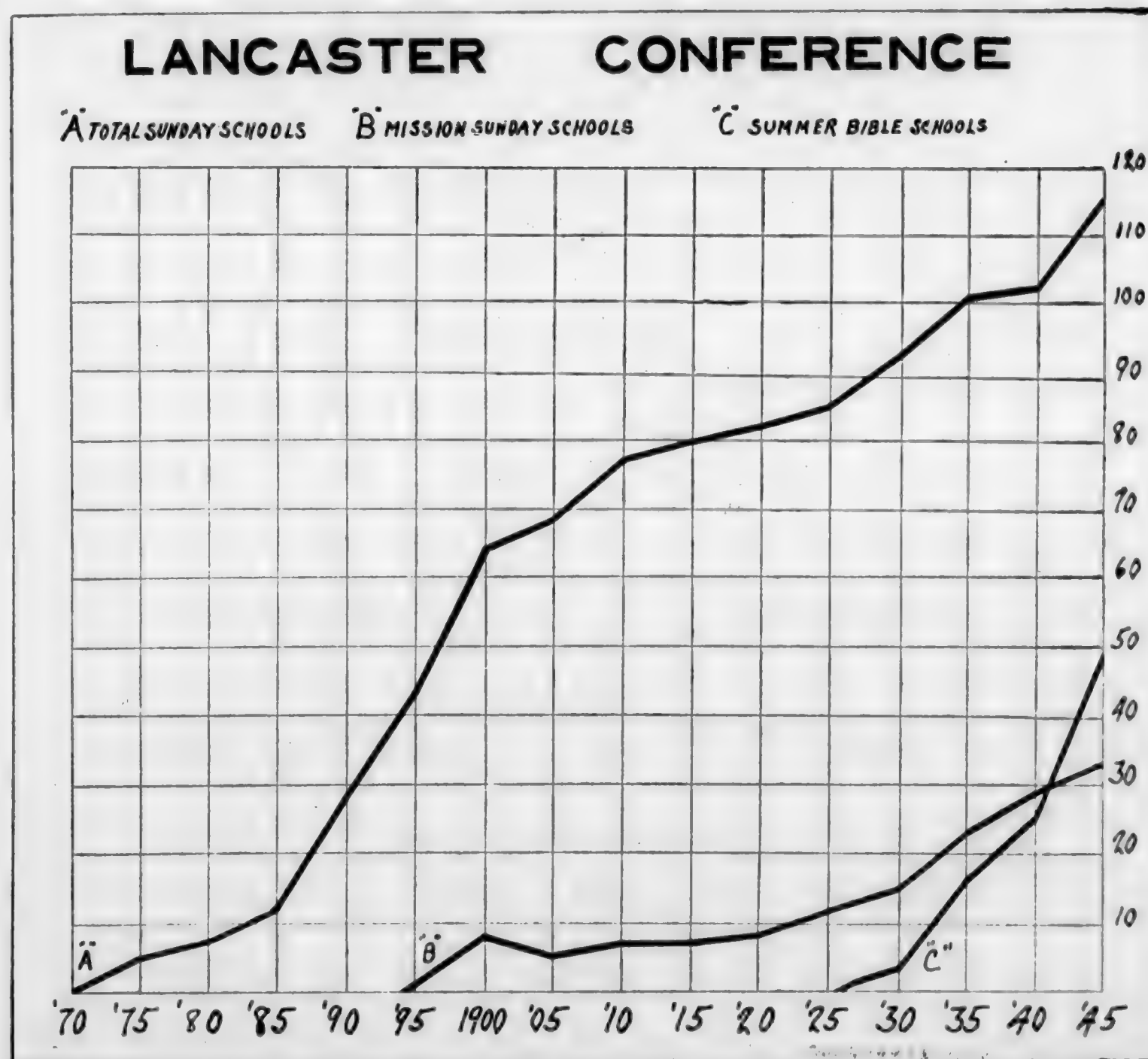
This afternoon I would like to take you to an area in Southeastern Pennsylvania that is eighty miles long and sixty-five wide, containing about one quarter of the Mennonites of America, the Lancaster Conference District of Pennsylvania. Graphically I should like to speak of their past from 1871 to the present, for that is the extent of their Sunday-school history.

Believe it or not, the time was when the Mennonite Church was not in favor of Sunday schools, the modern missions movement, summer Bible schools, young people's Bible meetings, Christian day schools, and other avenues of Christian service we now consider vital. Time was when the trolley car, automobile, aeroplane, and other modern conveniences were not opposed, for they were unknown. Nevertheless our forefathers served their own generation according to the will of God, and then fell asleep and were gathered to their fathers. Cp. Acts 13:36.

The first Sunday school in the Mennonite Church was at Riverside (Black Creek), Wilmoughby, Ontario, north of Niagara Falls in 1825. This may have been partially union, but conducted by the Mennonites. Benjamin Eby of Ebytown (Kitchener) prior to 1838 had the next. Warner congregation also in Ontario came through with the third in 1840. The first in the United States was at Masontown, Pennsylvania, in 1842. Jacob N. Brubacher as a young farmer-layman organized a school along the Mt. Joy Pennsylvania Pike in 1863 and conducted this for part of three summers, when he was ordained at Erisman's church as a minister.¹ In 1868 and the year following John Buckwalter and John Stauffer with their

wives conducted a school at Stumptown, Pennsylvania. They never had more than fifteen to twenty pupils, but Amos Herr, Isaac Eby, and others visited them.

By 1871 Jacob N. Brubacher was a member of the Lancaster Conference Bishop Board, and Amos Herr, who was a minister for twenty



At the 1880 Spring Conference at Brubaker's Church, north of Rohrerstown, the Lancaster brethren had an answer to this objection. Thereupon the "Herald of Truth" carried this announcement: "The Bishops of Lancaster Conference . . . gave their sanction to the compiling and issuing of a series of Question Books, adapted to the wants of our Sunday schools, and agreeing with our faith and doctrine."

The Committee consisted of Benjamin Herr (80), Amos Herr (65), Isaac Eby (46), Jacob N. Brubacher (42), and John F. Funk (46). Two ten-day sessions were held at the Beaver Valley Pike home of Amos Herr during the springs of 1880 and 1881. In the June "Herald" of the former year Funk writes: "We have now completed our Sunday School Question Books. Each book contains 61 Lessons and the Intermediate Book contains 97 pages and costs 15 cents. The Primary Book costs 10 cents per single copy. The Lessons are taken from the same portions of Scripture and contain both Questions and Answers, but the Primary is much more simple and is adapted to the understanding of small scholars, while the Intermediate is adapted to more advanced classes. . . . They were prepared and published by the sanction and under the instruction of the Bishops of Lancaster Conference."

To hold together the committee, mostly farmers, until the work was completed was no easy task. Often Amos Herr would plead: "Brethren, think of it, your work at home relates to and concerns this world's goods only; but the work in which we are laboring is for unborn and future boys and girls, as well as for the present generation. It is for the church, for time, and for eternity. The Sunday school and its work properly carried out is the only salvation of the church. You must, and I know you will, remain to finish the trust whereunto we are appointed."

By May J. S. Coffman had produced the Infant Book. In 1881 the Committee produced "the Adult of 80 Lessons on events and doctrines as presented in the Old Testament, giving a connection of events from the creation down to the close of the Old Testament dispensation, showing God's dealings with His people and how the types and shadows are fulfilled in the New."

Now our Sunday schools had their own literature, as pupils of that decade well remember. During the latter half there was a marked increase in the number of schools, as well as in enrollments. Since John F. Funk could not write the Quarterlies himself in 1890 he employed J. S. Coffman to write some based on the International Series. By 1891 many of our schools had started to use these.

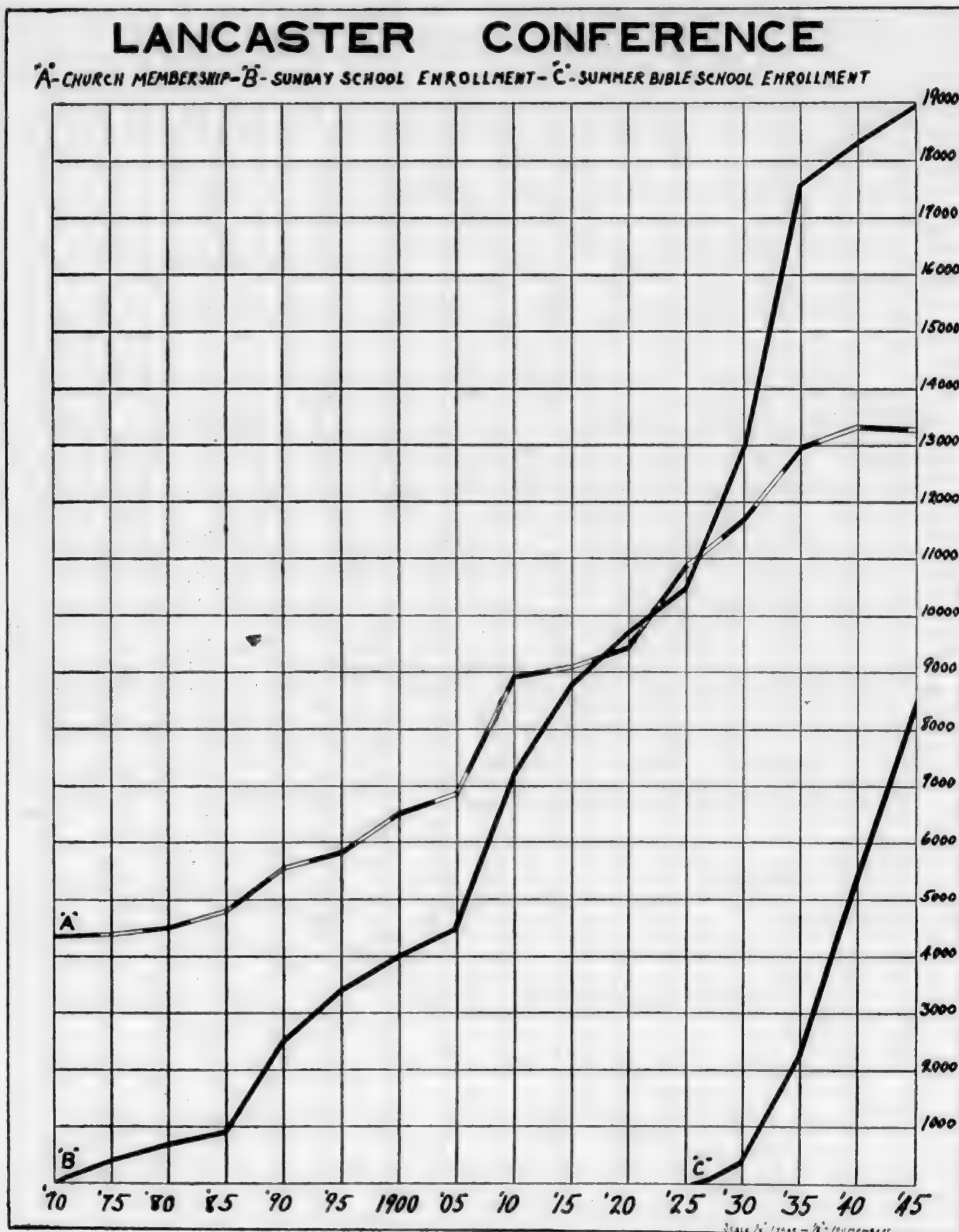
The number and enrollment from that day to this has steadily and healthily increased, so that today there are 116 schools and a gross enrollment of 18,590 pupils.² This growth during the 80's and 90's was materially aided by the introduction of English into the pulpits and slowly into the Sunday schools. Amos Herr, ordained at Strasburg in 1850, was the first English enthusiast in the pulpit. He was followed by Jacob N. Brubacher, who took the counsel at Erisman's in 1878 to permit some English in the services, and lost by a vote of 30 "against" to 28 "for."¹ In 1876 Isaac Eby, entirely English, was ordained to the ministry

at Hershey's Church and two years later as bishop of the geographically large Pequea District. In 1879 John K. Brubaker at Rohrerstown was ordained. These four covered the height of the German-English transition, with its decided bearing upon the church and Sunday school.

About Christmas, 1893, M. S. Steiner opened the Chicago Home Mission. By October of 1894 Mary Denlinger joined the staff of workers. About the same time A. Hershey Leaman and J. F. Buckwalter went into the same city. In 1895 Monument was opened on Linville Hill, south of Kinzers. The laymen missions move-

all winter. Only by 1897 was this permanent. The International Lessons from Elkhart, Ind., were introduced in 1891, but were not completely used (at Paradise) until 1897, and then the cards from Elkhart were not used.

The church membership in 1870 was about 4300, with a quarter of these in the sections of the Conference outside of Lancaster County. By 1881 there were 41 church houses within Lancaster County to 36 outside, with a correspondence among the membership of Conference. Those within the church were almost without exception married and in the twenties and thirties when baptized. In 1888, for ex-



ment under C. M. Brackbill and John H. Mellinger crystallized and took root. Missions, it was soon apparent, were here to stay. Vine Street, Lancaster, at the Rockland Street address (1896), Philadelphia (1899), and some mushrooms developed over the turn of the century. Because of the calling of Abram Metzler to Blair County, Pa., and John M. Kreider to Palmyra, Mo., and limited quarters and larger new schools near by, some of these closed.

The first school was held from July 16 to October 15 every two weeks in the afternoon. Thus most of the schools, beginning about April 1, continued only into the fall. Paradise, for example, in 1891 unsuccessfully tried school

ample, in the Pequea District there were but two unmarried men, both with the Christian name of Christian, and they were sickly.

With the coming of the Sunday school, gradually but slowly, the church membership increased in spite of the opposition which culminated in the Martinite schism in 1893 from Groffdale through Weaverland to Bowersville.³ On the night of July 25, 1896, the young people of Lancaster County were shocked by the Bird-in-Hand railroad accident, when two of their members, Enos N. Barge and Barbara Hershey, were suddenly ushered into eternity. Thereupon, especially in the Pequea District, the young people entered the church by the scores.

M. S. Steiner, A. D. Wenger, and others were crossing the Conference and J. S. Coffman was on the western fringe, but it was only the perseverance of Martin Rutt in the Fall Conference at Mellinger in 1905, that revivals became part of our church activities. Then with Noah H. Mack, I. B. Good, John B. Senger, Sanford B. Landis, S. G. Shetler, and the Mosemann brothers as evangelists in the following years, the young people came in by the hundreds. Martin Rutt was not preserved to see even the first fruits of his labors.

The Sunday schools paved the way for the wave of evangelism, but most of the converts were twenty and older. By 1917 the lower age limit moved down to sixteen and seventeen, when the Sunday school membership and church membership were the same for the first time. These lines crossed a few times in the next ten years when the age of the converts dropped to twelve and up. In the next decade it dropped even lower, but recently the average age is rather high again. The Sunday-school enrollment advanced by leaps and bounds, but henceforth the membership showed but a healthy increase. Consequently today the former is 6000 above the latter.

Of the Mission Stations Mt. Pleasant, Frazer, Rossmere, Meckville, and Vine Street became self-supporting congregations and do not appear on the number line thereafter. The biggest spurt here occurred in the 1931-35 period when Africa was in the thinking of everyone. Then Miner's Village, Fairview Street (Reading), Christian Street (Lancaster), York, North End, Ellicott City, Cedar Hill, Meadville, Nickel Mines, Diamond Street (Philadelphia), and Wickersham put on their swaddling clothes. Since twelve have been added, with prospects of others being opened.

Young people's meetings started in this Conference at Elizabethtown in 1911, at Ephrata in 1915, and at East Chestnut Street, Lancaster, in 1918. They soon entered a boom season for about a dozen years but since have considerably lagged.

Summer Bible Schools were started at Wakarusa, Indiana, and Hesston, Kansas, in 1922. In Lancaster Conference J. Paul Graybill in 1927 opened the first one at the Philadelphia Howard Street Mission with a final enrollment of 85. The first few years the progress was slow. Since 1935 the number and enrollments have rapidly mounted until in 1946 there were 63 schools with more than 9912 enrollees.

I could refer to the thirteen of twenty-nine foreign missionaries from this Conference in Tanganyika, a claim of eleven of the twenty-four Argentine missionaries, our 280 C.P.S. men during the recent war, as well as those in World War I, our relief programs during and following both wars, educational interests culminating in a high school in 1942, a religious-agricultural sociological breakdown in spots, and other factors which decidedly affect the church spiritually and numerically as well as its activities, but a line must be drawn some place. I shall draw it here.

We have observed seventy-five vital years of the largest of the sixteen Mennonite conferences, some church trends, the rise and growth of some of our multiplied activities with visible results in the present and portents for the future:

We slowly but surely claimed every new Scriptural movement.

In faith and practice in a large measure we maintained the faith of the fathers and of the Apostolic Church.

The growth of the Conference was chiefly within Lancaster County proper.

Whereas other churches capitalized on Sunday school before we did, we were in line if not ahead of other eastern conferences, and especially in numbers.

We helped to mold the missions movement in our church throughout the years. When Africa was in our thinking, local missions were on the upsurge.

Sunday schools, missions, revival meetings, and summer Bible schools made a decided contribution to our church membership in their early stages.

We are on a plateau for church membership for the World War II Period.

For the future: Must we lower Gospel standards to continue our growth?

Why on a plateau? Did the war cause it? Or did it just display conditions more deeply seated? How will we leave the plateau? When?⁴

Will the local missions movement show a new upsurge, when we are thinking of Ethiopia?

Will the present ordination wave be a help or a hindrance?⁵

Would the use of All-Mennonite Sunday-school materials, as in the 1880-1891 period be a decided asset to us today?

Has the revival era, beginning in 1905, produced its major contributions during the first three decades?

These and many questions present themselves, if we make a detailed study of these figures and charts. As we faithfully remain at our posts of duty, and the Lord Himself unravels the future, the import of these statistics will be more apparent to all.

Footnotes

1. Cp. *Mennonite Historical Bulletin*, April, 1941.

2. The Chart does not show gross enrollment, but over 400 less that are duplications. The gross for 1946 is 18,590, a very slight increase for the year.

3. In Ohio in 1870 the Defenseless Mennonite split came on the same issue. Cp. Umble, *Ohio Mennonite Sunday Schools*, p. 41. The Ontario Wisler division was ultimately on the same issue in 1889. Cp. Burkholder, *Mennonites in Ontario*, p. 198.

4. (a) Some other conferences experienced the same. Ohio and Eastern A.M. had a membership of 8723 in mid-1940 and 8574 in mid-1945 (according to 1941 and 1946 Yearbooks). (b) Our 1947 Yearbook figures show a membership of 13,363, an increase of 73, a Sunday-school enrollment increase of 180, and Summer Bible Schools total 10,590, an increase of 2,165.

5. In the twelve years, 1935-1946, there were 153 ordinations compared with 154 in the twenty-seven years prior (1908-1934).

Lititz, Pa.

"The man who has his price is not worth it."

"Defending your faults shows that you have no intention of quitting them."

"Too many people are clamoring for freedom to do what ought not to be done."

"The use one makes of his leisure hours may determine the value of his working hours."

Sailing of the S. S. Volendam

(Continued from page 79)

with the Berlin group, left the ship to return to Munich shortly before we received the joyous news that their release had been granted. He could not be reached in time to return, so his wife and child went on without him. Also there was the case of a German Mennonite woman who had been engaged to be married to a man in Paraguay and now finally, after all these years, had the opportunity of joining him. There were several cases of mothers who had children in the British zone of Germany, who could not be processed in time for the migration. Their short meeting before the departure of the ship only accentuated their tearful farewells.

Last-minute details were so demanding that the M.C.C. workers barely made their exit from the ship in time for the departure which was set for 3:00 P. M., February 1. Our hearts were overwhelmed with awe, as from the shore we gazed upon this shipload of eager, thankful faces which were turned for the last time upon the shores of a land where they had suffered untold fear and deprivation. We could not help but think of the analogy of this group with the departure of the children of Israel from Egypt. Once again God had heard the prayers of His children and made possible their deliverance. The last sounds coming to us from the slowly departing ship were again the deep abiding faith expressed in "So Nimm denn Meine Haende" (Take Thou My Hand, O Father).

Via M.C.C. Headquarters, Akron, Pa.

MENNONITE ISSUE IN GERMANY ENDS

Soviet Permission to Depart Obtained by Gen. McNarney After Threat of Shootings.

By Dana Adams Schmidt

(Reprint of Article in The New York Times, February 15, 1947)

Frankfort on the Main, Germany, Feb. 14—With 2,100 Mennonites from the Soviet Union nearing Paraguay, United States officials disclosed today a dispute that had preceded their departure from Germany.

According to the United States officials, Marshall Vassily D. Sokolovsky had insisted that the Mennonites were Soviet citizens who should have been repatriated under the Yalta Agreement. They added that Russian authorities had said they would resist to a point of shooting any attempt to move 800 Mennonites from the United States sector of Berlin through the Soviet sector of Bremerhaven.

Only a last-minute personal intervention by Gen. Joseph T. McNarney before the sailing Jan. 31 persuaded Marshall Sokolovsky to withdraw the threat, United States officials said.

General McNarney thus won an argument that had started nearly a year ago when a Soviet liaison officer succeeded in turning back a trainload of 300 Mennonites bound from Munich to Rotterdam.

U. S. Officials Back Mennonites

United States officials had supported the claim of about 10,000 Mennonites who had fled from Russia to Germany that they were as much entitled to protection as the Jews who had fled from Poland.

Of wider significance, however, was the fact that General McNarney had scored a major point in a long-standing struggle over the rights of displaced persons. He followed up this action with a statement that the United States would not forcibly repatriate any nationals, including Russian, even if they had accepted employment in Germany during the war.

General McNarney made it clear for the first time that a Soviet citizen could admit his citizenship and still legally remain in the United States zone of Germany.

Henceforth there will be no reason, at

least officially, why the many Soviet citizens known to be hiding in displaced persons camps by posing as Poles, Ukrainians, or other nationals should not openly declare they were unrepatriable Soviet citizens.

The emigrating Mennonites are descendants of those whom Empress Catherine of Russia invited from Prussia and the Netherlands to develop the Ukraine in 1788. She granted to them many special rights, including perpetual exemption from military service and the right to leave the country at any time.

Claim Russian Oppression

According to Mennonite accounts, their worst difficulties began in 1930 when they were expropriated, arrested, and deported to

Siberia in large numbers because their prosperous farms branded them as Kulaks, they resisted communism, and refused to renounce their desire to leave Russia.

The Mennonites estimated that 30,000 out of a community of 100,000 perished. When the Germans invaded the Soviet Union, Mennonites, still refusing to bear arms, were rounded up and deported to Siberia, along with the Volga Germans. The Germans gave many of them an opportunity to leave, which they seized.

Some later made their way through the Balkans and Czechoslovakia to the United States zone of Germany. A few have slipped away from Siberia to China.

BOOK REVIEWS

Men and Hunger, (A Psychological Manual for Relief Workers) Harold Steere Guetzkow and Paul Hoover Bowman; Brethren Publishing House; 1946; 72 pp.; \$1.00.

The authors attempted to use scientific methods of studying the slowly starving volunteers who submitted to starvation so that starvation, famine, and physical rehabilitation could be better understood. They record their observations of the behavior of their starving victims with special skill in describing the intimate emotional changes associated with starving and recovering from starvation. The conclusions seem to be of a practical nature to the person who is going to administer relief on the field.

Thirty-two young men submitted to the experiment and were on a starvation diet under closely controlled conditions after having been tested and examined so that a definite base line of normal nonstarvation reactions could be compared with similarly administered tests and examinations under starvation conditions.

The authors point out that they were working with men who had security. They were not exposed to bombings or contagious diseases. They were always aware that the period of experimentation was limited in time and that they would not be allowed to starve to the point of endangering their lives.

They state (page 15), "This experiment presented an opportunity for observation of the changes in personal and group behavior of these thirty-two men during physiological semi-starvation without complication from the social and political forces that usually act upon people in war-torn areas." In other words the authors imply that since these young men were not fearing death and disease their emotions were considered to be a negligible factor at beginning of the experiment. I wonder, however, whether these men were actually at emotional zero. They were members of a most unpopular minority group. I believe they in many instances had tensions and urges of just as great a magnitude as refugees. There may have been a significant qualitative difference in the emotional status of the refugee in famine area and the volunteer, but I believe the authors have missed a point to consider their subjects' initial feelings and emotions to be of little significance.

A month-to-month diary-like description of the subjective state of the volunteers makes a most interesting section of the book. This is followed by objective observations made on the volunteers with special emphasis on social and personality changes.

The book is illustrated with drawings, graphs, and photographs. The illustrations are done in a college year book fashion.

The book includes only seventy-two pages and can be read in a short time.

The last section (pages 47 to 72) is a group of what seem to be very sound suggestions to relief workers working with starving people.

The book does not include any discussion of the religious or Christian motivation of relief work. No stand on evangelical Christianity is found but no criticism of Christian motivation is implied.—Edward P. Mininger, M.D.

The Screwtape Letters, C. S. Lewis; The Macmillan Company; 1946; 160 pp.; \$1.50.

One needs only to read a few pages of this well-written book to become convinced that the author believes in the enemy of our souls, and his cunningly devised methods of deceiving his victims. Accustomed as most people are to calling Satan "the enemy," the reader needs to be exceptionally careful that he doesn't get the characters confused.

The book must be classed as fiction because there are so many things taken for granted that can not be substantiated either by the Scriptures or in fact. No one knows whether there are departments in "Below" nor whether there are heads of departments, much less whether one demon is especially assigned to a certain person to ruin him. Besides it is highly problematical whether "Our Father Below" bears such a relation to the demons. It is, however, a clever parody of "Our Father Above" and as such could be the part of Satan's great deception program.

For well-established believers the reading of the book can be profitable. In this day of much deception and confusion it may be questionable where children and young people are concerned. It is the author's desire, no doubt, to make the plans and tactics of Satan more clear, and thus to warn against the "wiles of the devil." His placing of such ideas as Humanism, False Humility, Inconsistency, and others in their right light is to be commended.

The author is careful to give the final victory to the believer in God, to the great discomfiture of the demon and the great consternation of the entire kingdom of the hosts of Satan.

Altogether the book needs to be read carefully, and measured very exactly by "What saith the Scripture?" Therefore it would be best withheld from younger readers, and circulated judiciously among critical older persons, believers who are well established in the faith, and already are very familiar with both the "cunning craftiness" of Satan, as well as the best Scriptural methods of overcoming him.—Oscar Burkholder.

And Some Believed, Arthur F. Glasser; Moody Press; 1946; 208 pp.; \$2.00.

This book, based upon the personal experiences and observations of a chaplain with the marines, contains information of interest concerning the natives and their circumstances on the Pacific Islands, and concerning the nature of jungle warfare.

The author, a graduate of the Moody Bible Institute and ever ready to witness for Christ, was very active in evangelistic and personal work among the marines and was an effective soul winner. The story begins with the author's departure from San Francisco, and then continues with his voyage to and experiences in New Zealand and Australia, his Christian ministry under many difficulties to marines on various islands of the Pacific, and his return to California eighteen months after his departure.

Despite the author's zeal in witnessing for Christ and the sensible things he says regarding the cause and nature of war, there is nothing mentioned about the impropriety of a Christian's participating in carnal warfare. He supports such participation in these words: "As an American, I was glad to be there, 'rendering unto Caesar the things that are Caesar's'—discharging my obligation as a citizen of the State. Freedom of speech, of assembly, of worship—these freedoms were worth fighting for . . ." (p. 148).

It is proper and necessary to preach the Gospel to soldiers, for they are included in the Great Commission. But after those who hear become Christians and followers of the Lord, they are to obey the Scriptural injunction, "Do violence to no man."—Edwin L. Weaver.

Opening the Door for God, Herman J. Sweet; The Westminster Press; 1943; 160 pp.; \$1.00.

This book was written after information received on questionnaires sent to representative Christian parents was evaluated by the author. He rightly begins with the faith and life of the parent. Many of our problems in this area are the result of parental neglect and inconsistency. Principles rather than methods are dealt with in this book. In chapter one in dealing with our "Conversations," he states: "There are no exact instructions, no perfect formulas." "We must remember that with many children emotion is stronger than reason. They think with their feelings." "What we give them must be the truth." "We cannot impatiently teach patience. We cannot . . . fearfully teach courage. We cannot in pettiness and strife teach the love of our fellow men. Our deeplying motives, not our surface attainments and pretences, are known to our children."

In chapter two the author presents parent and child relationships. One striking fact that is too little recognized in our teaching program is that the parent is laying an emotional pattern over which all religious teaching given will be effected.

Prayer- and religious practices are given a proportionate share in the book. "God must be the Companion of all our ways, no stranger to any experience, or to any place." Another neglected practice that is mentioned is hymn singing. "Radios and secular music have replaced one of the richest sources of spiritual help and religious teaching." A list of hymns is suggested. The author, however, makes a dangerous suggestion by recommending that "there are some good motion pictures for the entire family" and that "Movies should be chosen with care." One has only to observe to know that folks would not be very enthusiastic about radio programs and motion pictures if only "good" programs and pictures were available.

An outline is also given that suggests items that constitute a well-rounded program for the spiritual welfare of the family. One suggestion we could well follow is that of "Reading your denominational paper to keep in touch with the larger affairs of the Church—." It is unfortunate that Christian people with a global program and message should have to wait for a program of hate to become globe conscious.

A needed reminder is also given that in "departmentalizing" the work of the church we encourage a division of loyalties. Our interests should be for the church and any group activity should be "the church at work."

The author also implies a brotherhood of man. This may account for his silence regarding Christ as our Saviour and Redeemer and the need of regeneration in our experience to enter heaven. We need to remember that we need more than teaching—we need the new birth. This book does make a contribution to present and prospective parents who feel a need in this area, and it is heartening to know that among our own writers there is an increasing interest in supplying this urgent need. Our youth have been neglected in providing for

(Continued on page 90)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

JESUS WASHES THE DISCIPLES' FEET

John, Chapter 13

Lesson for March 9, 1947

Golden Text.—A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.—John 13:34.

John 13:1. There is a thing called love that fails. But the love which is from God does not. The love of a man for a woman, or that of a woman for a man; yea, even of a parent to a child, may be ephemeral; but the love of God to man is eternal. A Judas may turn against his Lord but the Lord loves him still, and sees him go to infamy and despair with unutterable grief.

Verse 2. There is always an hour of decision. For many days Judas had been toying with the idea of getting some extra money by betraying his Lord to the Jewish leaders whom he knew hated the Lord. The idea had gained headway in his thinking until he even went so far as to talk to the ecclesiastics as to how much they would be willing to give him for the betrayal of his Lord and the damning of his own soul. But there was still the hour of definite decision. That hour came during the time of the eating of the Passover Supper. If I harbor evil thoughts long enough, the hour will come when I will do the deed. But up to the minute when Judas made his irrevocable decision, the Lord did all He could to keep him from becoming the archcriminal of all time.

Verses 3-17. The child that is born to high station acts like the children of the poor as long as he is not cognizant of his superior station; but as soon as he knows, immediately he looks with contempt on those among whom he had formerly played as equals. The Son of God was not so. Although He knew that He was the Son of God, and had created all things in the beginning and that all things were created for Him, yet He took upon Himself the humility and work of a slave. Explain this chapter any way that you will, the fact still remains that our Lord at this time did what was the work of the lowest slave in the menage. Possessed with the spirit of the society in which he moved, Peter would have refused to wash the feet of his equals. It is easy to see why he should refuse to allow his Master to wash his feet.

The slave (servant) is not greater than his lord, and only the lowest slave performed this duty. For the master to do this would make the slave greater than his lord, according to the standards of society.

Were the feet of the disciples dirty? I know not. The custom in those times was for each man to wash his own feet before entering into a house, unless he had an accompanying slave to perform this duty for him. No man would have thought of asking his host or another guest to do this to him. And careful as the Jews were in the matter of washings it is doubtful if they would neglect this before sitting down to eat the Passover.

But here we have the plain command of our Lord which has been observed in a desultory fashion through the centuries in the church. And why not repeatedly and regularly? There is but one satisfactory answer. We are prouder than Peter. He was willing to submit when the Master gave him the conditions of spiritual fellowship, although he but dimly understood. But we proudly refuse to bow to that lowliness of mind that considers others better than ourselves. And in that lowliness to serve others. And the rite which is a symbol of service to others and fosters that spirit in its observance, has long been in discard by those who declare their willingness to walk in the footsteps of Jesus.

Verses 18-30. I believe that when Jesus washed the feet of the disciples, Judas was still among them. If Jesus did that to Judas, am I so superior that I shall hesitate to wash the feet of the brother whose slanders have broken my heart?

To eat bread with a man and then turn against him is the height of perfidy in the Near East, and no savage would think of doing it. The sop that Jesus gave to Judas was an expression of special love and honor. And he took it even when he knew what he would do. No wonder Satan got full possession of him. Could one who had followed the Lord and been specially honored by him thus act? Judas did. His apostasy should make us beware.

Verses 31-38. I am to love you as Jesus loves me. He loved me when I was His enemy. And He loved me enough to die for me. He loves me now as His child; and keeps on loving in spite of all my failures. He will keep on loving me though I forsake Him. But love that is not requited is the major misery.

INTIMATE WORDS WITH HIS DISCIPLES

John, Chapters 14-16

Lesson for March 16, 1947

Golden Text.—Ye are my friends, if ye do whatsoever I command you.—John 15:14.

John 14:1-6. "Man is born unto trouble, as the sparks fly upward." Life is not all sunshine, and it would not be good to have it so. Showers of blessing come only with clouds. But the dark hour need not be one of trouble and care; and it will not be if you have faith in the Father and in the Son. My earthly father always sought my good; my heavenly Father does not allow anything to come into my life that will not work out for my good. I had faith in my father. Shall I not have more faith in the Father of Spirits and so live?

You do not need to have faith to know that you will die, but you do need faith in our Lord to so live that when you leave this body that you can then go to Him who is even now preparing an eternal home for those who are reciprocating His love and are looking for the city not made with hands, whose builder and maker is God.

You may have an idea as to the proper way to walk, to speak, and to live, but it will avail you nothing unless you make it incarnate in your own life. The idea must pass from the abstract to the concrete. In the person of Christ the way, the truth, and the life became incarnate. His relation to God was more than a theory or a philosophy. God was in Christ, and every act, word, and attitude of Christ revealed the Father. As God was in Christ and was revealed by the person of Christ; even so Christ should indwell us and be revealed by us.

Verses 7-31. If the children loved their parents there would be very few people in the poorhouse. If while they are still at home as children they loved their parents, the parents would never have to use force to have order and obedience. But it is because so few people have any respect for their earthly parents that they fail to show any respect to the commandments of God, even though they belong to church. While our Lord loves all men, yet He has a peculiar affection for those who love Him enough to keep His sayings, and such will have the constant fellowship of the Son and the Father.

John 15:1-10. No man is a success in life who does not fall in love with his work. The shepherd loves his sheep; and the florist loves flowers. And judging by the care the husbandman usually gives to the vines in his vineyard, he must be in love with every stalk. In Isaiah 5 the Lord compares the house of Israel to the vines in a vineyard, with Himself as their husbandman.

In this parable the Master interjects Himself into that relationship. Here He is the vine, and we the branches. It would be strange indeed if the Father did not love the Vine and the branches, when the Vine is the Son Himself and the branches bear fruit through the Son.

The care, including the pruning of the vine, is an act of love on the part of the husbandman. Vines that do not bear fruit must needs be cut off if the others are to produce largely. The reason the church does not have more fruit for God these days is that we have too many nonbearing branches which not only fail to bear but sap the strength of the branches that bear. A severe pruning would cause the church to become more fruitful. But you had better ask the Lord to do the pruning; it is doubtful if you would have the wisdom to do the work. But in your own life you can help the Lord largely by getting rid of those things that keep you from bringing forth much fruit for God. There is danger that we have too many branches of earthly interest, as well as that there is the constant temptation to let go of God. Abiding in Christ is a state that requires constant vigilance. And the surplus growths need constant pruning.

Verses 10-27. Steadfast love is the basis of all happiness. The transfer of affection from one person or object to another is always attended with confusion. To transfer my affections from the things of sin and carnal sense to the things of God and right is an act of wisdom, but to turn back to the beggarly elements of sin after having escaped them is the height of folly.

The world hates all those who love God. If you love the world, the love of the Father is not in you. You cannot love God and the world at one and the same time. And only those things that you forsake will lose their power over you. Any sin to which you will cling will drag you away from God into the old life.

JESUS' INTERCESSORY PRAYER

John, Chapter 17

Lesson for March 23, 1947

Golden Text.—Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—John 17:11.

John 17:1-5. Prayer is talking with God. And since God is the giver of all good, it is but natural that a big part of prayer is to ask for things. But in talking with God we would certainly be remiss if we did not thank Him for the blessings of the past and present. God is glorified in His sons only as He gives grace and glory to His sons. To seek glory and fame as the world seeks them is not good, but to seek for special grace in order that God in Christ might be magnified and glorified on the earth through us is the noblest ambition of man. This is sometimes called Christ's high-priestly prayer. I wonder why. To me it is the prayer of a father for his children at the time that he knows he must leave them. See v. 11 and Heb. 2:10-13.

Verse 6. God blessed Abraham and made his name great that he might become a great blessing to the world of men. It is our duty to labor in order to give. And that means much more than food. Giving food is good, but it is on the lowest level of human need. To impart knowledge and to imbue others with the spirit of toil so that they can provide for themselves is far better. But to lift them to that high plane where Christ walked as He went about doing good, seeking not to be ministered unto but to minister, and finally to give the supreme sacrifice of His life for the ransom of many, is the best of all. Only then is God glorified in us so that men will believe in God.

Verses 7-11. We are saved to serve. Many have an idea that the main purpose of becoming a Christian is to escape the damnation of hell. If the Master had been as selfish as that He never would have left the bosom of the Father. If the apostles had been as selfish as that they would have sat down under their own vine and fig tree and chanted psalms of praise to God all the days while they were waiting for His second coming. And the world would have died without the knowledge of God. Christ lived and died for others; and all those who will receive a diadem of glory at the last lived, and many died, for others.

The world of men and the world of dogs have much in common. Whenever two strange dogs meet they fight and all the other dogs in the vicinity join in the melee. That is one of the points of resemblance. Perhaps dogs got that way from their association with men. But the world will never believe in the Christian religion as long as its adherents lack cohesion.

When Christ died upon Calvary He broke down the middle wall of partition between the Jew and the Gentile; and taking the two, out of the twain He made one, so making peace. If the Jew and the Gentile could become one in the apostolic age and give a united testimony to the grace of God until multitudes believed, the same would be possible today. But the so-called body of Christ is so badly dismembered today and the several parts are so repellent of other parts that they can receive no guidance from the head and no nourishment from the heart of God.

Verses 12-26. The Twelve occasionally had differences, but they brought their differences to the Lord who corrected them so that there was no division. Differences of opinion there will be whenever people think, but division of the people of God there need not be. Judas left the group and went to his own place only after he had completely lost the spirit that binds the saints together. When you leave my fellowship it is because we have no more in common, not even the common salvation.

It is one thing to be in the world; it is a different thing to be of the world. To be in the church is not necessarily to be in the body of Christ. You can be in a group without being one of them. As long as the evil in the world does not get into you you are not of the world, but as soon as it does you are of the world, even though you retain your membership in the church. You are kept

from the evil of the world by following the footsteps of the Master who went about breaking the shackles of sin from the souls of others, and setting them free. The best self-defense is a vigorous offense.

Jesus does not want us to remain on the earth always. He wants us to be with Him again. And where love is the hours of separation are long. But He wants us to stay here long enough to reclaim others so that when we go to Him we need not go empty-handed. If the love that sent the Son into the world is in me, it will send me into the world, and I will not turn back without the lost sheep after which He sent me.

JESUS LAYS DOWN HIS LIFE

John Chapters 18, 19; 21:15

Lesson for March 30, 1947

Golden Text.—Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone.—John 16:32.

John 18:1-5. Some prayers are appropriate in a group; others none but the ear of God should hear. It is well that we have the prayer of the Saviour for us His children recorded in John 17, but there is a sacredness and, may I say, an awful majesty in that agony in the Garden that makes us take our shoes from off our feet as we tread that holy ground. It was a place where He went frequently for communion and prayer, and Judas had often gone along, but this time everything was different. A sense of tragedy pervaded all. The disciples slept from exhaustion, and possibly from the exhaustion of sorrow. Upon our Lord the Father now laid His hand as the High Priest used to lay his hand upon the sin offering, and now, not in figure but in horrible reality, the sins of untold millions were laid upon our Blessed Lord. The thing He hated and that He would die before He would do, now engulfed Him. He was made sin, who knew no sin. The hate of it, the shame of it, the penalty of it in all its magnitude was now heaped upon Him; for He only was the Lamb fit to carry away the sins of the world. If we meet but one of our sins we begin to cry that our punishment is greater than we can bear. How must the sinless One have felt when the Lord of life and light turned from Him and let Him go through the battle alone? He resisted unto blood, striving against sin. Oh God! Can it be that He suffered thus for me? I will withdraw my gaze, and not look again until I can plunge into the fountain for sin and uncleanness which opened in the desert of sin when His blood was shed for you and me.

Verses 6-32. The surrender of the Lord to the authorities was not one of compulsion. If His very words could cause them to prostrate themselves before Him, surely He did not have to yield. If twelve legions of angels were at His bidding there was no need to yield to men. But the cup that the Father asked Him to drink He would drink, no matter how bitter the potion might be. Under the stress of the moment almost anybody's legs will make a coward of him. John's legs were no braver than those of the others, but

he recovered himself quickly and followed the Lord boldly. Peter recovered also but only in part, for he followed afar off. And when the test came John was not even bothered but Peter was.

Verses 33-40. Did Jesus come to be a political Messiah? No. Jesus came to take away the sin of the world, and sin cannot be removed by political panaceas. And if Jesus came to earth today, and would re-establish the Jewish commonwealth with Jerusalem as its capital, how could that save the souls of the Jews? It is that that they long for, not for deliverance from their sins. If they would covet a Saviour from sin as earnestly as they seek one to reintegrate their nation they would have found Him long ago. Political deliverance is not salvation. His kingdom is not of this world, but it is in the world; and all the earth kingdoms are more livable where the number of heavenly citizens are many than where there are but few.

The only fault anybody found with Jesus was that He had no fault at all. It was that that enraged those Jews who thought themselves superior. You never become jealous or envious of an inferior.

John 19:1-42. If men would decide all their questions on the basis of right against wrong we would have no complications, but questions of policy and expediency are brought in until they obscure the main issue and so we, with Pilate, give consent to the crucifixion of the Lord. And washing our hands will not make them clean.

Why didn't Pilate have as much courage to deny the Jews the privilege of crucifying one whom he knew was innocent as he had to put an irritating inscription on the cross? Think. What I have written, I have written; what I have done, I have done. And those things will follow me all my life to bless or to curse.

All his life Jesus had been thinking of and living for others. Now He was dying for others; and while going to the cross, and while on it He thought of others. As you have been in your thought life, so you will be revealed to be in the hour of testing. Saints are not made in an instant; and egoism does not become altruism over night. Growth follows birth.

THE RISEN LORD AND HIS DISCIPLES

John 19:38-42; 20, 21

Lesson for April 6, 1947

Golden Text.—But now is Christ risen from the dead, and become the firstfruits of them that slept.—I Cor. 15:20.

John 19:38-42. "He made his grave with the wicked, and with the rich in his death." What a strange prophecy, and how impossible of fulfillment! And yet so it happened. He was crucified between two thieves, but immediately after He was taken off the cross He was buried in a rich man's grave, wrapped in garments and spices befitting the kings of the earth.

John 20:1-19. Is it wrong to show affection for the dead? Not if you also showed affec-

tion while they lived; but the funeral is a very late time to begin. Mary of Bethany anointed our Lord before His burial; Joseph and Nicodemus at the time of His burial; and the women who came to the tomb planned to do so after His burial. The last were too late. When they came to the tomb, they found it vacated. But their coming was not in vain, for presently they saw and worshipped the risen Lord.

Verses 19-23. On that first Lord's Day evening when the Lord met with the ten in their closed room He twice gave them the benediction of peace. The first was given with the revelation of His risen self. All the doubts and fears that came with the crucifixion were now banished, and instead they could now have a peace such as was impossible before they knew the power of the resurrection. The second came with the first great commission given after His resurrection; i.e., "As my Father hath sent me, even so send I you." And to fulfill that commission they needed the peace that cometh with the indwelling of the Spirit of God.

Verses 24-29. It is possible that a phrase may lose some of its potency because of its very familiarity. But if there is anything the human hearts needed then and we do now it is the peace that the Master so often invoked upon the heads of the disciples. It is so long since I have heard that salutation from the pulpit that it would do my heart good to hear it again.

Thomas did not have much faith. In the first place, he was just as dull of understanding the words of the Lord concerning His coming death and resurrection as were the others. The Lord had revealed Himself to them. How did he know but that it might have been a ghost or a hallucination! He was honest, and Jesus knew it. And Jesus never allows an honest mind to be in doubt for long. And so He gave him the evidence he needed. I have an idea that if you had been in Thomas' place you would have been just as hard to

convince. I have tried to convince some of my readers of things of which I am certain and they just shake their heads and smile as if to say, "We know better." And yet what a terrible place this world would be if none of us believed the word of another!

Verses 30-31. And that includes the written Word. I believe the Bible to be the Word of God. I believe so because I have reasonable proof. But there was a time that I did not. And the avowal of faith on the part of another just as ignorant as I was did not convince me. But faith cometh by hearing, and with faith cometh life.

John 21:1-25. Was it lack of faith on the part of the disciples to go fishing, and was it an evidence of backsliding? Is it a sin for you to go fishing? The disciples had been told to go to Galilee where He would appear to them, so it could not have been wrong for them to go to Galilee. He did not tell them how or when He would come to them. Was it wrong for Peter to suggest that they go fishing when it was entirely possible that the family larder was almost empty? And what more appropriate time and manner for the Lord's revelation of Himself. They were fishing and caught nothing. Through the mists of the early dawn a figure stood upon the shore and asked them what luck had been theirs. He then advised them to cast the net on the right side of the ship, and they made a haul such as they never had before. Would the Lord have done this if He had been displeased with them for going fishing? No, but here He again taught them that success in catching men in the Gospel net is conditioned upon heeding the guidance of God. Peter had been reconciled earlier in a private visit that Jesus had with him. Here the reconciliation is public; and Peter, greatly humbled by his past failures, goes forth to the work given him leaning hard on his risen Lord and Saviour. What God may do for and to others I know not. With Peter I want to follow Jesus anywhere.

THE WORK OF THE SUPERINTENDENT

BY HARVEY M. WITMER

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Timothy 2:15.

There is no royal road to success in the office of Superintendent, except the road of hard work, plenty of it, and always at it. The person who aspires to this office, without the willingness to put heart and soul into the work, is not only due for an early retirement, but during the term of office is offering a great handicap to the school he is serving. The possibilities of this office are SO LARGE that nothing short of the help of the Spirit of God will suffice.

Let us consider now a few facts and conditions that must prevail if the superintendent is to be his best and enjoy a measure of success.

A Leader

It is no great surprise when we find a Sunday school scarcely getting along, to discover that the superintendent lacks the essential qualification of being able to properly manage the forces around him.

The superintendent must have the confidence of all his officers and teachers, because the lack of this confidence will nullify any qualities of leadership which he may possess. Many have the mistaken idea that if the superintendent makes a good appearance before his school each Sunday morning, that constitutes leadership. The fact is, ninety per cent of his work must be done behind the scenes. Herein lies one of the sacrifices that must be made if you wish to greet your school each week with a clear conscience.

It is well to remember that leadership is

that quality which twists together into our thread of activity the individual strands that emanate from a number of different minds.

Others At Work

If you are an over-worked and tired superintendent, we would suggest a thorough examination of yourself and your activities. The chances are, you are the one at fault. Leadership sees to it that each individual understands what he is to do and when it is to be done. Direction should be given to these individual efforts so that they arrive at a common goal at the proper time.

The help you need is not always found on the surface. Many times it must be sought out and trained. This is particularly true with reference to teachers. Few Sunday schools are fortunate enough to have an abundance of capable teachers. Thus it should be the chief concern of every superintendent to do all in his power to select and train an adequate teaching force.

Fact-Finding

We have all become more or less familiar with this term. While it may be comparatively new, it has always been put into practice by those who attach a sufficient amount of importance to a task to expect favorable results.

It is a deplorable fact that, while we see so much efficiency and careful thought given to matters in the world of business and commerce, we see so much carelessness, wishful thinking and half-hearted methods in the Sunday school.

The superintendent who is diligent and thorough in matters pertaining to his week day vocation, has no right to be less so with respect to his work in the Sunday school. A thorough knowledge of the various problems and questions that arise in any school, will make the superintendent's work not only easier but much more productive. Always find the facts before asking others, or yourself, to make a decision.

Decision

How often have we heard the words, "I simply cannot decide." Thus, a matter which might have been decided for great good has been left undone. The superintendent, as any executive, must be capable of making decisions.

The superintendent should be head of the Sunday school committee. These committee members will depend largely on the suggestions made by the superintendent. Therefore it is very important that all matters involving decisions by your board or committee be carefully and prayerfully weighed by the superintendent well in advance.

There are also many routine decisions that must be made by the superintendent. Decision consists of prayer and judgment drawn out to the proper length, then cut off sharply.

Thinking Ahead

Many superintendents do not give sufficient time or thought to their work. Very often the time which they do give is given without advance thought and prayer.

Thinking ahead does not mean sitting in a chair with feet level with the bridge of one's

nose. It does mean getting the necessary work done and finding time to plan new things that will yield profit to the school. How shall the superintendent accomplish this forward planning? First of all, he should analyze not only the work as a whole, but every department, class and division that exists in the school. This can be done by the helpful co-operation of every member of his staff. He should keep in the closest possible touch with each department and class and with those in charge.

In order to properly plan and think ahead, he should know how every teacher and officer in the school is getting on. Some may be in need of help, others may not be properly placed. As a superintendent, you simply can not be at your best or expect your school to prosper, without a full knowledge of every part of the school. That means thinking ahead.

In these days of unparalleled opportunity for the Sunday school, God is looking for superintendents who will give themselves, their time and their talents, so that millions of girls and boys will be reached for Christ.

—The Missionary Worker.

BOOK REVIEWS

(Continued from page 86)

them that which they so desperately need to lay right foundations for the oldest institution in the world, the home.—Elmer G. Kolb.

The Triplets Receive a Reward, by Bertha B. Moore. Wm. B. Eerdmans Publishing Co., 1946, 88 pp., \$0.75.

The Triplets are still in California. They have become the ringleaders of the Good Neighbor Club. Their good will toward boys and girls of other races and other people provides a splendid setting for the conflict ahead. They collect clothing and food for their neighbors across the sea and create a splendid atmosphere for the group.

The Triplets are in their traditional Christian attitude and are experiencing troublesome incidents to try their faith. They encountered a bully in school who apparently was unhappy in his own home life. He started picking on Ted and continued to taunt him and tease him from day to day, from one end of the week to the other until it reached a climax. The troublemaker would not play fair and was always fighting with someone and on this occasion he picked on Ted.

This whole matter was taken in serious, prayerful attitude by the Bear family and they really found answers to their prayers. Step by step the providences of God indicated the workings of His grace until something happened in the life of this unhappy and troublesome boy. The Triplets were instrumental in providing the good influence.

This whole story has in it many illustrations of good attitude and fine Christian spirit. The vicarious experience the story gives the reader is generally uplifting, producing a total good effect. We appreciate the subtle telling manner in which the author throws influence against the commercial movies. There are other touches here and there which help to build proper attitude toward life and toward others.

We are sorry to remind our readers, however, that this book does not uphold the ideals of nonresistance. Ted, the little hero of the story, is willing to fight, although he himself is a Christian. The story condones self-defense and actually engages the father's skill to train his son to defend himself in a fight by teaching him

how to box. When the occasion actually arises, little Ted prays for God's help to knock out the bully who has attacked him. He uses the instruction of his father to good effect and knocks out the lad who has picked on him. We regret having found general approval of self-defense in the life of one who otherwise is so conscientious. In fact the boy himself senses that there is something not right with fighting and with war. If the author had upheld his convictions and had used Providence to enable him to live out such conviction, the story would have much more value.

For those children who will be cautioned on the point of self-defense and who will have some person to counteract that influence, we can approve the reading of this book. It is well written. It portrays a good ideal for family life and gives a good testimony for the Christian faith.—John R. Mumaw.

Through Bowen Museum, Barbara M. Bowen; Wm. B. Eerdmans Publishing Company; 1946; 184 pp.; \$2.00.

The author spent considerable time in the Holy Land gathering material for her museum. She is therefore quite well qualified to give the Eastern interpretation of many Bible words and expressions. Her work is based on both observation and archeological research. While many of her observations are very enlightening, one cannot escape the feeling that about half are superficial, being beside the point or repetition. On the whole the offerings are conservative and fair-minded.

The book is best adapted to the student or general reader since it is not a complete treatment of the subject nor could one say that it is scholarly. Perhaps its greatest use would be as an explanation of the various exhibits to one going through the museum.

To one who has read or has access to another book in this field, this book would be of little value. Throughout there is strong support of the evangelical faith and nothing that opposes our general Mennonite principles and practices.

Good paper and clear type with short paragraphs and sentences make the book easy to read. There are four pages of illustrations and an index which is a chronological order of chapters and paragraphs rather than an alphabetical index of subject matter.—W. R. Nafziger.

Treasures of Hope, Alfred Doerffler; Concordia Publishing House; 1945; 274 pp.; \$2.00.

This is a devotional book of value and contains choice Scripture readings and excellent prayers and hymns. It was prepared for elderly people and is in large, clear type. It is intended for Lutherans. Modern Mennonites do not use prayer books, and are accustomed to reading Scripture from their Bibles. Anyone, however, can derive light and comfort from its pages.—Edwin L. Weaver.

CONSTRUCTIVE FRIENDSHIP

(Continued from page 77)

I deem myself a very fortunate person, for comparatively few real enduring friendships fall to the lot of anyone. If you have a friend who helps you find your better self, and upon whose love and loyalty you can depend, grip that one close to your heart and keep him there. I would be willing to wager that it would not be one with whom you would exchange questionable stories, or who would accompany you in worldly amusements or questionable practices. The real friend, who will stand by you to the end, is the one who inspires you to finer, better things and recognizes the real "you" whom God intended.—Joanna Palmer.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The topics for March and April 6 complete the lessons of "Teachings from the Gospel of John." During the remainder of March and including April 6 we have the topics of this issue.

Jesus teaches in the upper room at Jerusalem and on His way to Gethsemane. He gives His disciples some wonderful lessons about their relation of **love to Himself and toward one another**. Perhaps the strongest love lesson that can be given is the example of love toward those who do not show love to us. Jesus gave this lesson concerning Judas by what He felt and said and did concerning him. Love must not only be shown in obedience of certain commands, but in our living relation to our brethren in Christ.

As we have indicated in the second lesson, Jesus foretells the plan of God to give another Comforter for the disciples after He has gone to be with the Father. And while the disciples do not understand, He tells them nevertheless what the **Comforter, the Holy Spirit**, will do in them and through them after He has gone away. It is a part of the work of the Spirit to remind them of Jesus' past teaching. It is still the office of the Spirit to bring to our minds past teachings of the Word and experiences with the Lord, so that they can be understood and applied in our service when we need them.

Jesus takes the **place of intercession**. He talks to the Father of the plans for the future of the disciples in a world that will hate them. How tenderly He feels for them! What a glorious position they hold in union with Him and the Father and with one another in Them! But the one great mission of the disciple in the world is not for worldly ease and pleasure but to be sent on a mission for the salvation of men as Jesus has come for such an end.

On the cross we see our Lord's deepest love poured out for us. It is the central purpose of Christ's work in the world that He should die for men. Certainly we should not lose sight of this great sacrifice in all our service for Him. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). It is no wonder that Paul "determined not to know anything among you save Jesus Christ and him crucified."

Our Lord is no longer dead. He lives. He is calling for His followers. He wants their love. And when He is assured of their love, He is sure of their loving service. It is the band of willing, loving servants of Jesus who will be used of Him to win the lost to Christ and feed the sheep and lambs of Christ. Are we among these loving followers of Jesus?

JESUS TEACHES LOVE

Jno. 13:18-38; 15:9-23

Topic for March 9

MOTTO

"Love one another as I have loved you."

MEDITATIONS ON THE TOPIC

I. Jesus Teaches Love.—We can think of no earthly act of Jesus that does not have in it a lesson of love. His whole ministry in the world was a ministry of love. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45). We saw this ministry in miniature in the washing of the disciples' feet. We saw how His lesson on this act was to be carried out in the lives of the disciples. Following this upper room service, Jesus talks to the disciples about immediate events and of what He is longing for them to fulfill in the future. The immediate burden upon His heart is the fact that the betrayer is among them. It is evident that His being troubled in soul is an expression of deep love and the anguish which comes to a heart of love when a soul, like Judas, falls away and is hopelessly lost. His words are for the good of Judas, if it were possible to rescue him, and for the good of the other disciples that they may more fully understand Jesus and be deepened in the faith and love for Him.

Jesus has already understood that His suffering is before Him and that Judas has a part in bringing the hour to its climax. He

looks beyond the suffering to the great glory that is to result from it as He says, "Now is the Son of man glorified, and God is glorified in him."

A parting exhortation is a "new commandment." This new command is to be fulfilled in the disciples' relation to one another in the pattern of the love that Jesus has shown to them. If such love is shown to one another, it will bring a revelation to the world as to whom they belong. Such will manifest the love of Jesus through them to the lost of earth.

It is possible that, like Peter, people who think they are loyal to Jesus may still be very shallow and selfish. What Jesus revealed to Peter about his future failure has been recorded for our benefit that we may consider how far we may also fail of true sacrificing love.

He leads their minds to a deeper relation that they are to bear in their love toward Him and toward His Word. His Father's love is the pattern of Jesus' love. Just as intimate as the Father is to Jesus, so intimate is Jesus toward us. Our response of love will be manifest in our obedience to His every command. **The supreme test of love is the laying down of life.** Such a love we are called to exercise toward one another as Jesus has exercised toward us. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

Hatred is not to be received with surprise from the world. It first hated the Lord Jesus and it is sure to be manifest toward those whom He has chosen out of the world. Hatred toward Jesus is hatred toward the Father.

II. The Text has been discussed in the above.

OUTLINE STUDY

I. Revealing the Betrayer.

1. The scripture foretells (John 13:18).
2. Christ foretells to help their faith (John 13:19, 20).
3. Christ is troubled in spirit (John 13:21).
4. The disciples are made to wonder (John 13:22-30).

II. Christ Reveals His Glory Even in Death (John 13:31-33).

III. Christ Gives a New Commandment.

1. To love one another as He loved (John 13:34; 15:12-17).
2. Revealing their discipleship (John 13:35).
3. Christ loves as the Father loved Him (John 15:9).
4. Obedience to Jesus means abiding in His love (John 15:10).
5. Sacrifice is the measure of love (John 15:13).
6. The world's love cannot be expected (John 15:18-23).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Love."
2. The Way of Jesus' Love.
 - a. To tell what is for good.
 - b. Lay down His life for sinners.
 - c. To share the fellowship of the Father.
 - d. To bear the hatred of the world first.
3. The New Commandment.
 - a. To love one another as Jesus loved.
 - b. To abide in His love by obedience.
 - c. To not mind the hatred of the world.

For Seniors

1. Christ's Love for Us.
2. Our Love for Christ.
3. Our Love for Others.
4. The Test of True Love.

PERSONAL THOUGHT

Has the love which is in Christ been shed abroad in me so that my heart is fixed upon Him so that I do not love my own life as much as I love Him?

SEED THOUGHTS

O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depth its flow
May richer, fuller be.

—Geo. Matheson.

Saviour, teach me day by day
Love's sweet lesson to obey;
Sweeter lesson cannot be:
Loving Him who first loved me.

With a childlike heart of love,
At Thy bidding may I move,
Prompt to serve and follow Thee—
Loving Him who first loved me.

—Jane E. Leeson.

JESUS OUTLINES THE WORK OF THE SPIRIT

Jno. 15:25—16:16

Topic for March 16

MOTTO

"I will not leave you comfortless."

MEDITATIONS ON THE TOPIC

I. The Work of the Holy Spirit Foretold by Jesus.—Jesus and the eleven disciples were together in the upper room after the departure of Judas. He was talking to them of how things would be after He is taken from them. One of the chief things toward which Jesus looked for their future was the coming of the Holy Spirit and the work He would do in them and by them. The disciples were puzzled about many things which Jesus could not make them understand in their present condition. He says that when the promised Comforter comes, that He (The Holy Ghost) will teach them and guide them into all truth. Many of the things which Jesus has told them and is telling them will come back to their memory and become plain to their minds.

Jesus looked forward to the disciples' becoming His witnesses in the world. It is through them that He planned to evangelize the nations. The work of the Holy Spirit would be the means of power and would enable them to say the things that were to be said. They would be illuminated in the work of God for the present and for the future so that they would not be blindly carrying on a work of which they knew nothing of its outcome. Christ had fulfilled His mission in the world. The Holy Spirit had been upon Him **without measure**. His going back to heaven was a needed part of the program for the completion of the plan of salvation. His departure would be followed by a new program which redemption had made possible. This new program would be that the Holy Spirit would dwell in the disciples and would continue the work of salvation through them. The Spirit would magnify the work of Jesus and lead the disciples to glorify Him in all that they said and did.

II. The Text.—Jno. 15:25—16:16.—This passage gives some definite information as to the work which the Holy Spirit will do in the face of the hatred of the world and in behalf of sinful men and for the strength and encouragement of the believer.

OUTLINE STUDY

I. The Work of the Spirit.

- Teaching (John 14:26).
- Bringing to remembrance (John 14:26; 16:1-6).
- Testifying of Christ (John 15:26; 16:13, 14).
- Bringing conviction (John 16:7-11).
- Guide into all truth . . . show things to come (John 16:13).
- Glorify Christ (John 16:14).
- Show the things of Christ (John 16:15).
- Enables to bear deeper things (John 16:12; cf. I Cor. 3:1-3; Heb. 5:11-14).
- Prepares the witnesses (John 15:27; Acts 4:33).

SUGGESTIVE ASSIGNMENTS

For Juniors

- Text Word, "Holy Ghost."
- The Spirit an Indwelling Friend.
 - He dwells in you (John 14:17).
 - He is our Comforter (John 14:16; Rom. 8:26, 27).
 - He is our Guide.
 - He is our Teacher.
 - He is our Remembrancer.

- He shows us the things of Christ.
- He convicts.
- He gives power to witness (Acts 1:8).

For Seniors

- The Spirit's Enlightenment.
- The Spirit's Power.
- The Spirit's Leadership.

PERSONAL THOUGHT

It is good to be one of Christ's chosen ones and to be a fit vessel in whom the Holy Spirit works.

SEED THOUGHTS

Spirit so holy, Spirit of love,
Spirit so gentle, sent from above;
Priceless possession, purchase of blood,
Good beyond measure, Gift of our Lord.

Spirit of wisdom, Spirit of light,
Spirit of knowledge, showing the right;
Guide us and teach us fully to know
All that in Jesus, God would bestow.

Spirit so humble, Spirit so meek,
Spirit so kindly, helping the weak;
Work in and through us, make us to be
Lowly and loving, yielding to Thee.

Spirit of power, Spirit of God,
Spirit of burning, work through Thy Word;
Search us and sift us, spare not the dross,
Show us that self life ends at the Cross.

—D. W. Whittle.

Our blest Redeemer, ere He breathed His
tender last farewell,
A Guide, a Comforter, bequeathed with us to
dwell.

He came sweet influence to impart, a gracious
willing guest,
While He can find one humble heart wherein
to rest.

And His that gentle voice we hear, soft as the
breath of even,
That checks each thought, that calms each
fear, and speaks of heaven.
And ev'ry virtue we possess, and ev'ry victory
won,
And ev'ry thought of holiness, are His alone.

Spirit of purity and grace, our weakness pity-
ing see:
O make our hearts Thy dwellingplace, and
worthier Thee.

—Harriet Auber.

JESUS PRAYS FOR OUR SANCTIFICATION

Jno. 17:11-26

Topic for March 23

MOTTO

"Sanctify them through thy truth."

MEDITATIONS ON THE TOPIC

I. The Topic.—Jesus has talked with the disciples and has told them of the provisions that are to be made for the future of their work through the gift of the Holy Spirit. As He completes His discourse, He offers an intercessory prayer for the disciples who are with Him and for all those who shall believe on Him through their testimony.

He talks to the Father of the change in His own work—He will no longer be in the world, but will go to the Father in glory. His disciples will be in the world after He is gone. They will meet the same evil world that He has met. They will need to be kept from its evil while they are here to minister the Gospel to those in the world who will

accept it. He expects them to remain here to do His service. He asks that the Father sanctify them through His truth, i.e., through His Word. Jesus by His own consecration to the service of redemption is paving the way for their sanctification. He asks for those who will believe on Him through their word. He thinks of a company of believers who shall come as the fruit of their labors in the power of the Spirit who are as precious to Him as the eleven present with Him. He asks that all be made one in the Father and the Son that they may be fitted to impress the world with the reality of Jesus' mission to the world and of the love of the Father for the followers of Jesus. He asks that they may also be with Himself and the Father in glory. The Father is unknown by the world. But He is known of Jesus, and the disciples know that the Father has sent Jesus. Jesus asks that the love of God toward His Son may be in the disciples and that Jesus may dwell in them by His Spirit.

II. The Text has been explained in the above discussion.

OUTLINE STUDY

I. What Jesus Asks for Us.

- He asks that the Father keep us (John 17:11-18).
 - Through the name.
 - As Jesus kept His own.
 - Not taken out of the world.
 - But kept from the evil.
 - They are not of the world.
- He asks for our sanctification (John 17:17-19).
 - Through the truth of God.
 - By the sanctification of Christ.
- He asks for all to be one (John 17:20-23).
 - Those who believe through the disciples' teaching.
 - That all may be one in the Father and Son.
- He asks that they be with Him in glory (John 17:24-26).
 - To be where Jesus is.
 - To behold His glory.
 - They know the Father has sent Jesus.
 - His love is to be in them.

SUGGESTIVE ASSIGNMENTS

For Juniors

- Text Word, "Pray."
- Jesus Prays for Us.
 - To be kept from evil.
 - To be sanctified by the truth.
 - To be made one.
 - To be with Him in glory.
 - To have His love in us.

For Seniors

- Christ Prayed for Our Union with Him.
- Kept in the Name.
- Kept from the Evil.
- The Word and Its Sanctifying Power.

PERSONAL THOUGHT

Will you and I be included in the intercessory prayer of Jesus? Then let us heed the message of those who are hated by the world but loved of the Father.

SEED THOUGHTS

The Father sent the Son into the world to reveal God, to proclaim the Gospel of salvation, to manifest grace, to perform good works, to love men, to bring hope into the realm of despair, light into the darkness of men's hearts, joy into a world of sorrow and sadness, life in place of death. Now while we have not come into the world to die on a cross for sin, for only Christ could do that, we are sent into the world (all of us who are believers) to shine forth as a light on a hill, to go about doing good, to love one another,

to reveal the very holiness and grace of God, to hold forth the Word of life, to be the salt of the earth, to be channels of grace, to be messengers of the Word of God. There is a brief illustration of this in the beginning of the book of Acts. Luke says that in his Gospel he had written concerning those things which Jesus began to do and to teach, clearly implying that the record in the book of Acts is, though Christ is exalted at the right hand of God, a record of what Christ continued to do and to teach. He was doing it through His own. This is one of the most remarkable and solemn statements concerning our holy calling to be found anywhere in the New Testament.—Peloubet's Notes.

The indwelling Spirit of the Father and the Son is the one perfect bond of union, knitting up into a living unity, first, all believers among themselves; next, this unity into one still higher, with the Father and the Son.

JESUS TEACHES FROM THE CROSS

Jno. 19:17-37

Topic for March 30

MOTTO

"He humbled himself, and became obedient unto death."

MEDITATIONS ON THE TOPIC

I. **Jesus Teaches from the Cross.**—He taught by His behavior in suffering. He laid down His life of Himself. No man could have taken His life if He would not have submitted to be arrested and to be taken by wicked hands and crucified. His divine power could have prevented death after He was on the cross. He who had raised the dead to life and had miraculously healed many people could have reversed the work they did to His body on the cross. But by His submission He permitted the natural course of death to take its way in His flesh, and at the moment when all was finished He bowed His head and gave up His spirit.

While He suffered, He thought of others and spoke words of comfort and helpfulness. To the women who wept, to the heartbroken mother, and to the thief who repented He was responsive with words and acts suited to their troubles. After He had borne the pain due to the cruel crucifixion, He spoke words revealing His consciousness of victory. "It is finished" indicated that the task was accomplished. "Into Thy hands I commend my spirit" indicated His peace with the Father.

His prayer for His tormentors was "Father, forgive them; for they know not what they do." This was a revelation of the love that had prompted Him to give Himself as a ransom for sin. That ransom He knew would cover the guilt of those who hated Him, and would bring them an opportunity to repent and ask for forgiveness.

His cry of distress speaks to us more than we can express. He went to the utmost of suffering in body and in soul that the ransom might be fully paid. How can we refuse the love of such a Saviour? What can we do to prove our love in return for such costly service?

II. **The Text.**—Jno. 19:17-37.—This passage pictures the hours Jesus spent upon the cross from the time of crucifixion to the time when He was taken down for burial. For a complete picture we will need to read the accounts of the other writers of the Gospels, Matthew, Mark, and Luke.

OUTLINE STUDY

I. The Message of Jesus from the Cross.

1. As recorded by John (John 19:17-37).

- a. Bearing the cross (John 19:17).
- b. Numbered with transgressors (John 19:18).
- c. A title of accusation (John 19:19-22).
- d. His garments (John 19:23, 24).
- e. His mother (John 19:25-27).
- f. His thirst (John 19:28-30).
- g. His bones (John 19:31-33).
- h. His pierced side (John 19:34-37).
2. As recorded by Matthew, Mark, and Luke.
 - a. The cross borne (Matt. 27:32; Mark 15:21).
 - b. A drink of vinegar mingled with gall (Matt. 27:34; Mark 15:23).
 - c. The thieves (Matt. 27:44; Mark 15:32; Luke 23:39).
 - d. His cry of distress (Matt. 27:46; Mark 15:35).
 - e. The sponge of vinegar (Matt. 27:48; Mark 15:36; Luke 23:36).
 - f. The loud cry (Matt. 27:50; Mark 15:37-39; Luke 23:46).
 - g. His garments (Mark 15:24; Luke 23:34; Matt. 27:35).
 - h. The title (Mark 15:26; Luke 23:38; Matt. 27:37).
 - i. Numbered with transgressors (Mark 15:27, 28; Luke 23:32, 33; Matt. 27:38).
 - j. His prayer for forgiveness of tormentors (Luke 23:34).
 - k. Forgiveness to the dying thief (Luke 23:39-43).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Died."
2. The Message of Jesus from the Cross.
 - a. "Father, forgive them."
 - b. "Today shalt thou be with me in paradise."
 - c. "Woman, behold thy son!"
 - d. "My God, my God, why hast thou forsaken me?"
 - e. "I thirst."
 - f. "It is finished."
 - g. "Father, into thy hands I commend my spirit."

For Seniors

1. Man's exceeding Sinfulness.
2. Christ's Great Love.
3. The Cross and the Christian.

PERSONAL THOUGHT

Do we meditate as seriously and earnestly as we could upon the sacrifice of the Son of God in our behalf?

SEED THOUGHTS

The sufferings and death of Jesus Christ are a substitution for the endless punishment of all who truly believe on Him.—Adams.

But no sympathy reached His convulsed spirit. He was alone; alone, enduring the curse for us; "bearing our sins in His own body on the tree," and exhausting the fierceness of eternal justice; alone without succor from man; alone without one strengthening whisper from angel; above all, alone, without one ray from His Father's countenance. And that expiring cry, "My God! My God; why hast thou forsaken me?" was the bitter, dreary, dismal piercing wail of a soul utterly deserted—wrapped, shrouded in essential unmitigated desolation.—Richard Fuller.

He was Himself forsaken that none of His children might ever need to utter His cry of loneliness.—J. H. Vincent.

In agony unknown He bleeds away His life; in terrible throes He exhausts His soul. "Eloi! Eloi! lama sabachthani?" And then seel they pierce His side, and forthwith runneth out blood and water! This is the shed-

ding of blood, the terrible pouring out of blood, without which, for you and the whole human race, there is no remission.—C. H. Spurgeon.

Our sins are debts that none can pay but Christ. It is not our tears, but His blood; it is not our sighs, but His sufferings, that can testify for our sins. Christ must pay all, or we are prisoners forever.—Thos. Brooks.

"The blood of Jesus Christ his Son cleanseth us from all sin."—John.

JESUS TEACHES HOW TO SERVE

Jno. 21:1-25

Topic for April 6

MOTTO

"Feed my lambs."

MEDITATIONS ON THE TOPIC

I. **The Topic.**—Jesus had been showing Himself to groups of the disciples since He had risen from the dead. It was pretty well established in most minds that Jesus was really alive. But there seemed a feeling of vacancy in the minds of the disciples since they did not have Jesus to lead them and they had no settled task. In this state of mind, Peter proposed to go fishing. The rest of them were in a mood to go along. But their fishing was a fruitless effort. All night long they fished and caught nothing.

This was a good time for Jesus to appear to them and help them to understand their mission. Sure enough when they drew to the shore in the morning they saw Him as a stranger on the shore. He asked about their fishing and found it to have been without success. Then He directed them to cast the net on the right side of the ship and they would find. They obeyed and caught a marvelous draught of fishes. This made John discern who the man on the shore was. He confided his intimation to Peter. Peter believed, and at once got ready and swam to shore. The others drew the fish to land. Here Jesus was ready for them with fish already baked. He called for some of theirs and had their breakfast together. All knew that it was Jesus without asking any questions.

After breakfast Jesus questioned Peter concerning his love for Him. Peter answered affirmatively though carefully because of his failure. The third time Jesus asked Peter of his love it brought grief to Peter's heart. Each time Jesus directed His lover to feed His sheep and lambs. It was to be a proof of his love. Jesus also foretold what Peter would suffer in the Lord's service when he would be old. He taught the importance of following Himself regardless of what another was to experience or do.

Our test of love is willing service in obedience to Christ, and the depth of our love will be expressed in our willingness to lay down our life in His service. The weakness of the disciples had been manifest. Jesus is still planning to empower them for the service He asks of them just as He enabled them to catch the miraculous draught of fish. This will be seen in the experience of the Holy Spirit that came to them after His ascension. Our service for Christ is dependent upon the same blessing of the Spirit and our obedience to His command to serve.

II. **The Text** has been explained in the above.

OUTLINE STUDY

I. Lessons to Seven Disciples by the Sea

1. The fishing failure (John 21:1-3).

(Continued on page 95)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

LIQUOR'S ANNIVERSARY CLAIMS CONCEAL RE- PEAL'S MENACING RECORD

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Solomon.

Increasingly the United States and Canada are becoming a drinking nation and this by leaps and bounds. Brewers and distillers are spending millions to get the "devil's fire-water" down the throats of the masses. All this because of their wicked greed for the so-called "almighty dollar," regardless of the consequences. We are glad in a small way, though effective withal, to do our part in checking the flow of this destructive stream. Consequently we want to record the reasons why the late Gov. Hanly of Indiana hated the liquor business. May we add in the words of David, "I hate every evil way." We need more Christians who really hate evil. Such an attitude may be negative, but there is a dire need for just such a fire in the hearts of Christians everywhere. He was a bitter enemy of the saloon. He was a member of the "Flying Squadron," which toured the country in the interest of the cause of temperance. His philippic is a classic, and deserves to be republished:

"I Hate It"

I bear no malice toward those engaged in the liquor business, but I hate the traffic.

I hate its every phase.

I hate it for its intolerance.

I hate it for its arrogance.

I hate it for its hypocrisy; for its cant and craft and false pretense.

I hate it for its commercialism; for its greed and avarice; for its sordid love of gain at any price.

I hate it for its domination in politics; for its corrupting influence in civic affairs; for its incessant efforts to debauch the suffrage of the country; for the cowards it makes of public men.

I hate it for its utter disregard of law; for its ruthless trampling of the solemn compacts of state institutions.

I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-been's.

I hate it for the human wrecks it has caused.

I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potters' fields.

I hate it for the mental ruin it imposes upon its victims; for its spiritual blight; for its moral degradation.

I hate it for the crimes it commits; for the homes it destroys; for the hearts it breaks.

I hate it for the malice it plants in the hearts of men; for its poison, for its bitterness, for the dead sea fruit with which it starves their souls.

I hate it for the grief it causes womanhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care.

I hate it for its heartless cruelty to the aged, the infirm, and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones.

I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression.

I hate it as Abraham Lincoln hated slavery. And as he sometimes saw in prophetic vision the end of slavery, and the coming of the time when the sun would shine and the rain should fall upon no slave in all the Republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars.

Liquor's Anniversary Claim

The "American Businessmen's Research Foundation" presents the following facts:

Brewers' and distillers' claims that the first thirteen years of the Repeal period of the legalized liquor traffic have benefited government, business, and public, alike, misrepresent and conceal the truth.

Facts which the brewers and distillers soft-pedal include the following:

1. **Drinking.** Consumption of alcoholic beverages has grown from 10.53 gallons per capita to 20.25 gallons per capita in 1945 (official Department of Commerce figures).

2. **Arrests for drunkenness,** so far as officially assembled by the Federal Bureau of Investigation, increased from 1,019.6 per 100,000 in 1932 (the last Prohibition year) to 1,946.6 per 100,000 in 1945.

3. **Criminals.** Federal and state penal institutions recorded 55,000 annual convictions of criminals during Prohibition, a figure which grew to 80,840 in the last pre-war year, 1941 (latest figures available: Statistical Abstract of the United States, 1946).

4. **States' Attorneys.** The Foundation's latest survey by direct inquiry of the states' attorneys of the 3,073 counties in the United States, brings fresh evidence that liquor is today an outstanding cause of crime, ranging from 50 per cent to 95 per cent of actual cases brought before them.

5. **Arrests of drinking drivers,** according to F.B.I. records, grew from an average of 65.7 per 100,000 population in 1932, to 95.4 per 100,000 in 1941 (last pre-war normal motor traffic year), and now, with war restrictions lifted, have again risen sharply during the last twelve months.

6. **Revenue and diversion.** "The liquor trade has added \$20,000,000,000 to public revenue since Repeal," it is asserted.

But Licensed Beverage Industries, Inc., which makes the claim, conceals the fact that for every \$1.00 the liquor trade paid back to the government, liquor took \$3.00 out of the people's pockets, diverting more than \$60,000,000,000 in fourteen years from the legitimate retail market for food, clothing, shelter, construction materials, savings, church, and welfare funds. Besides that, even the most conservative non-dry sources estimate an added billion dollars' cost to the public for liquor-bred crime, accidents, disease, and inefficiency, annually.

7. **War records.** The liquor trade officially claimed that during the war it went voluntarily on a 100 per cent government production program, but the facts show that this was only 3 per cent true—97 per cent of all persons—nearly half a million—engaged in the beverage alcohol trade, worked throughout the World War years to serve and distribute 10,417,000,000 gallons of intoxicants instead of to win the War.

8. **War alcohol.** Not 100 per cent but less than 40 per cent of war alcohol used in the making of munitions, etc., was produced by the beverage distillers.

9. **Man hour waste.** An average annual loss of 33,000,000 man hours, because of absenteeism due to intoxicants, was found to be indicated by statisticians.

10. **Prostitution and venereal diseases** have grown by leaps and bounds under Repeal, despite herculean efforts of civilian and military authorities—and post-war reports are even more alarming.

The promises of Repeal have been proved a hollow fraud:

10. **"The saloon will not return."** The saloon is back—407,000 retail sales spots again aligned with the most undesirable elements—(75 per cent of Chicago's 9,000 saloons found, by disinterested investigation, to be violating laws of decency, selling to minors and to drunkards, or harboring gamblers, prostitutes, and shady characters).

11. **"Taxes will be reduced."** During Prohibition, taxes represented 12.6 per cent of the national income. During Repeal (excluding the War years) taxes have taken 18.4 per cent—a 50 per cent increase.

12. **"Liquor revenue will end the income tax!"** it was claimed before Repeal! 'Nuff sed!

13. **"The federal debt will be wiped out."** During the Prohibition period the federal debt was reduced from 25 billion to 16 billion dollars. Up to 1940, the Repeal period piled the pre-war federal debt up to over 42 billion dollars.

14. **Under Prohibition,** new life insurance written increased from \$6,906,168,000 in 1920, to \$12,751,428,000 in 1929. As late as 1944 (latest figure available), under Repeal, it has declined to \$9,336,240,000.

15. **Assets of Saving and Loan associations** increased under Prohibition from \$2,033,000,000 in 1920, to \$7,082,000,000 in 1930. Under Repeal, they gradually declined to \$6,364,000,000 in 1944.

16. **Passenger automobile registration** increased 180 per cent under Prohibition (1920-1930) but less than 25 per cent under Repeal (1933-1945).

17. **Repeal's real objective** is reflected in liquor-trade expansion.

Under Prohibition, according to an authoritative Government survey made in 1930, the consumption of beverage alcohol dropped more than 65 per cent (from the high mark of the completely legalized liquor traffic—in 1914—to the year 1929).

On the contrary, under Repeal, more and more people are drinking more and more intoxicants. That is apparently the main purpose, aim, and objective of the restored saloon.

18. Most striking difference between Prohibition and Repeal is that, for the thirteen years of the Prohibition period, not one line of liquor sales solicitation or paid-propaganda appeal on behalf of the then outlawed "trade" appeared in any newspaper or magazine, or upon any billboard, or was broadcast through the air. The definite drop in liquor consumption was apparently the immediate tangible result.

Today the liquor trade is competing in sales appeals running over \$100,000,000 a year, addressed especially to women and youth.

19. **Church membership.** H. J. Charles, president of the United States Brewers Foundation, claims that church membership increase proves that Repeal and relegalization of the liquor trade has not interfered with religious progress!

The facts show that church membership grew from 41,491,989 in 1919, to 60,886,445 in 1932,* an average increase of church membership for the Prohibition period of 1,491,881, annually.

(*For all practical purposes the Prohibition era ended at the close of 1932, since beer was restored April 1, 1933, and the prorepealists had practically broken down all efficient law enforcement by the end of 1932).

From 1932* to 1945, the record shows church membership increased from 60,886,445 (1932) to 72,492,669, which represents an annual average increase of 892,787 for the Repeal years.

If the average annual Prohibition period increase had continued through the Repeal period of 1933 to 1945, inclusive, the latest figures for total church membership would have reached 80,280,891 or 7,788,222 more than the actual record shows.

Governors Drink Milk

The Hartford Courant, Connecticut Daily, writes thus:

Imagine it! Twenty-five Republican Governors gathered together with Governor Dewey in a

hotel room and when the drinks came around, what do you suppose they were? Milk! Just plain, old-fashioned milk without even a hint of anything added thereto. Shades of all politicians who, in smoke-filled rooms, for generations have planned the nation's destiny!

Good stuff is milk. It should never be belittled. It builds strong bones and good muscles. It makes for stamina, vitality, and oomph. It's good even for governors. Maybe those governors were being pretty subtle about indicating that the nation is soon going off the heady wines of the New Deal and is going back to a good, honest, American diet. Anyway, there it is. Interpret it any way you like.

"Wine is a mocker, strong drink is raging." It still is!

THE MENACE OF MODERN MOVIES!

Abstain from all appearance of evil.—St. Paul.

We gladly insert this well considered warning from the pen of Donovan E. Smucker, pastor of First Mennonite Church, Wadsworth, Ohio; broadcast over "The Chapel of the Air," Akron, Ohio. The message is timely and warrants a wide reading. We urge that the young people's attention be called to this illuminating study.

The movies have the largest audience of any single institution in America. About 25,000,000 people attend the church every week whereas nearly 100,000,000 go to the movies in this period. In view of this startling impact on the American people (including many church folks!) it is high time to find the facts.

At the outset let us discard the stupid belief that movies are mere entertainment. They are not! They provide an educational system which shapes attitudes, determines beliefs, and actually affects our bodily and mental health.

Until 1932 there were no conclusive facts about the movies. On that date a monumental study was financed by the Payne fund, a non-partisan endowment. The study, be it noted, was NOT carried out by churchmen. Rather, it was made by hard-boiled university teachers in the fields of education, psychology, and sociology. Among them were three professors from Ohio State University. Surely no one can say that these studies were made by Sunday-school teachers morally prejudiced against the Hollywood product.

In any case, the question arises, "What did these men discover after studying hundreds of movies and surveying thousands of movie fans, young and old?" The answers to this question are facts, cold, solid, and compelling.

Conclusions of the Study

First, what do our children see at the movies? Remember that approximately 28,000,000 American children attend the movies every week. Dr. Edgar Dale of Ohio State made the study on this issue. He took 115 recent and representative films and discovered the following: in 22 of the pictures illicit love was featured in the lives of 35 leading characters, there were 54 murders, 71 deaths by violence, 59 cases of assault and battery, 30 holdups, 21 kidnappings, 449 crimes in 115 pictures. These facts were also put into percentages covering 500 movies studied in 1930: 70 per cent dealt with the three major themes of crime, sex, and love. About 100 per cent dealt with mystery and war. (The latter themes have greatly expanded during the recent war!) So much for percentages.

Consider now how the themes were treated. The actual criminals themselves are often the heroes of the pictures. Lawrence Tibbett, for example, appeared in "The Rogue Song." He is the leader of a robber band, handsome, gay, and a wonderful singer. His sister dies at childbirth and Tibbett kills the father of the child by choking him to death. In the remainder of the picture Tibbett remains a very attractive person without the slightest suggestion that murder is immoral and illegal.

In 21 per cent of the movies the crimes are performed by the hero, a man very good-looking, well-dressed, courteous, glamorous, and likable. 57 criminals were studied in crime pictures. Only four were arrested and held. All others were either released, "fixed," punished by their own gang, or had escaped. Ordinary legal procedures were in the minority. Says Dr. Dale,

"Surely children and youth need assistance in interpreting such motion pictures at all."

Other Distortions

A study was also made of the vocational placement of the leading characters. Here one finds a heavy concentration among theatrical, society, and commercial people. "Were the population of the U.S.A. distributed in Hollywood fashion there would be no farming, no manufacturing, no industry, no vital statistic except murders, almost no science, no economic problems, and no economics." 73 per cent of the leading characters dressed in formal clothes, 87 per cent of these individuals were smokers, 78 per cent shown drinking, and 43 per cent of them actually became drunk.

Another distortion on the screen is a good-bad girl, making a very attractive case for the double standard. What is even more important, the kind of family life actually lived by the film colony itself is very questionable. Charlie Chaplin recently had the scandalous adventures of his private life splashed over the front pages of our newspapers: Errol Flynn was also hauled into court on sensational charges; hanging over the whole colony are serious moral question marks.

Dr. Dale summarizes the entire section here as follows: Granting that there have been noble people on the screen, the total impression is this, "the movies show a tawdry population often absurdly over-dressed, often shady in character, with little need or desire of supporting themselves on this difficult planet. A people whom, for the most part, we should not want to know or live amongst. Poor be-glamoured, unprepared adolescents may be moved to imitate them."

* * *

The Effect of Movies

This, then is what we see in the movies. Now we ask: What effect does this have on those who see them?

Again may I ask you to discard that false solution which says, "I concede much of what the research men have found. But no one remembers what they see in the movies. It goes in one ear and out the other."

This is false! Two professors from Iowa university provide the answer to this question. They clearly proved that children retain 70 per cent of everything they see in the movies. And that this retention seemed to increase as time went on. Moving pictures, they conclude, play a bigger part in the child's imagination than books. Mere printed words cannot compete with visual images!

Thus we consider the specific effects of this 70 per cent retention of Hollywood offerings. First, it affects the sleep. Sleep is always characterized by motility—which is to say alternate periods of quiet and restlessness. The silver screen increases this restlessness in boys by 26 per cent and in girls by 14 per cent. Sometimes it would reach as high as 90 per cent. But, most amazing, the effect of this restlessness lasts for as long as five nights and is particularly damaging for a highly sensitive child.

Second, the movies affect the emotion. 458 high school students were studied, and it was found that 300 or 64 per cent wept profusely at sentimental pictures. The pulse beat increased from the normal beat of 75 or 80 to 125 and 140.

Horror pictures induce a reaction similar to shell shock. A 20-year-old college girl reports that she still retains the childhood impression of a horrible hairy ape with a habit of breaking into people's houses. "After seeing this picture," she wrote, "I was afraid to go into a dark room at night because an ape might be just coming in through a window and carry me off. I was a nervous child anyhow and in the course of an exciting movie like this, I would bite the fingernails on both hands until my fingers would bleed."

Third, the movies have encouraged racial prejudice against the Negro, the American Indian, the Chinese, and the Japanese. "In my childhood," declares one boy, "the movies developed in me a prejudice against Chinese, Mexicans, and Indians as they were usually all 'bad men.'" The famous picture, "Birth of a Nation" stirred up much anti-Negro feeling. In a democratic society these prejudices are dangerous poisons to be avoided.

* * *

The next discovery is very important for a wartime era: it is the encouragement which the movies have given to delinquency and crime.

A young man serving a sentence for burglary frankly said, "The ideas I got about easy money were from watching pictures where the hero never worked, but seemed always to have lots of money to spend. All the women would be after him . . . I thought it would be great to lead that kind of life. To always have plenty of money and ride around in swell machines, wear good clothes, and grab off a girl whenever you wanted to. I still think it would be a great life."

In good neighborhoods one-fifth of the boys were moved to get easy money by the movies. In delinquent areas 40 per cent of the boys trace their failures to the movies. Among behaviour-problem boys 45 per cent indicated the movies as the basic causation. One-fifth of the convicts in our penitentiaries say they got their techniques from the movies. 44 per cent of the girl delinquents got their start from Hollywood crime thrillers. The evidence is very clear at this point that the films are frequently the sole or part cause of antisocial behaviour.

A fifth impact of motion pictures I can scarcely mention—yet it is laden with almost more "dynamite" than the others. I refer to the questionable political propaganda coming from many of the productions. In that category I include a picture like "Missions to Moscow" where one biased interpretation of the Russian problem is presented as cold, historical fact. Of all this, beware!

* * *

The Way Out

It is my conviction that there SHOULD BE INCREASING RESPECT FOR THOSE WHO COMPLETELY REJECT THE MOVIES. These folks refuse to be a stumblingblock for weaker individuals. They argue that even discriminating attendance is an endorsement of Hollywood which will be abused by the less discriminating, especially among the young people. Indeed, the true Christian must love God more than the world. May we ponder the words of James 4:4: "Know ye not that the friendship of the world is enmity with God?"

YOUNG PEOPLE'S MEETING

(Continued from page 93)

2. A fishing success by Jesus' command (John 21:4-11).
3. Breakfast on the shore (John 21:12-14).
4. Teaching Peter the service of love.
 - a. Asking once (John 21:15).
 - b. Asking a second time (John 21:16).
 - c. Asking a third time (John 21:17).
 - d. Foretelling Peter's death (John 21:18, 19).
 - e. What is that to thee? (John 21:20-23).
5. John's testimony (John 21:24, 25).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Feed."
2. Jesus Appears to Seven Disciples.
 - a. The Story of failure.
 - b. The successful catch of fish.
 - c. Breakfast on the shore with Jesus.
 - d. Questioning Peter's love.
 - e. Following Jesus without question.

For Seniors

1. Lessons in Fishing for Men.
2. Jesus Tests His Disciples.
3. Serving Jesus in Love.
4. Following Jesus at His Command.

PERSONAL THOUGHT

Are we moving by our own planning, or are we moving at the Word and in the power of our Lord?

SEED THOUGHTS

If the world is ever conquered for our Lord, it is not by ministers, nor by office bearers, nor by the great and noble and mighty, but by every member of Christ's body being a working member; doing his work; filling his own sphere; holding his own post; and saying to Jesus, "Lord, what wilt thou have me to do?"—Thos. Guthrie.

The Spirit never makes men the instrument of converting others until they feel that

LAURELVILLE MENNONITE CAMP

Each year Laurelville Mennonite Camp endeavors to plan a summer schedule that will include an interesting and profitable vacation for everyone; a vacation of spiritual, social and physical helpfulness. The morning Bible study classes, evening campfires, and messages are planned for your spiritual needs. Christian fellowship in the dining room and on the grounds provides an excellent opportunity to make new friends and enlarge your social group. The ball field, tennis and volley ball courts, badminton sets, and mountain trails provide physical relaxation and exercise.

It is the desire of the Campground that these facilities and opportunities be used for the glory of God and to provide a Christian environment for those on vacation.

For Young and Old—

Memorial Day Week-end Bible Conference, May 30-June 1
Bible Conference, August 23, 24

If you just can't take a week of vacation here are your opportunities to be greatly refreshed just over a week end. Messages from capable speakers, special music from men's quartets and Christian fellowship, together with the inspirational atmosphere of the camp will make either of these times a week end you can not afford to miss.

For Families—

First Family Week, June 7-13
Second Family Week, August 2-8

The ideal vacation for parents and children together! Bible study and discussion groups for parents while children play, hear stories, etc., by children's directors; personal counsel from a Christian doctor and Christian fellowship are only a few of the features you will long remember.

For Music Lovers—

Music Conference, June 16-22

Church choristers and all interested in music, here is a time when you can combine a restful vacation with music appreciation and study. The General Conference Music Committee is cosponsor of this conference.

For Young People—

Four-day Young People's Institute, July 3-6
Seven-day Young People's Institute, July 26-August 1
Seven-day Young People's Institute, August 9-11

These three institutes provide times of instruction, inspiration, and recreation for young people at different times. The institutes are sponsored by the Young People's Institute Committee of the Southwestern Pennsylvania Mennonite Conference. For information write to the Secretary, C. F. Yake, Scottdale, Pa.

For Girls—

Girls' Camp, July 7-13

Girls from nine to fifteen years old, here is the time you'll always remember once you enjoy it. Girls from many different places and their counselors have great times together worshipping, studying, visiting, and playing.*

For Boys—

Boys' Camp, July 14-20

Fellows from nine to fifteen years old, can you imagine over a hundred boys singing, eating, playing ball, hiking, going to campfire services and doing many other things together? You'll leave Boys' Camp saying it was the best time you ever had and wanting to be a better fellow for having been there.*

(*Parents—with capable counselors and a doctor or nurse on the grounds you can feel your boy or girl is well cared for while at camp.)

For Professional Women—

Professional Women's Week, August 16-22

Teachers, nurses, and women of other professions, here is the vacation you've been looking for. Discussion groups and lectures for your interests, fellowship with other Christians, various types of recreation and many other features you will want to enjoy.

Plan your vacation now. For detailed programs and further information write Laurelville Mennonite Camp, R. 2, Mt. Pleasant, Pa.



they cannot do it themselves; that their skill in arguments, in persuasion, in management, avails nothing.—Chas. Hodge.

If you cannot be great, be willing to serve God in that which is small. If you cannot do great things for Him, cheerfully do little

Christian Monitor, March, 1947

ones. If you cannot be an Aaron to serve at the altar, or a Moses to guide the tribes, consent to be "a little maid" to Naaman the Syrian, for the honor of God's prophets, or a little child for Christ's sake, to be set in the midst of the people, as an illustration of the sweetness of humility.—S. F. Smith.

Nay, be they many, be they few,
My thought but holds the end in view;
And fills each day's full measure up
With service sweet and patient hope.

—Mrs. Helen M. Brown.

EDITORIAL (Continued)

crediting of the lists shows a circulation of 9,756. A gain of 244 will put us right up to the mark.

All of this causes us to pause and think. We want to be worthy of the confidence our readers put in us by continuing to read this paper for the Christian home and the Christian worker. We hope everything that is printed will make a definite contribution to the lives of our readers and will help to build up the home and the church and all the agencies under the wing of the church. To this end we labor and pray. We ask that you join us in prayer for the work, and may you continue to support the paper by your subscriptions and contributions of articles. By your cooperation we should be able to reach the ten-thousand mark in a comparatively short time.

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J. KENNETH LOUCKS
Scottdale, Pa.

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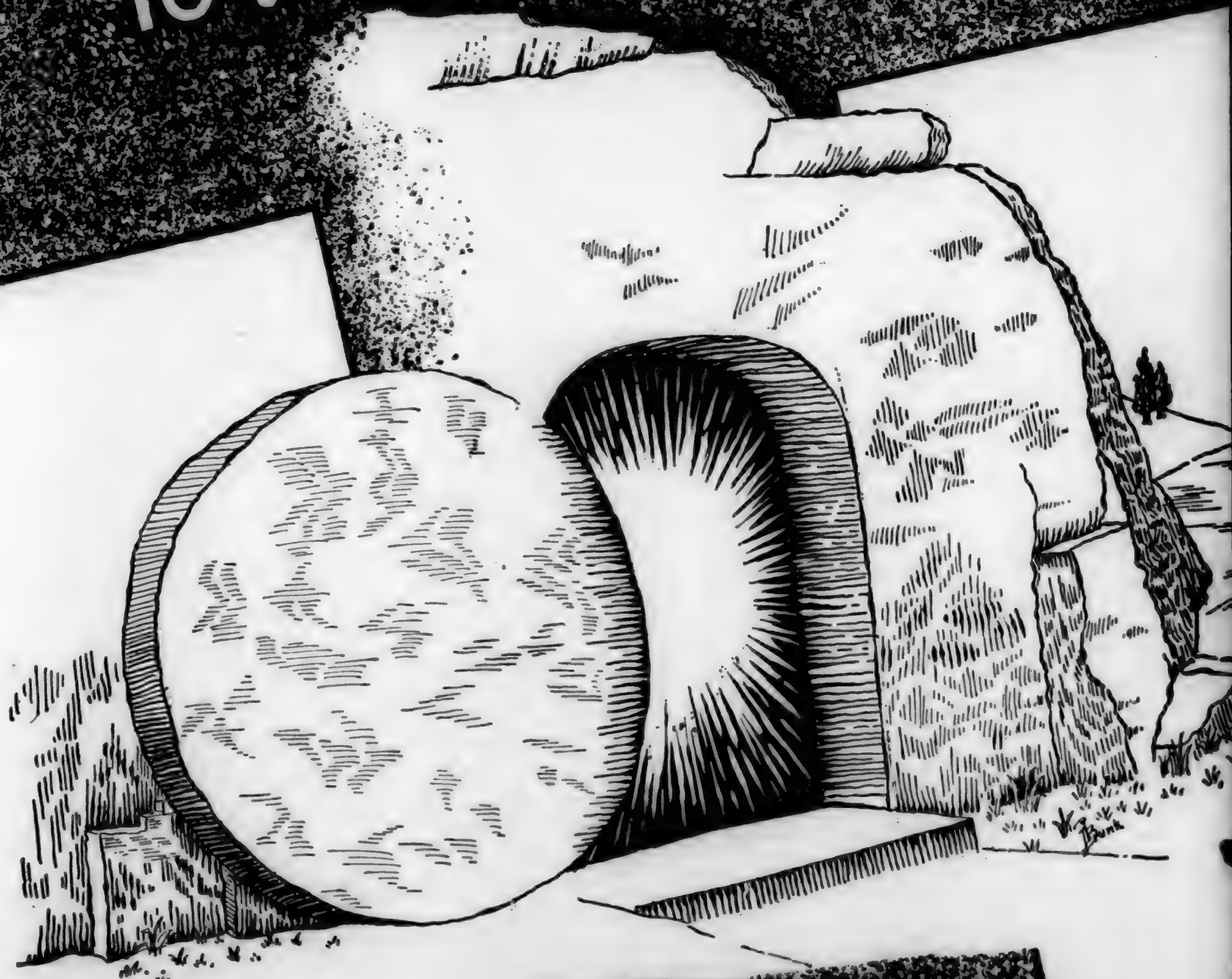
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April 1947

CHRISTIAN MONITOR

From the Darkness of Death
To the Light of Life



"YE SHALL BE WITNESSES UNTO ME"

BY MARTHA SHENK PALMER



LICE, riding up in the elevator of a big department store, suddenly became aware that the woman standing beside her was talking to her. "Pardon me, lady," she was saying, "But would you mind telling me the reason you have on the kind of 'hat' you do? I hope I am not too inquisitive, but I thought it must mean that you belong to some particular religious group. Is that right? I hope you don't mind my asking."

"No, indeed, I don't mind," smiled Alice. "I am glad for the chance to tell what I believe. Is this the floor where you are getting off?" she interrupted as she saw the elevator was stopping at the floor where she had intended going.

"Yes, it is. I hadn't noticed where we are." The woman glanced again at Alice's bonnet as she spoke.

As they moved from the elevator Alice reached in her handbag and drew out a card printed with some information as to what Mennonites believe, supplemented with a brief history.

Noticing that the stranger seemed to be in a hurry she only said, "I am a member of the Mennonite Church. You perhaps have never heard of us. Would you like to take this card with you? It gives a brief outline of our faith."

"Oh, yes, thank you so much. I have seen people dressed as you are a number of times, and I was sure you were members of some group of Christians. I will be very glad to find out what you believe."

The woman moved on with a smile and a nod of her head.

As Alice went about her business she was thinking of something she had heard a minister say sometime before. "These clothes tell people something about us. They let people know where we stand. Use every means in your power to let people know whose you are and where you stand."

There was a happy smile on Alice's face as she selected the blanket she had come to purchase. And then she remembered something else, something she had read—"A person who walks a mile to church, carrying a Bible under his arm, is preaching a sermon a mile long." And it occurred to her that a similar statement might be made of anything about the person's appearance which would bear witness to the fact that he or she is a Christian. As she walked down the street, with her arms full of bundles, she thought it would hardly be practical to attempt to carry a Bible under her arm everywhere she went. But she was happy to know that, nevertheless, there was something about her person which said to whoever might see her, "I am not a part of the world. I am different from the world. I am a Christian."

Riding side by side in a railway coach sat two men. They were both ministers, both members of the Mennonite Church. But they did not have the same appearance. One was

dressed in such a way that a stranger would have had no idea whether or not he was a Christian. The other would have been recognized nearly everywhere as a Christian man—probably a minister. As the train sped along, mile after mile, they discussed, pro and con, the subject of separation in attire.

Their train reached the Canadian border and stopped. Here all the passengers must pass the customs inspection before proceeding into Canada.

The two ministers opened their traveling bags for inspection. They waited while the officer examined the contents of one after another of the various pieces of baggage standing open beside the passengers.

The officer came to the place where the two men sat. He reached for the bag belonging to the minister who had about his attire nothing to testify to his being a Christian. He began to examine its contents. He ran his hand down into the bag, lifting each article separately, and did not stop until he had reached the bottom of the bag.

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Then he reached his hand toward the other minister's bag. He placed his hand on top of its contents. He looked at the minister and said, "Is this a fair representation of the contents of this bag?" "Yes, it is," was the reply.

The officer removed his hand without having inspected anything in the bag and moved on to the next seat.

As the pro-separation minister turned toward the other he said simply, "There's your answer to the influence of a distinctively Christian garb."

Marian Lloyd was accompanying her husband as he drove to his place of work one evening to inspect some cars for a late train. She often left some things undone at home and went with him in the evenings when he had some overtime work to do. He so often had to do some extra work after his regular hours were over that there was little time for

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them to be together unless she went with him.

Marian did not have one set of clothing made over one design for churchgoing and another set to wear elsewhere. If there were adequate reasons for wearing a certain type of clothing at church the same reasons were valid, surely, for any public place where she would be mingling with other people. And so this evening she was dressed as usual in the modest, unadorned, distinctive garb recommended by her church.

They drove to the station and went into the office. Miss Myron was there. She was waiting to go home with her brother whose work would not be finished until after the train had gone. She was a stranger to Marian. They introduced themselves to each other, sat down, and began to talk.

Then Mrs. Hunter came down from her apartment above the office. She, too, was waiting. She wanted her husband to go with her to a neighbor's as soon as he should be through selling tickets.

Marian had often talked with Mrs. Hunter before. Just friendly, everyday chats they had had as they waited for their husbands' work to be done. She was a young woman, pretty, and vivacious. She had always appeared to Marian to be rather more modest in actions, words, and appearance than many of the women she had seen.

But Miss Myron was different—at least in appearance. I think I need not describe to you how she looked. I take for granted that you have been around enough and have seen enough to know what I am talking about when I say Marian was ashamed to look at her as she sat there in front of her.

The three women talked for a little while about commonplace household affairs, such as what good rice pudding grandmother used to make or what was the best type starch-aid to use in the laundry.

Then all at once Miss Myron made a quick movement. Marian looked at her. She appeared to be somewhat uncomfortable. Her face had flushed a little. She moved about on the chair and drew her feet as far back as she could get them. It looked like she was trying to hide her feet and her bare legs under the chair. At the same time she tugged at her skirt in a vain attempt to make it cover her knees—something it evidently had not been designed to do. For a moment Marian wondered what had come over her, but she soon understood. For as she watched her, she saw Miss Myron cast more than one sidewise glance at her own skirt which was draped down well over her knees and dark-stockinged legs.

As Marian rose to go with her husband she was smiling to herself. She knew that her apparel had been "talking" to that young woman, telling her things which probably would have been resented as rude, had she spoken them with her lips.

It was about a month later when Marian sat, one hot summer afternoon, on the seat provided at the outside of the station for waiting passengers. She had just arrived on the afternoon train and now was waiting here for her husband because it was cooler than

(Continued on page 122)

CHRISTIAN MONITOR

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Vol. XXXIX

SCOTTDALE, PA., APRIL, 1947

No. 4

"IF YE THEN BE RISEN"

BY ARLINE YODER



OR want of a name, since we wish to disguise his real name, let us call him Chalmer Nottingham III. That sounds distinguished enough for the kind of man that he is. Mr. Nottingham leaned far back in his swivel chair, before his desk, nervously twiddling a pencil in his hands. He was wealth and neatness personified, but within those dark eyes, set deeply in his handsome face, the spark of love and happiness had been overshadowed by a cloud of fear, worry, and misery. The sun was shining brilliantly through several of the open windows of his spotless, streamlined office. A gentle breeze was wafting in, through those same windows, the Spring perfume of things coming to life. How happy, how free a person should be on such a day, but not so Mr. Nottingham. He could say that day with the poet,

"I tried the broken cisterns, Lord,
But, ah, the waters failed;
E'en as I stooped to drink, they fled,
And mocked me as I wailed."

Marcella Gordon, in the next room, for the first time in the year that she served Mr. Nottingham in the capacity of secretary, waited for the bell to ring from her employer's inner office. He was a man of strict punctuality, and Marcella Gordon was always on time. Every week-day morning at exactly nine o'clock the bell rang and she entered the inner office of Chalmer Nottingham III to take dictation. Every morning as she entered that office, she said in her own sweet gentle manner, "Good Morning, Mr. Nottingham, this is a wonderful day the Lord hath made, isn't it?"

At first the strange greeting surprised him, then annoyed him. He would twinge under the great truth, but his polished manners and culture did not permit him to cut it off rudely by interrupting with his own, "Good morning." But he did exchange the greeting at the proper time without comment as to the day, and hurriedly began the business of the day.

Week after week Marcella grew more confident in her witnessing for Christ. It took no little courage at first, but the more she exercised the command to witness the more bold she grew, until it seemed a part of her natural breathing.

One morning, especially, when a letter was being dictated, relative to some grievances

against the large Motor Sales Corporation, of which Mr. Nottingham held a very high office, Marcella interrupted so naturally and smoothly,

"If only they had Jesus in their hearts! What this old world needs is a Saviour, Mr. Nottingham, not a lawyer. A lawyer tries to get people out of predicaments, the Saviour keeps them out. If everyone had Jesus to help him live right, to keep his heart pure from evil thoughts, words and deeds, wouldn't this be a wonderful place to live? But because Jesus does not live in all men's hearts this is an evil world. 'The heart,' in which Jesus does not dwell, 'is desperately wicked.' If folks only knew the joy and peace of having a Saviour." Marcella sighed. Could it be a sigh of remorse at the realization that the masses are hard to be brought to the truth of all this?

Mr. Nottingham waited rather impatiently for her to finish her brief discourse, but again his elegant manner would not allow rebuke at this interruption. After she had finished he merely commented, "Perhaps, now let's see,—Oh yes, I was going to say—" and he resumed the dictation.

Not often did Marcella interrupt dictation, her witnessing was usually before or after. Many were the times Mr. Nottingham vowed he would ask her to find another position—not because her work was not satisfactory, nor because she was not dependable, but because her personality secretly irked him. It was, on the contrary, due to her conscientiousness, exactness, punctuality, and dependability that kept her working on and on in the office of Chalmer Nottingham III. However her personality irked him, he could not afford to get inferior help.

Marcella had begged the Lord to help her to lead at least this one soul to the Saviour. How wonderful it would be, she felt, if this man of high position would give his heart to Jesus! Could such a proud, worldly man sur-

render that pride and sin at the feet of the Life-Giver? Marcella felt within her heart that God would answer her prayers and grant her request. It was not a selfish desire. He was a fine employer, but if he would be really born again, how much more wonderful it would be to work for him! One would think that Marcella would grow weary and discouraged when day in and day out she spoke of the Saviour, without any comment or results from the one to which the words were directed. But her simple faith and confidence in a faithful Lord spurred her on. So long as she was not denied the privilege, there was hope that the seed sown might grow in the heart of Mr. Nottingham and eventually ripen into maturity, when he would yield that heart to Jesus.

But on this particular Spring morning, one of the first really pretty days following a cold, dreary, difficult winter, Marcella watched the clock nervously. Nine-fifteen passed, then nine-thirty. Was there no dictation this morning? Surely Mr. Nottingham would have told her. Should she begin her other work of the morning? Perhaps. There was a lot to be done. Just as she was settled down to the day's activities the bell rang. She jumped in surprise. What was the delay, anyway?

She opened the door rather nervously. Mr. Nottingham was still leaning far back in his swivel chair twiddling his pencil, in seeming deep thought. She noticed the troubled expression on his face, and wondered if she dare say anything.

Then as she felt the cool breeze and saw the brilliant sunshine, she exclaimed:

"Isn't the day beautiful! I'm so glad warm weather has finally come. The Lord can make such beautiful days, can't He?"

Mr. Nottingham leaned forward in his chair, laid his pencil carefully down on the desk, looked thoughtfully at Marcella, and said quietly:

"Good-morning, Miss Gordon, won't you sit down? I have something to talk over with you."

Marcella's heart sank. Was he really contemplating a dismissal for her? She prayed for grace to accept whatever it was. She had tried to witness. Was the Lord going to fail her?

"Yes, sir," she answered meekly. She sat down and waited for him to speak.

"Miss Gordon, I've been watching and observing you for a year. I've noticed a great difference between you and a lot of secretaries I've known. I've tried to figure out what that difference is. You seem to accomplish a lot of work in an amazingly short period of time. You do it so easily, without becoming in the least annoyed. Your work



has been faultless. But what are all these strange things you're constantly talking about? I must admit they annoy me dreadfully. I've come to the place where I can no longer endure it. Will you kindly tell me what it is all about and then hereafter keep it to yourself and leave me in peace?"

Marcella's heart leaped. She could scarcely conceal her joy. How dare she ever distrust her Lord again! His time and ways far transcend human ways. He is never too early or too late. He has an appointed time for all things. That time for which Marcella had prayed for a period of one year had finally arrived. The Lord was giving her this opportunity to tell the plan of salvation to a "big man" in the eyes of the world—a rich man—an influential man.

"How glad I am to tell you, Mr. Nottingham!" she beamed.

In her own sweet voice and manner she told the story of salvation as simply as she might tell a little child. As she, with her mind's eye, viewed again the beautiful scene of Bethlehem's manger, the angel chorus, the love of a heavenly Father in sending His Son, the cruel trial and death of the only begotten of God, the glorious resurrection of the divine Saviour, the transition from the dark and gloom of a troubled chaotic world to one of light and hope in the brilliance of the resurrection, she forgot all about the great Mr. Nottingham.

He followed her story closely. Her face glowed as she spoke, for she spoke out of the depths of her soul. The darkness in his soul became more dark. The emptiness in his heart seemed to echo out the helplessness and despair of a lost sinner. The things in which he tried to seek pleasure became a dreadful nightmare in the beautiful simplicity of the salvation story. He felt like crying aloud in despair. He could have said with Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

Her story was ended. "You see, Mr. Nottingham, why I love my Saviour, why I want to tell others about Him? It is only through Him that we can have eternal life, an inheritance incorruptible, and undefiled, and that fadeth not away, for 'what is a man profited if he shall gain the whole world and lose his own soul,' because life is but 'a vapor' and eternity is endless. It is far more important to build for an eternity than to build for this short life. You see what I mean, sir?"

"Miss Gordon, I'd give all I own to have a simple faith in a Redeemer such as you have, and to have the assurance of happiness after this life. This is hurting my pride to acknowledge this to a secretary, but I realize that you are richer and higher in the eyes of the Creator than I, because of what you believe. If it weren't for you I doubt if I would ever have seen my real self. Surely all Christians are not like you, are they?"

"Sadly enough, no! But I speak humbly, sir. Too many are ashamed to witness for Christ; or they are afraid of ridicule."

"Ashamed of that beautiful story—of that wonderful Person who redeemed their soul from a sinner's hell? How can it be, Miss Gordon?"

"Father, Mother, and I are going again tonight to hear an evangelist of spiritual power. Could I persuade you, Mr. Nottingham, to go with us? Perhaps your wife would enjoy going also."

"I would enjoy nothing better. As for my wife—she might feel too proud. I'll meet your Dad here at the office." As he looked into her sweet Christian face he asked himself a point-blank question, "How could I have said 'No'?"

At the meeting that evening the Spirit of God moved on the hearts of all present. The sermon on the "Resurrection" was dynamically given. The fine advice to Christians was, "If ye then be risen with Christ, seek those things which are above." The following day would be Easter. Oh! wondrous thought to commemorate the event of a Saviour coming to life to live forevermore! And "since He lives, we too shall live."

Mr. Nottingham was spellbound. His soul was stirred. He felt as he had never felt before the importance of owning a living Saviour. When the invitation was given he was still spellbound. He had never heard an invitation given. He was bewildered as he saw folks go forward and kneel at the altar and weep with contrite hearts as they repented and asked for forgiveness. Not him—not



A SONG OF THE SPRING

A pleasant song of spring is on the air,
The lark is calling in the rising morn,
Blue skies so lately tempest driven are
fair
And white clouds by the early breeze
are borne.

The hills are clothed in emerald green that
slept
Beneath their winter cloaks of silvery
snow;
The sun's warm rays across the hills have
crept,
The awakened stream is murmuring
sweet and low.

The robin's song commingles with the cry
Of calling crows; the chattering wren is
heard,
The wild ducks to the northern lakelands
fly;
We hear the bawling of the restless
herd.

And so the violet's purple face will show
Along the highway carpeted with grass,
For all the world we love would seem to
know
That we are glad when winter seasons
pass.

We hear the songs of women through the
door—
The voices of the workmen in the
fields—
The murmur of the bees—the thunder's
roar—
A thousand accents which the season
yields.

—H. S. Tool.

Chalmer Nottingham III—he couldn't do that—people would laugh and talk about him. Couldn't he accept the Saviour without people knowing it?"

Marcella looked up into his face. There was that sweet Christian countenance again. "Won't you accept Him tonight, Sir?"

He again asked himself the question, "How can I say 'No'?"

"Must I do it—that way?"

"Are you ashamed of Jesus? If you are, one day He'll be ashamed of you. He says, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.' That is the only way—you must confess Him before men."

He got up out of his seat and made his way to the altar. Mr. Gordon followed him and prayed with him and pointed out the way of salvation.

Marcella cried for joy and thanksgiving.

The next day, Sunday, was the glorious Easter. Mr. Nottingham had never known a day like it. That night his wife and mother followed his path to the risen Saviour. From that day forth they walked in "newness of life." They had risen with Christ, they were seeking those things which are above.

At the close of the final meeting, he was called out of a vast audience to the microphone to give his testimony. It was a request—not a demand.

A hush fell over the audience. Folks looked at each other in surprise. He hurried from his seat and made his way to the platform, and his voice rang out bold and true:

"Surely I'll be glad to testify for my Saviour. I'm redeemed tonight by His precious blood. I'm serving a living Saviour. I'm happier than I've ever been. I have a Christian home now and a family altar. But I want to give credit where credit is due. If it had not been for the secretary that God placed in my office, and who unashamedly and unflinchingly testified of her Saviour, I would not be standing here tonight. I would be out at some club instead. Thank God for such as are risen with Christ who dare to tell of the precious Redeemer to others, no matter in what walk of life."

As he finished there was not a dry eye in the audience.

Barberton, Ohio.

THEIR LAST SERMON

One Saturday a preacher was invited to speak to the prisoners in a penitentiary the next day. On that Saturday evening, when talking with the warden, he noticed that two chairs in the audience room were draped in black, and upon inquiring regarding it, the warden said, "Those two chairs are draped for death. Your sermon will be the last they will ever hear." The person writing about the incident added, "You can realize that Browning and Emerson figured very little in the sermon that was delivered on that occasion. There are chairs in most audiences invisibly draped for death."

Oh, the responsibility of giving out the Word of Life both by our preaching and our living!—Selected.

OBSERVING THE EASTER SEASON

BY DOROTHY M. BRUNK

Holidays have an important place in all religions. The children of Israel kept alive the memory of many special events in their history, especially the great saving provisions of Jehovah, by commemorating them each year down through the generations. Heathen religions have their special days of celebration to draw attention to events of religious significance. The Christian Church also observes holy days or times of special remembrance throughout the year. Their importance lies in man's inclination to forget his dependence upon God and His provisions in the past, as well as to assure us of future provisions.

Too often religious holidays are not meaningful because we have not learned how to enter into the spirit of them. We commercialize instead of spiritualize, celebrate rather than commemorate, and make them a time of hilarity rather than a time of worship.

It does not seem long since the Christmastide attracted us anew to the great love of God in the gift of His Son as a provision for man's atonement, and now we are thinking of the Easter season when the Son completed the provision for sin and victorious living. As Christians we should put special effort into the observance of the Easter season because of the significant place the death and resurrection of Christ have in our spiritual lives. Were it not for the sad events of Passion Week and the glorious triumph of Easter morning, we would be unable to live radiant, victorious lives today; we would have no foundation for our faith and hope.

Perhaps more than any other week of the year, Passion Week should be for each Christian a time of carrying out Psalm 46:10, "Be still, and know that I am God." It would be well worth the while of everyone to spend more time than usual in daily meditation and devotion at this season. The Gospel records of the last days of Christ are rich for reading and meditating and the teachings of the Apostle Paul on resurrection truth make a challenging study. It would be interesting to make a study of the word "resurrection" as found through the Bible. If we allow the Holy Spirit to teach us the full meaning of the resurrection, our lives will be more victorious and more effective in service. Books such as "Christ and the Fine Arts" are profitable reading for this time.

The Easter season provides ample opportunity for variety and interest in the family worship. Many beautiful hymns speak of the death and resurrection of Christ and are inspiring to sing. "'Tis Midnight," "When I Survey the Wondrous Cross," "Christ Is Risen," "Look, Ye Saints, the Sight Is Glorious," and "Christ the Lord Is Risen" are just a few of the ones in our Hymnal. Bach's grand "Passion Chorale" is a hymn which has beautiful words for reading. There are many poems with the Easter theme that all the members of the family would enjoy reading. The book mentioned in the previous paragraph has poems and stories well suited

for family use. No doubt in most homes there is a beautiful picture of the Last Supper or one of Christ in the Garden that receives very little attention. This would be an ideal time to get them down and study them as a group. Each member of the family, from the youngest to the oldest, will have no difficulty in bringing a contribution to the worship hour on the theme of Easter.

Most of our local congregations have special services planned for Passion Week which we can support wholeheartedly by our prayers and attendance and by bringing others. On Easter Day especially, when many attend church services to join the fashion parade rather than to join the group of worshipers,

may we be among the group who truly worship our risen Lord in spirit and in truth.

Among the early Christians after the resurrection of Jesus the identifying greeting was, "Good morning! Christ is risen!" and the hearty response, "He is risen indeed!" These were beautiful words of salutation and speak the joy all Christians should show in their daily living. Certainly at Easter time we want to live and speak this joy to all around us in as many ways as possible.

It is an established principle that one receives in proportion to what one gives. How true this is in our observance of the Easter season! The more thought and effort we put into the rightful observance of Easter as individuals, families, and congregations the more meaningful and rich will be the season to our lives. Christ indeed is risen; may we allow Him to live completely within us.

Scottdale, Pa.

WONDERS OF NATURE'S WORKSHOP

BY ADRIAN ANDERSON

Did you know that a tiny, rather despised insect made possible the digging of the world's great modern tunnels, thus revealing a secret lost to mankind for over four thousand years? This was the little wood borer known as the naval woodworm.

A little over forty centuries ago, the construction of the first known tunnel was under a great river. This was a passage three thousand feet long beneath the muddy Euphrates, extending from the royal palace of Babylon to the Temple of Jupiter. When this great project was completed, the art of river-tunneling declined, and presently its secret became lost to the world.

Four thousand years later, on a morning about seventy-five years ago, a celebrated

engineer named Mark Isambert Brunel was pondering over a tremendous problem for which there seemed to be no solution—the construction of a tunnel under the Thames River.

Standing in a shipyard, staring absently at a large wooden beam, he noticed a tiny naval woodworm busily at work. He saw that the insect bored the timber with great skill and dispatch, and procured a microscope that he might better study its operations. He beheld a pair of valvular shields which, with its foot as purchase, the insect revolved like a gimlet, penetrating the wood. As the particles were loosened, they were pressed through a fissure in the foot and thence through the body of the borer to its mouth, where they were expelled.

"Wonderful!" exclaimed Brunel to himself. "This is the kind of device I need. Can I reproduce it on a larger scale?"

He carefully followed the insect's method and, after much experimenting, succeeded in constructing a device that made possible the digging of the great Thames River tunnel. Thus was restored to the world the art of constructing tunnels.

From nature's workshop man has learned not only how to delve under great rivers but also how to span them with vast bridges. For he is indebted to nature's wonder-worker, the spider, for his conception of that marvel of engineering known as the suspension bridge.

It is related that Captain Samuel Brown, an Englishman, was occupied in studying the construction of bridges, with a view of building an inexpensive structure over the Tweed River near his home, when he observed a spider at work in his garden. He gazed intently at its silvery web suspended across his path and wondered if he could not construct in like fashion iron ropes or chains that would support his bridge. Out of this conjecture came the suspension bridge.

Now compare, if you will, the flimsy, almost invisible spider's web with the huge cables



The Ingenious Webwork of the Spider

of the great San Francisco bridge, each measuring nearly twenty-nine inches in diameter, and weighing no less than a ton to the foot!

The study of the old deserted hornet's nest by an alert young mill-worker brought about the creation of a vast, new industry. Walking in a field one day, Heinrich Keller, a German, began kicking at an old hornet's nest, until at length becoming interested in its construction, he took it home for further examination. Until that time the only material deemed suitable for making paper was old rags; but out of Keller's endeavor to imitate the handiwork of the hornet came paper made of wood pulp, which, by providing a cheaper and more abundant supply of paper, brought immeasurable benefits to industry and education.

Ito Etrich was still another to draw inspiration from nature's workshop. The idea for his Taube airplane, one of the most efficient flying machines of its day, he obtained from the seed of the Zenonia, a vine he saw in India. Its unusual shape suggested the design of the Taube plane.

In the vast, intricate workshop of nature, from the energetic beaver building his dam to the tailorbird spinning thread to form her nest (even carefully knotting each thread as she sews), we have discovered countless other ideas for wonderful creations. If we will continue to observe nature, we will find many others.—The Watchword.

THE SPIDER AND THE HORNET

In the corner of the porch of the house where we spent our vacation a great gray spider had spun her web. She was big, and watchful, and ugly-looking. Whenever we ate a meal on the porch several yellow jackets were always flying around the table. Often I wondered which would win in a fair fight. Here was the hornet with her glittering wings, her hard, strong, yellow and black armor, and her poisoned dagger, with jaws strong enough to tear off pieces of wood. Here was the spider with her big, soft body with no armor and no wings. I wanted to see which was the stronger. So one day I clapped a tumbler over a hornet as she settled down on the table and let her go in such a way as to make her fly straight for the web. Perhaps it was rather a cruel thing to do—but at any rate I did it, and then I watched to see what would happen.

Do you know, there was not any fair fight at all. The hornet did not have a chance. At the first touch of her body on the spider's web there was a rush—the spider threw a lasso, and before you could snap your fingers was back safely out of reach with one turn of that silken cord already around the hornet's body, and with the cord ready for another rush. And over and over again she rushed out and back, throwing that cord around the body and legs and wings of her enemy. In less time than it has taken me to tell it there was that terrible fighting insect, tied hand and foot, and wing and sting, helpless. And then the spider went calmly to work, cut the hornet loose from the web without releasing the bonds that held her helpless,

dragged her off into the corner where she lived, killed her and sucked her dry, and the next morning I found the empty suit of armor tossed down on the floor below.

How easily the hornet could have won if she only could have got at the spider. Every advantage was on her side except the tiny silken cord which, fold by fold, tied her helpless. It is easy to understand why some strong people are beaten by very small things. Habits are just like those spider's cords. They seem small enough but, fold by fold, they get their meshes around you.

Many a boy has started to smoke cigarettes because he thought he was smart. He has watched his chance to buy them. He has stolen away for a chance to smoke them. And for a while he has had a great time. But little by little they were tying strand after strand of habit rope around him till he has found himself bound hand and foot.

Many a girl has begun doing her work just pretty well. She has found it easier that way. She has slighted her tasks at home and at school and on committees. Little by little the fashion of careless work has thrown its web around her and, before she has known it, she has been tied, until she could not do her best when she wanted to.

I have known boys who started to swear because it sounded big and grown up, boys who rather practiced the use of such words. But each word has thrown its silken lasso around them till they have not been free to control their own tongues.

The best way not to become entangled in nets of habit is to listen to the advice of Father and Mother, and avoid the unhappiness of bad habits.

Look out for those things. They are easy to beat when you can get at them, but once they get their meshes around you they are terrible.—Unknown.

APPROVED UNTO GOD

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Every one will be an utter failure in rightly dividing the Word of Truth, who seeks the approval of man, and not of God only. Oh, how many may be ashamed on that great Day, because they did not seek God's approval only! George Müller said, "There was a day when I died, utterly died, to George Müller, his opinions, preferences, tastes and will; died to the world, its approval or censure, died to the approval or blame even of my brethren and friends. Since then I have studied only to show myself 'approved unto God.'"

Blessed is the man who can say this with George Müller. Paul says, "Reckon ye also yourselves to be dead indeed unto sin" (Rom. 6:11). If you and I are true to the reckoning, God will surely make it real. We will be sure to have God's approval.

"Then we can smile at Satan's rage
And face a frowning world."

—F. L. Wismer.

UNCONSCIOUS INFLUENCE

We seldom realize just how much influence we have over others, especially those with whom we live or work. A congregation soon unconsciously takes on the manifestations of its leader and long after leaving school, students will be found imitating the speech and gestures of their teacher. An honest, Christian leader is prone to think that his efforts are thrown away because he does not always see fruits; but we must remember that as an evil leader needs time to secure followers and imbue them with the spirit of wrong, so that he may lead them along the selfish way, one in God's service must be ready to suffer much in toil, prayer and sacrifice if he would influence men to take the Christ way. Let us learn that nothing done out of love for Jesus is ever lost; that no sacrifice inspired by love for Him can be in vain. Results may not always be seen, but that true life patiently, honestly plodding along, will silently but surely have its effect.

A story is told of a young woman who was a great lover of flowers. She set out a rare vine at the base of a stone wall. It grew vigorously but did not blossom. Day after day she cultivated and watered it and tried in every way to coax it to bloom. One morning as, disappointed, she stood before the plant, her invalid neighbor, whose lot adjoined her own, called to her and said;

"You cannot imagine how I have been enjoying the blooms on that vine that you planted."

The owner looked on the other side of the wall and there was a mass of bloom. The vine had crept through the crevices and bloomed on the other side. Poor girl! She thought that her plant was a failure when all the time it was proving a blessing to one who sorely needed it. The invalid was enriched and blessed in every way because of the faithful efforts of that girl in cultivating a single vine, even though she could not see results.

How important it is, then, that we seek to create the right kind of influence! The way we live, worship, act, and play, may count for more than we think. A mother whose sons all became sailors, attributed their decision to a picture of a great sailing vessel which hung over the fireplace where they spent their childhood.—The Pente. Testimony.

SEVEN MINDS

1. Mind your tongue! Do not let it speak hasty, cruel, unkind or wicked words.
2. Mind your eyes! Do not permit them to look on wicked books, pictures, objects.
3. Mind your ears! Do not suffer them to listen to wicked speeches, songs, words.
4. Mind your lips! Do not let strong drink pass them.
5. Mind your hands! Do not let them steal, fight, or write any vile words.
6. Mind your feet! Do not let them walk in the steps of the wicked.
7. Mind your heart! Do not let the love of sin dwell in it. Do not give it to Satan, but ask Jesus Christ to make it His throne.

—Wonderful Word

CHRISTIAN MONITOR PULPIT

WITNESS OF THE RESURRECTION

BY SAMUEL JANZEN

TEXT: And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.—Acts 4:33.

We take our Scripture text from the experience of the apostles after Christ's resurrection and ascension. The Spirit of God had been poured down upon them on the Day of Pentecost, and we find the apostles endued with **great power** as they gave witness to the resurrection. The Holy Spirit alone could reveal the true significance of a risen Christ. Because the first gift of grace, which was given at Pentecost, was well received and used, more grace was given. **"And great grace was upon them all."** Grace is always the secret of spiritual power. Great power and grace attended the apostles, because they were living examples and witnesses of the resurrection.

I have often marveled how distinctly different Christianity is from other movements and ways of life. The world about us is shouting loud and long about "the way of peace" or Christianity as a "way of life." The apostles boldly declared that Christianity is **the way of life**, through a resurrected Christ, an everliving Lord.

In different places throughout the world, by way of example, we find the populace celebrating New Year for several weeks every year, or periodically through the years men gather around the memorials of supposed significant events, or men worship the religious teachings of some social leader of the past. How readily humanity clings to man-made things and observances! But all true life and living point back to the resurrection.

When the Sadducees asked Jesus about the resurrection and concerning the seven brothers who married one wife Jesus said, "Do ye not therefore err, because ye know not the scriptures, neither the power of God" (Mark 12:24)? This mortal life without a hope of resurrection unto eternal life, would truly be a faith without hope. What manner of life would this be? "Ye therefore do greatly err" (Mark 12:27). All things which Jesus did before and the disciples testified to afterwards, are embodied in the truth that the **grave could not hold Him**. The Apostle Paul reasons with King Agrippa in Acts 26:8: "Why should it be thought a thing incredible with you, that God should raise the dead?" The apostle further strengthens the teaching of the resurrection in I Corinthians 15:12-14: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." Without the resurrection

there is no life. Without its teaching there is no Christianity. "With great power gave the apostles witness of the resurrection."

"God is not the God of the dead, but of the living" (Matt. 22:32). God raised up Jesus to impart life to all who would receive life in accepting the redemptive sacrifice. Our sins were atoned for on the cross, but we receive new life in that Christ rose from the dead. If we do not accept this truth God becomes our judge instead of Christ our life. "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). To the wicked and godless His coming again will not be light but darkness indeed. We also have the promise in Psalm 49:15: **"God will redeem my soul from the power of the grave: for he shall receive me."** All men shall at that resurrection be brought from their graves; the righteous to life eternal but the unrighteous to eternal death. John 11:25: "I am the



THE LIVING CHRIST

By L. J. Lantz

Abraham is dead, and the prophets.—John 8:52.

Those Jews gloried in a religion of dead men. Moses, Abraham, and David; the prophets and the patriarchs—all were dead. Upon the tombs and teachings of buried leaders—upon customs and traditions long since lifeless, yet denied the respect of burial and oblivion, the scribes, priests, and Pharisees had built their system of creed and conduct.

How much better had it been if each succeeding generation, obeying the pleas of Moses and the prophets, had for itself renewed its covenant with God and founded its doctrine on the Law! But no; the Jewish faith in Christ's time rested upon changing centuries of Jewish teachings and practices. In his zeal for the "traditions of the fathers" the Jew had lost sight of the very principles which gave rise to those "traditions."

Has the Church of today learned the lesson? Is its faith founded on the Rock Christ Jesus, or on the graves of its forefathers? Is each child in Christian homes and each applicant for church membership taught to "search the Scriptures," to find his own foothold in the covenant of the Gospel and the unchanging tenets of faith?

Or are we content with doctrines based on history, on custom, on tradition? That mistake blinded many of the Jews and led, finally, to their rejection and crucifixion of Christ. It can be just as serious in our time. There can be no living church without faith in the Living Christ. **Because He lives, we shall live also.**

Gap, Pa.

resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." Christ is an everliving Lord to impart life to all that believe.

The mighty preaching of the apostles declared the truth, **"for all live unto him."** We find a young man coming to Jesus in Matt. 19:16: "What good thing shall I do, that I may have eternal life?" We find our answer in II Timothy 1:9, 10: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). Everywhere about us we find death, sin, and sorrow. Easter always brings joy and hope, because in the resurrection lies a new hope for a sin-bound world. The great power to give this testimony God freely imparts to all who have this hope in them. To preach and testify is not only our Great Commission to all the world, but **great grace** is our reward here and now. "Because I live, ye shall live also" (John 14:19). "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

Greensburg, Kans.

"FORGETTING"

We are usually embarrassed over a failure of memory to keep faithfully and ready for use the things entrusted to it. A good memory for names and faces and the facts of life is an important endowment for a person who would have many friends. However, Paul in his letter to the Philippians indicates that there are some things that he had decided he should forget. Since he did not say what things they were, we are left somewhat to our judgment. It is probably that Paul's "forgetting" was not so much a loss of memory as a refusal to keep in mind. His statement is: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). The statement suggests a life so fully engaged with the present and the future that there was no place for idly dwelling on the past. When remembering tempts us to evil; when it would unduly exalt us; or when it would unduly depress us, then let us forget. Let the past be not a stumbling-stone to cast us down but a building-stone to hold us up. —Wesleyan Methodist.

Editorials

Remembering the Risen Christ

"Remember that Jesus Christ of the seed of David was raised from the dead" (II Tim. 2:8). This was Paul's message to Timothy as a church leader, and it is the inspired Word of God for us. There are three events in the life of our Lord that the church celebrates in an outstanding way—His advent, His crucifixion, and His resurrection. Of these three the resurrection is the great climax and culmination. Nowhere are we commanded to celebrate the birth of Christ, although the observance of Christmas dates back a long time in the history of the church. The commemoration of the death of Christ is not only commanded, but it is fixed and assured through the establishment by our Lord Himself of one of the great ordinances of the church—the communion. And in the verse quoted above Paul tells us to remember the resurrection. We have two great aids in doing this—the weekly Lord's Day which grew out of the desire of the believers to worship and fellowship on the day on which He arose; and the annual Easter observance which comes in the time of the year when He triumphed over the enemy of death.

Why should we remember the resurrection of Christ? And what should we remember about it?

1. *We should remember that the resurrection of Jesus Christ is one of the two cardinal points of the Christian faith.* The apostles stressed the preaching of the crucifixion and the resurrection as the great foundation stones of the Christian faith. Dr. Torrey has well said: "The crucifixion loses its meaning without the resurrection. Without the resurrection the death of Christ was only the heroic death of a noble martyr; with the resurrection it is the atoning death of the Son of God. In it we have an all-sufficient ground for knowing that the blackest sin is atoned for. My sin may be as high as the highest mountain, but the sacrifice that covers it is as high as the highest heaven; my guilt may be as deep as the ocean, but the atonement that swallows it up is as deep as eternity."

2. *The resurrection of Christ assures us that the Christian faith is not vain.* Paul recognized that if the fact of Christ's resurrection could be disproved, all Christian preaching would be in vain, because our faith would have no foundation. The consequence would be that even though we thought our sins atoned for and forgiven we would still have their deadly weight resting upon us. The enemies of Christ realized the same thing, and through the centuries have tried to disprove the resurrection. But they have utterly failed, and their very efforts have only served to bring out the evidences of the resurrection so that they cannot be successfully refuted. We have indisputable proofs that "Christ is risen from the dead, and become the firstfruits of them that slept."

3. *Faith in the resurrection of Christ has power to save those who believe in it from the heart.* One of the great salvation texts is Rom. 10:9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It is a message of hope for the sinner and one of peace and assurance to the Christian. Do you base your faith on the resurrected Christ in full commitment? Upon your answer to that question depends your eternal salvation.

4. *To know and to appropriate the resurrection of Christ should not only be the highest aim of the Christian, but it will make his life fruitful in the service of the Lord.* Paul was willing to count all things as refuse in order that he might know Christ and "the power of his resurrection, and the fellowship of his sufferings" (Phil. 3:8-10). He also said that we "should be joined . . . even to him who was raised from the dead, that we might bring forth fruit unto God" (Rom. 7:4, R.V.). "Through union with the risen Christ we get power for life

and fruit. One reason why there is so little life and fruit in many professedly Christian lives is because there is so little knowledge of the risen and living Christ."

5. *The resurrection of Christ made possible His high-priestly work as our Intercessor at the right hand of God.* He is now our Advocate to plead our cause before God. This is a great consolation as we look at our human frailties and, too often, our sins.

6. *The resurrection of Jesus Christ shows that there will be a judgment of the world.* Paul told the Athenians that God has ordained that the world should be judged by Him who was raised from the dead. Acts 17:31.

7. *The resurrection of Christ guarantees the resurrection of the believer.* That is the great cheering thought of Easter. We need not sorrow as those who have no hope, concerning our loved ones who have died in the Lord. Those who sleep in Jesus will be raised at His coming again. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus" (II Cor. 4:14). "Because I live, ye shall live also" (Jno. 14:19).

The Easter season is here. It affords us a good time to remember that Christ rose from the dead over nineteen hundred years ago, and that through that glorious event unnumbered and unfathomable blessings have come to us.

The End of Civilian Public Service

When the Burke-Wadsworth Selective Training and Service Act was passed by Congress in September, 1940, it contained a provision that all persons "who, by reason of religious training and belief," were conscientiously opposed to all kinds of military service, should, on their being drafted, "be assigned to work of national importance under civilian direction." This provision of the law needed to be interpreted and applied to the conscientious objectors of our own church and others, and after much preliminary work by the peace churches and the director of Selective Service, Dr. Clarence A. Dykstra, a plan was worked out "for setting up civilian camps in which the work projects would be under the direction of government technical men, and the social and religious life of the drafted men under the supervision of the church agencies." President Roosevelt approved this plan on December 20, 1940.

It was originally expected that the government would finance the cost of maintaining the camps, feeding the men, and providing all that was needed for their subsistence and comfort, while the church would finance the educational and religious program. When it became apparent that no funds had been appropriated by Congress for this purpose, the churches agreed to assume the full cost of the program for an experimental period. This program was reviewed and renewed from time to time with the result that it extended throughout the whole period of C.P.S.

The first Civilian Public Service camp was opened by the Quakers at Patapsco, Maryland, on May 15, 1941. Closely following that was the Mennonite camp at Grottoes, Virginia, which received its first draftees a week later on May 22. A compilation of the figures in the Mennonite Yearbook reveals the fact that during the period from 1941 through 1946 our branch of the Mennonite Church contributed \$1,348,887.49 for C.P.S., while the total contributions from M.C.C. churches mounted to \$2,869,521.40. To this should be added the gifts in kind which were valued at \$134,005.56, making a total of \$3,003,526.96. Other contributions which came from various sources brought the grand total of receipts for C.P.S. to \$3,013,546.15. Financing this program required contributions of enormous amounts of money and gifts in kind by our Mennonite people, but the gifts were adequate to keep the program going through the years.

The peak of the enrollment of Mennonite men in C.P.S. camps was reached on September 30, 1945, when there were 3,754 men in service. Representing this same peak we find in the 1946 Yearbook a listing of 62 camps and units where our Mennonite boys served in various types of service, chief of which were forestry, farm, hospital, and health service. This

(Continued on page 122)

CHRISTIAN LIFE

LET US GO ON Into a Deeper, Fuller Christian Life

BY MIRIAM BARGE

A poet once said:

"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

Jesus once said: "I am the way, the truth, and the life." He too tells of a way, and He also tells of a higher way. He says, "I am come that ye might find the way to the Father" which is to find life; "but I am come that ye might have abundant life." Christ would challenge us to choose the higher way, the deeper life, the rich, beautiful, flowing, abundant life.

On New Year's eve people of the world were making new promises and resolutions which they hoped to be able to keep in the year of 1947—promises, the most of which would be broken in a few weeks, because of a lack of human strength to keep them. Christians too were watching, many of them in prayer, as the old year went out, and the New Year came in. No doubt among this group there were many who had to hang their heads in shame as they remembered the failures of the past year—those outbursts of anger that had wounded a dear friend, those periods of discontentment that had made service for the Lord a burden instead of a joy, the lack of love for another who had been less fortunate in life, that evening spent in gossip and in the damaging of another's reputation, the times of discouragement and self-pity, the lack of Bible study, with its results in a lack of power, so that opportunity after opportunity to witness to a lost soul had slipped by without one single attempt to help. Were you and I among those who on New Year's eve had to acknowledge spiritual defeat?

When the Christian realizes that he is failing to live abundantly, there normally follows a desire to live a life that is more meaningful, a life that challenges others to be drawn to the Lord Jesus Christ. Without this inner urge to press on to greater things, it is impossible to reach the higher way. With this new desire, there comes a sense of need, and with the consciousness of need there comes the heart-burning cry—How? How attain to this high and noble life that God expects us to live?

There are several steps that lead to the high way of abundant living. First of all,

we must have a real Christian experience. We must be born again.

"Though Christ in Joseph's town
A thousand times be born,
Till He is born in thee
Thy soul is most forlorn."

It is absolutely impossible to be a Christian unless the Holy Spirit has actually entered your life. This comes only as you yield to the Word, which tells you that Christ died to save you. As you see yourself as a sinner needing a Saviour, and you confess that His blood alone can save you from sin and judgment, and you turn in faith to the Lord Jesus, accepting the atoning work, the Holy Spirit will enter your life. You can not afford to live a life without the saving blood of Christ. You must be born again.

In the second place, you must be able to truly say, "I know beyond a doubt that I am a Christian, that I am born again, that I am saved." Many Christians flounder around in their Christian life in weakness and fear. They have no power, no joy, and no peace, because they are not quite sure if they are really born again. Take God's Word and discover by it if you are born again, or go



NOT I, BUT CHRIST

Galatians 2:20

Tho' life would seem a useless thing,
I know He lives; and so I sing
Of His great sacrifice for me,
And how He died on Calvary.

My song is joyful, for He rose
O'er death victorious; and my foes
Will vanquished be in life's long strife,
If I but let Him live my life.

E'en as He lives, and is my Lord,
And guides each thought, each act, each
word

Of mine throughout each passing day—
He's coming back some glorious day.

Oh! Who can tell the joy 'twill be
To reign with Him! Eternity
Will not suffice to shout His praise,
Hosannas sing, glad anthem raise.

While seraphim before Him fall,
The Lamb whose blood was shed for all,
May I at that great day have won
His precious words, "My son, well done."

Not I, but Christ, Himself, in me,
Not I, but Christ, let others see;
His will, His plan, mine own shall be,
Not I, but Christ, Himself, in me.

—E. M. Neighbour.

to some Christian worker for help, but don't go on not knowing. You can know. You must know. There will be no lasting peace, no joy, no power, and you will never grow in your Christian life until you do know and can say, "I know that I am born again."

In the third place, if you would grow in your Christian life, you may not allow any unconfessed sin, no matter how small, to remain in your life. It will rob you of peace. It will steal your joy. It will make you powerless to overcome temptation, and powerless to witness for Christ. It will drag you down till you are in utter despair. You cannot afford to allow any sin to remain unconfessed in your life.

To enter into this higher way, this abundant life, God asks us to yield fully to Him. Sell out to God. He wants us to tell Him, once for all, that our lives are not our own, but that by virtue of the fact that He both created us and bought us with His own lifeblood, we belong to Him. He wants us to tell Him that He may do with our lives just as He chooses, regardless of what our own desires may be. He wants us to kneel at the foot of the cross and die—to allow self to be put to death in a full and complete surrender. Many a youth has knelt by his bedside, both longing and fearing to fully surrender to God,—fearing lest God should say, "You must give up the gang, give up your love for worldly pleasure, your present social practices, your life ambition, go to a city mission or to a foreign field." God may ask one or all these things of you, but you cannot afford to say no to God. With our lives in our own hands, our pleasures, our joys, our ambitions will all turn to lifeless cold gray ashes.

After we yield to God His Spirit will now not only be in us, but will fill us. We will be conscious that He is living within. His Word says, "He that is in you is greater than he that is in the world." We shall now be conscious of that gentle spirit prompting us to choose the right.

The next step to a deeper life with God is a daily, hourly, momentarily yielding to the voice of this Spirit within us. Would the "I" in me desire to criticize my pastor? The Spirit gently whispers, "No, he is the servant of God." I must yield to the voice of that Spirit, keep silent, or pray instead. Would my eyes read that which would not be good for my soul? The Spirit again whispers, "You are Christian now." I must again yield. I cannot, may not read on.

A narrow life? No, a life of freedom, a carefree life, for with the guidance of the Spirit we can go anywhere in full confidence that we will be led aright.

The spiritual growth and height to which I would attain depends on my yielding my own desires to the Spirit's voice within. We cannot afford to say no to the Spirit. The Spirit within us will give us a desire for the Word. We cannot receive that desire in any other way. The Spirit within us will cause us to think of the words of the songs that we sing and will inspire us to worship. We will be conscious of an inner response as we read or hear God's Word read. We will also

feel the same response when we listen to a Spirit filled message.

Many people think they can choose to accept or let alone this higher way of life, but God's Word clearly states—"If ye live after the flesh, ye shall die." Living after the flesh is simply taking our own way, fulfilling our own desires, regardless of our knowledge of the right and wrong way. **We cannot afford to live after the flesh.** God is calling us to the high way—the way of abundant living. God has not called some to be merely Christians and others to be Spirit-filled Christians. He has called all of us to the Spirit-filled life. I recently read this striking statement: "How many Christians there are about whom no one would ever think of saying 'What a spiritual man he is'." What a tragedy! While I meditated on the question; What does it mean to be really spiritual? God came with these searching questions.

1. If I drop a dollar in the collection basket to be seen of others when my heart desires to give only a quarter am I really spiritual?

2. If there is some one with whom I would rather not practice the ordinance of foot-washing am I really spiritual?

3. If I am reverent in church with the hope of making a good impression while my mind delights in thinking its own thoughts, am I really spiritual?

4. If I am not daily conscious of the Holy Spirit within me prompting me to do right, am I really spiritual?

5. If I am not made conscious of God by the beauty of the mountains, the sunset, and the changing seasons, am I really spiritual?

6. If I get irritable when things don't go my way, am I really spiritual?

7. If in my secret heart I would rather stay in bed or stay at home and read or rest on a Sunday morning than go to church, am I really spiritual?

8. If I can not differ with the philosophy of another unless I get warm and feel a lack of love, am I really spiritual?

9. If I am ever rude or unkind, am I really spiritual?

10. If I do not respect the rights of others, with the result that they are made uncomfortable, am I really spiritual?

11. If I am not just as conscious about the little things as of the larger things of life, am I really spiritual?

12. If I am not spiritually warmed when I read or hear God's Word read, am I really spiritual?

13. If I am careless and indifferent about getting to church on time, am I really spiritual?

14. If I worry about the future, am I really spiritual?

15. If I cannot admit when I am wrong, am I really spiritual?

16. If I can criticize another for his faults or for sin and yet fail to pray for him, am I really spiritual?

17. If I can lightly break a promise, am I really spiritual?

18. If I think more about the spiritual experience Christ has given me than about Christ Himself, am I really spiritual?

19. If I try to live a life before others so that they may know that I am spiritual rather than to live that life in such a way so that I may be forgotten and others may become Christ conscious, am I really spiritual?

God's Word says, "Eye hath not seen, nor ear heard, neither have entered into the heart

of man, the things which God hath prepared for them that love him"—and then, oh! the wonder of it—"but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

Let us go on into a deeper, fuller abundant life. It is a growing life. If we desire God, we shall "with open face behold as in a glass the glory of the Lord, and we shall be changed into the same image from glory to glory, even as by the Spirit of the Lord."

Harrisonburg, Va.

TRIED AND NOT FOUND WANTING

BY ESTHER EASH

Long before He was called before the Sanhedrin, Jesus was tried. All through His life there were many trials. Continuously the scribes and the Pharisees questioned Him and many times asked the same questions that were asked at the final trial. The devil tried Him but to no avail because each time He was not found wanting.

Now we shall consider only the trials in connection with the crucifixion. Jesus was taken from Gethsemane for His first trial. If the nation would have been an independent one, it would have sufficed for the Sanhedrin to condemn Him; but since the Roman conquest it was necessary for the Jews to have the governor's consent before the death sentence could be given. Thus He was first brought before the Sanhedrin and then before the Roman governor.

It was still in the dark of the night when Jesus was arrested and, according to the laws of the Sanhedrin, they were not to meet until daybreak. So these few persons must have thought that the best way to spend the remaining hours would be to examine the prisoner. Annas was the high priest and had evidently still had much influence. During these trying hours of the night Jesus was alone with all the persons who opposed Him. John was evidently there too, but he did not make public his presence. God was with Him too. It was during this time that Jesus had a very cruel and unfair trial. They questioned Him and accused Him of things that He absolutely was not guilty of.

They led Jesus into the city before it was yet astir. That morning the house was filled. Caiaphas, the acting high priest, presided. All the laws and rules of justice were laid aside. Finally they laid their hands on the Person who was making all their trouble. They were going to make short work of Him. Only one thing restrained their procedure. That was that the final decision on the death sentence lay with the governor of the Roman government. This was considered a trial, but these people did not meet to try Him—they met to condemn Him. Many witnesses were brought in to testify against Him. None were secured to defend Him. The striking thing is that the testimonies were so contradictory that they knew they could not go to the governor with their charges. They

remembered that Jesus had said "Destroy this temple, and in three days I will raise it up." Here was the thing! It proved that He was a blasphemer and that He did violate the Jewish laws concerning the Temple. Here again the witnesses became so confused and contradictory that the accusations would not "hold water." Once more they would have to find some stable reason for condemning Him.

During all this time Jesus did not say a word. This, as might be expected, infuriated the persons who were accusing Him. If only they could get Him to speak they surely could find something which would be sufficient evidence that He should be done away with. Then Caiaphas confronting Jesus said, "Answerest thou nothing? What is it that these men are witnessing against thee? I put thee on oath, to say whether thou art the Messiah, the Son of God?" Now if Jesus had not answered it would have meant a denial of His Messiahship. All the deeds and works in His life would have been in vain. "Thou hast said," He replied; "and," He continued, "ye shall see the Son of Man seated at the right hand of power and coming upon the cloud of heaven." At last Caiaphas had gained his end. Jesus did speak and He said exactly the thing that he wanted Him to say. As the law demanded that a judge should do when blasphemy was uttered in his presence the high priest tore off his garments. This was all mere show. There was no blasphemy, and they knew it. Only they thought that at last there was sufficient reason for accusing Him before Pilate. So they brought Him before Pilate, hoping that he would give them the permission to kill Jesus. Pilate questioned Him thoroughly and still felt that He was innocent and not worthy of death. Through four different methods he tried to evade giving Him the death sentence. At last he told the Jews to do with Him whatever they wanted. But the people said that they could not crucify Him without his permission, which was very true. Next he sent Him before Herod Antipas, but he just mocked Him and again sent Him to Pilate. The contest was ended. Pilate had tried hard to save Him, and yet he did not have the courage to go clear through with it. And in the end, without anything against Him, he gave Him over to the hands of the people

who wanted to crucify Him. Thus Jesus was tried, and tried again, and tried again, and still He was not found wanting.

At the time of the trials the high priests were the persons who judged Him. They were the persons who entered into the Holy of Holies on the Day of Atonement, and interceded for the sins of the people in their care. After the crucifixion the veil of the Temple was rent in two. Now Jesus is our High Priest. He is the One who sits at the right

hand of God and intercedes for our transgressions if we only let Him. How wonderful to think that we need no longer confess our sins to some earthly man and have him talk to God, but that daily, even hourly or at any time, we may talk to God through Jesus Christ our Saviour! He is the One who had freed us from all sin and wrong. We need only to ask Him, and He will gladly be our High Priest.

Hollsopple, Pa.

CHRIST'S PREINCARNATE GLORY

BY G. H. CLEMENT

It was the night of Christ's betrayal. He had explained to His disciples the reasons for His leaving them. He was going to prepare a place for them, and come again and receive them unto Himself. He said that it was expedient for Him to go, for if He did not go, the Comforter could not come unto them. After having reassured them that all would be well, He lifted up His heart in prayer to the Father on their behalf. One statement He made was: "And now, O Father, glorify Thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

"The glory which I had with thee before the world was." What was that glory like? That is a question that shall not be fully answered until we see Him and are like Him. However, from the brief glimpses we get of that glory we know that it exceeds the capacity of our finite minds to comprehend. On the Mount of Transfiguration Jesus assumed a little of that glory which He had eternally with the Father, and Peter in telling Mark about it after the resurrection said: "His raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mark 9:3—note verse 9). One of the three told Matthew that Jesus' face did shine as the sun; and Luke was told that the fashion of His countenance was altered. Peter, later writing about this wonderful event, recorded that they were eyewitnesses of His majesty, and added that He received from God the Father, honor and glory. II Pet. 1:16-17. When Paul confronted Jesus on the Damascus road, the Lord revealed a little of that eternal glory, but the result was such a brilliant light from heaven above the shining of the noontime sun, that it caused Paul to fall to the earth, trembling and astonished Acts 9:3,4,6; 22:6,7; 26:13,14. Also the beloved disciple John on the Isle of Patmos received a vision of Christ and although he had leaned on the bosom of Christ during His earthly ministry, yet now as he receives a glimpse of Christ's present glory we read: "And when I saw him, I fell at his feet as dead" (Rev. 1:17). Then, he finds himself groping for words with which to describe this glorious Christ. "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. . . . His countenance was as

the sun shineth in his strength" (Rev. 1:14-16). Notice the superlatives which John uses, and you can from them sense the fact that nothing in the world that John was familiar with could supply him with the exact words to describe what he saw. That heavenly glory of our Lord has no earthly counterpart.

We are not surprised when we read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see Him as he is" (I John 3:2). If John could not adequately describe Christ as He now is, with that glory He had with the Father before the world was; then it naturally follows that if we are to be like Him, as He now is, we do not know what we shall be like. Red or black, yellow or white, Jewish or Gentile, ugly or beautiful; all features shall be submerged into that glorious likeness which Christ now has with the Father. We shall be like Him as He is; yet we shall still possess our own individuality. We



HE WENT A LITTLE FARTHER

He went a little farther,

All alone,

Into the darkest night
this world has known;

The ancient olive trees a vigil kept,
Disciples slept.

He went a little farther,

To a tree

That stretched its cruel arms
o'er Calvary;

No other could have suffered in the stead
Of Him who bled.

He went a little farther;

Fear and gloom

Encompassed those who laid Him
in the tomb;

Forgotten was His promise unto men
To rise again.

He went a little farther;

Christ arose

Triumphant over sin and death,
our foes,

And now in heaven lives to intercede
For human need.

He went a little farther—

Wondrous thought;

For you, for me, He has
salvation bought;

We choose to live or die eternally.
Which shall it be?

—By Marjorie B. Robinson.

shall not lose our personalities, yet His personality in a new and wonderful way shall be ours. Our finite minds cannot comprehend what Christ's present glory is like. Therefore, as John says, it doth not yet appear what we shall be. But it is grand to know, and sufficient to realize that we shall be like him!

Limited as we now are with these corruptible bodies and imperfect natures, yet by looking unto Jesus we are changed into the same image. Let us keep looking unto Him until that day comes when He shall appear; then we shall be like Him, indeed!

Hamilton, Ont.

THE FIXED HEART—IS IT YOURS?

When Elijah made his great prayer on Mount Carmel which resulted in the supernatural descent of fire from heaven, he made request "that this people may know that thou art the Lord God, and that thou hast turned their heart back again." The heart of man is apt to turn about, first in one direction and then in another, first being set upon good and then drawn away after unsatisfactory and unsatisfying things. Previous to Carmel the people were swayed doubtless very largely by the wicked prophets of Baal.

Well might the Apostle write in later times: "Be not carried away with divers and strange doctrines. For it is a good thing that the heart be established with grace." In another place he prays that: "The Lord . . . may establish your hearts unblameable in holiness."

If the heart is to become definitely established and settled in its adherence to God and in holiness, it must be by grace alone. If we will yield our hearts to Him in surrender and in service so that He may work in us according to His own good pleasure, it is in this that we shall be established. If we will fully yield ourselves to Him in order that He may do with us as He will, then He will make us like Himself, for "this is the will of God, even your sanctification."

It is God who worketh in us both to will and to do of His good pleasure. Our surrender to Him may be a definite willingness on our part to perform some duty which lies before us in His will, or to witness some confession, but it permits God to work in us.

In the Book of Psalms there are three references to a heart which is definitely established and fixed. Two of these are David's words, and he says that his heart being fixed he will sing and give praise. The third reference connects the fixed heart with trust in God. Is your heart "turned back"? Is it established and is it fixed?—John H. Greening.

EVERY MAN HIS OWN SCULPTOR

The art of choosing is a fine one. Since every man is the builder of a temple called his body, why does he not use nobleness which refines his features, and cast aside any meanness, or sensuality, or anything else which imbrutes him?—Exchange.

OUR HOME CIRCLE

VITAL EXPERIENCES AT THE FAMILY ALTAR

BY JOHN R. MUMAW

Inasmuch as the home is the principal contributing force in the spiritual life of the church, it is essential that we provide various means of realizing meaningful spiritual experience in the family circle. The parental concern for the nurture of children includes a wide range of responsibilities. It is concerned with physical development of the child and looks after his social interests. The average home co-operates with the state in the child's mental training. It undertakes to establish moral ideals and has some care for the emotional development of the child. Above all these is the parental responsibility for the child's spiritual growth and Christian training.

Let us examine the elements of spiritual life essential to Christian nurture. The Christian home seeks to help each member of the family live in the conscious presence of God. It is not enough to know that there was a Christ who once lived on the earth; we seek to lead our children into a genuine appreciation of the living Christ and of His redeeming work. We deeply desire to have the work of the Holy Spirit come to be recognized by the entire family. Every child should learn in the home something of the manner of the Spirit's work in the life of the church. The home is a place to develop a deep reverence for the Word of God and to inspire in the child sincere desires to do His will. Here is the place to learn how to enjoy a personal devotion to Christ through study, fellowship, service activities, and stewardship. Children get their concept of loyalty to the church largely from the example of those with whom they live. In any attempt to have the entire family live with spiritual power in every aspect of home life there must be a common ground of Christian experience. One of the chief contributing factors in the achievement of these ideals is a regular period for the family to worship together.

Worship requires more than the formal exercise of gifts in song, in prayer, or in reading the Word. It calls for personal response, for a vital inner experience. True worship has in it personal elements representing emotional experience which finds expression through various means of outward communication. Such elements as adoration, confession, aspiration, and gratitude constitute the inner springs of true experience of worship. These may be supplemented by petition, renunciation of sin, intercession, and submission. Unless there is in the heart such an experience, the outward forms are meaningless symbols of worship. Such feelings need a means of expression in the form of singing, testimony, meditation, service activ-

ity, or contemplation. A Christian can have these inner experiences also while listening to a sermon, during prayer, by reading the Bible, and in the exercise of the grace of giving. All these may be provided in the home and should find a place at the family altar. The combination of deep feelings and holy desires constitutes the true elements of worship. Suitable outward expressions of the inner experience become the means of worship which also help to make the experience vital.

Family worship is a form of group activity in the home in which parents and children share a common spiritual experience. There the entire group has a common fellowship with God, a conscious recognition of His presence, and expresses together adoration for His person. At the family altar the group prays together in the name of Christ, experiencing a common happy relationship with God. At the family altar the group is reminded of the privilege of faith, trusting in Christ for providential leadings in family affairs and confiding in Him for His daily cleansings and intercessions. At the family altar the group learns to give deference to the Bible where each shares in the common respect for the Word as the revealed will of God. At the family altar the group makes confession of sins, seeks forgiveness, and shares the common experience of contrition and personal renunciation of evil. At the family altar people have a common experience in singing songs of redemption, of praise, of prayer, of devotion, of consecration, of aspiration, and of hope. The singing exercise provides for all ages an experience of worship through the sentiments expressed by the words of the hymn.

There are three main features that constitute a balanced period of worship for the

HELP SOMEONE TODAY

Would'st thou make one soul glad today?
Help some poor wanderer find the way:
Bend low, to heal one heart of fear,
Or help to wipe away a tear.
When twilight fades, 'twill soon be dark;
No longer sings the meadow lark;
Would then that thou might truly say:
"I have made one soul glad today."

Would'st thou bring one soul joy today?
Teach infant lips to God to pray,
Or guide the aged, trembling feet
Across the narrow and treacherous street.
When evening shadows gently fall
Along the vine-clad garden wall,
God grant that thou might truly say:
"I have brought one soul joy today."

—Daniel Nuhn.

home: Bible reading, singing, and prayer. This is not saying it is impossible to have real worship with less nor does it imply that more is impractical. Variations from day to day or at least from week to week are desirable. We offer the following plans as suggestive methods of procedure for the worship period.

1. The easiest way to get a family altar into the home and the simplest form of worship is to have a few verses read at the breakfast table and to lengthen the meal blessing (morning grace) into a prayer just before beginning the meal. It is not the best method, but it certainly is better than none at all. It is generally preferable to have a separate time designated as the worship period.

2. Where there are only husband and wife, alternate reading of verses or paragraphs from a portion of Scripture with either or both leading in prayer gives a satisfaction of participation, fellowship, and mutual expression.

3. Where more than two in the family circle can read, each one may read a verse consecutively around the group. One or two may lead in prayer, or each member of the family may be invited to pray.

4. At times it may be best to have the head of the family read the entire lesson. He may choose to lead the prayer or call on another member of the family. Certainly a song would add to the inspiration of the period.

5. Sometimes members of the group may be called upon to give expression to some thought in response to the lesson read. Children may be asked to tell the story in their own words.

6. The one who is to have charge of the worship should prepare for it. The head of the family may wish to make direct application to meet certain needs within the group.

7. The family prayers should include a wide range of interests. Thanks for temporal blessings, for the grace of our Lord Jesus Christ, and for Christian privileges should never be neglected. Intercessions for rulers, for the unsaved, for missionaries, for Christian leaders, and for members of the community of the local congregation and of the family are always in season. It is good to make a list of prayer suggestions to guide the inexperienced.

8. Children will take great interest in planning their own programs of worship for the family altar. Allow them to select the Scripture, and how and by whom it shall be read. Let them choose the songs, and suggest who shall lead in prayer. They may want one to tell a story or have another member read from a good storybook.

9. A good variation is the reading of stories by children (Bible stories or some good religious stories) or the telling of stories by an adult. This makes the family altar a real attraction to the small child who can hardly be expected to get interested in mere reading of the Book of Hebrews (as an example).

10. Some families use their worship period for drill and memory work in learning Scriptures. With the entire family participating,

THE HOME—"GO HOME" (Mark 5:19)

BY PAUL L. BERMAN

the old-time oral spelling class method can be used in quoting Bible verses. Children will become interested in making their own selection of portions to be memorized.

11. Special features may be arranged by one member of the family on the particular day assigned to him. Mary may have Monday for her day and be given enough time to tell a story she read. John may have Wednesday for his day and repeat a verse he has learned for the occasion. James wants a certain song sung on his day, and so on.

12. Many times the worship will include an informal series of questions and answers. When the child voluntarily interrupts the lesson read with a sincere question, the parent has a splendid opportunity to do effective teaching. The child's mind is most receptive under such circumstances. Use the opportunity for religious instruction.

13. Some families have found the reading of a devotional book quite helpful. We refer to such as has a lesson for each day with or without comments. It serves quite well in helping people to get started. There is danger of formality in this method, but it can be used also in the true spirit of worship.

In the light of these suggestions the reader should easily understand that there is a wide range of possible procedures in conducting family worship. To make family worship a vital experience requires that some member of the family plan the worship period. This responsibility may be shared with members of the family as indicated above, but some person needs to see that the conducting of the family altar does not get into a rut. The period must be challenging, delightful, serious, but informal. Each member of the family should feel at ease to ask questions, to pray, to sing, and to plan for Christian activities. These ideals realized make the worship experience vital.

Usually family worship requires finding a suitable time. This is a minor factor in the whole problem. We find time to do the things that we most want to do. Domestic irregularities may interfere seriously with daily worship, but we need not give up in the effort. Some person must exercise the spiritual leadership required to keep the family altar alive. There must be co-operation in the family to make adjustments on the time element and a definite purpose to carry out some plan of worship. While you may not be able to reach your ideal of worship experience in a day or a week or a month, do not allow the opportunity to pass by without entering into the rich privileges of Christian experience which family worship affords. We owe it to the family. We owe it to God. We owe it to ourselves. We owe it to the church. Every home that is so strengthened in spiritual experience will have a commensurate effect upon the spiritual life of the church. A family altar in every home will make a large spiritual contribution to the life and testimony of the church.

Harrisonburg, Va.

Let never day nor night unhallow'd pass,
But still remember what the Lord hath done.
—Shakespeare.

I wonder if I can paint a picture of a winter's evening in the old farmhouse of your childhood, so long, long ago, with some of you that it seems in memory, as indeed it was, almost another world. I wonder if I can. Can you see the old kitchen as it was then, the family meeting place? The great corpulent black log blazing and crackling and throwing fantastic shadows upon the whitewashed walls, the big overgrown chimney across which the sliced apples were hung in long strings to dry, the low ceiling, the old-fashioned clock in the corner solemnly ticking away the merry hours as they fled; and the whole household gathered together (chores done, pigs fed, cows milked), mother with her knitting, and father and some of his children playing games—and what fun there was when he was beaten; and outside the storm piling up great drifts against the window panes, while the wind moaned through the bending treetops of the leafless chestnut trees, and whistled up the chimney.

Now the clock strikes. The time has come for the children to climb up into the attic and "button the eyes which wearily droop and blink." Then some of the young men drop in from the neighborhood to see "the girls," unwinding their scarfs and shaking off the snow, first from their scarfs and then from their caps, stamping it from their feet and blowing their fingers.

• • •

At last the old folks and all the others have gone, except Sar' Anna Jane and 'Zek'el, her young man. There in the words of James Russell Lowell, "His heart kep' goin' pity-pat, but hern went pity 'Zek'el."

And while the old clock still ticks and the silent shadows still dance in fantastic shapes upon the wall, these two sit, just as the old folks sat so many years before, repeating the same old story which never grows old, and seeing the same wonderful pictures in the embers on the hearth.

Well, those days of bucolic happiness will never come again; not in this country. I do not say it with any lingering regrets. Not one of us would go back. In a thousand ways, the new world is better than the old. I thank God every day that I was not my own great-grandfather. Nevertheless, the eternal law of compensation still holds: If you do have this, you can't have that.

But there is much which we may perpetuate. Let us not be like foolish sailors in a storm, who, throwing over the cargo to lighten the ship, throw over the ballast, too. What can we keep?

It is an arresting fact when we think of it, that the evening hours furnish almost the only family life that a modern household can possess. But with the automo-

bile, and the picture show, and other bewitcheries, those evening hours are being taken from us.

Whatever the rest of the world may do, it is your duty and mine to make our firesides a hallowed spot, radiant with sweet and beautiful memories. We can do it, and we must, if we would be true to those whom God has given us to love.

The morning is the signal for dispersion. The child must go to his school, the man to his work, and the mother to her household duties. But when the evening hour has called us back, and the lights are lit, and we and ours, with the dark and troubled world outside, are shut in together, then is our supreme chance to make those impressions of the sweetness and simplicity and sanctity of our home life, which time can never erase.

How? Well, to begin with, in the words of our text, "Go Home." To make a good home, you have to be there. A good home is not given by God; it is made by you. He will help you, but He will not excuse you. And to make it, you must plan for it. That means that we shall have to take the trouble. But we are put into this world to "take trouble." And there is no trouble we can take which will pay more liberal dividends.

You never can delegate this work to someone else, not even to the wife; and to you, O woman, obsessed with a mania for excitement, racing round nightly from one meeting to another—not even to the husband and not to the best nursery maid whom good luck ever plucked out of Ireland. If you want a happy evening at home, make it happy by being there. "Go home."

Well, what else? Be careful of the character of the first greetings. My dear madam, when he comes home at night, how do you meet him? And, my dear sir, how do you meet her? That opening welcome or the lack of it may determine the character of the whole evening.

Oh, for a simple, sunny climate in the home! The simplest kind of cottage, if need be, but a sunny climate in it.

And then again, never forget the children's hour; if possible, just the last before they go to bed. Let it be their hour, and yours. Think of the multitude of innocent games which you may engage in. Surely you can afford to lose your dignity and for one hour go back to your boyhood if you can succeed in making your evenings at home so happy that the children will never want to go away into the temptations of the darkness and the night.

And while making them cheerful and educational, forget not to make them religious, not by being sanctimonious, but by being sane, by being so kind, and gen-

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MISSIONS

IN CHRIST'S STEAD—AT WEST LIBERTY

BY SARA JANE JOHNSON

As a worker in the West Liberty Orphans' Home the writer gives us an intimate glimpse into its activities.

The Home is made up of two houses connected by an enclosed passageway. One is the girls' house; the other is the boys' house. From the Home we have a good view of the town of West Liberty to our south, and of the surrounding country on the other three sides; in turn the Home can be seen from many points, for indeed, "a city [house] that is set on a hill cannot be hid." The drive winds up the hill from the town and circles at the west side of the house, just in front of the kitchen door. If you go around the south corner you will find the front door where you enter our cheerful front hall with its openings into various rooms. To your right as you enter the first door you will find the means to ring the bell (if you need it), but don't be frightened if you think a herd of cattle are coming—it's only our unique doorbell.

To your right as you enter the second door you will find the office, if you care to transact some business. If you are a visiting guest, you will likely be ushered into our spacious living room, across the hall from the office. Above the mantle hangs our motto in beautiful color, "In Christ's Stead." This painting was a Christmas gift to the Home this year.

Now let us make a tour of the Home. Going farther into the front hall we come to the open stairway and passageway to the girls' house. Across the hall from that is the workers' dining room, where a fluctuating group of workers gathers to eat the noon meal, Monday through Friday. At the end of the hall is the children's dining room. The kitchen adjoins these dining rooms. North of the children's dining room is the boys' washroom and stairs to the boys' house. The first room to the right is the big boys' (ages ten years until they leave) bedroom. Across from it is the little boys' playroom. Here we find many lively games and battles every day and plenty of noise. A dressing hall occupies the next space and then the little boys' (ages three to six years) bedroom, across from the "middle boys'" bedroom, and sewing room. Then we come to the front of the house again which is used for the workers' living quarters. Over in the girls' house we find the little girls' bedroom on the third floor and older ones on second, in a hospital room, because we lack bedrooms for them. The big girls have a reading room on second. The operating room is also located on the second floor in the girls' house. First floor of the girls' house is occupied by the babies' bedroom and playroom, sewing room, little girls' playroom, and lesson room. The rooms have high ceilings, and are warm in winter and cool in summer.

Most of our children at present are orphans of living parents. They are starved for a bit of mother love and father protection. Their home life has been most unfavorable, and in many cases imprinted deeply in their young minds. For example, Ronnie will be sitting at the table eating when suddenly something reminds him of his home and he begins talking of how his father came home drunk and broke things, and as he tells his tale of woe, his eyes become large and his body tense with emotion, stirred by recollections of a drunkard's home. Much more can be said of the children playing "mother and father" when they are unaware of your presence and you hear one child ask, "Who is Mom's boy friend tonight?"

In many cases the children have led tough lives at home and have learned to fight for their rights. Because of conditions at home the children become selfish, rough, and find it difficult to get along with a larger group of children, something which is necessary when they come to the Home. This creates a problem for the children and the workers.

Some children have never heard of Christ, except through hearing their parents swear and have never had any contact with Sunday school or Bible teachings. It is a challenge and a thrill to teach such children as you work with them from day to day.

Life with so large a family as ours is very interesting. Monotony is conspicuous by its absence here. Yes, we have a regular schedule to follow each day, but nevertheless with so many personalities one day must of necessity be different from the other in some small way, if not in a large way.

Go with me through a week and you will have a general idea of what takes place at our orphanage.

On Sunday the alarm rings at 5:15 and we scramble out of bed, dress, have a quiet time with the Lord, and then call the children and have them dressed, washed, and combed by the time the bell rings at 6:15. By that time the big boys should have the chores done and we gather in the lesson room for a period of worship before breakfast. (These are daily occurrences and will not be repeated each day in this account.) The workers take turns in conducting the lesson for a week at a time. After breakfast the workers lay out clothes for the children to wear to services. Between 8:15 and 9:15 everyone is dressing to go to church. We have a bus to carry our family to and from church services.

When returning home it sounds as though a storm broke in all its fury as the children

rush in to change their clothes before dinner. After dinner the babies are tucked in for their afternoon nap. (This is also daily.) Sunday afternoon is free to the workers, but, of course, we must see that the children don't get into mischief. The smaller children are put to bed immediately after supper. (Daily.) The older children go along to church in the evening. Sunday evening at the Home is a quiet time for the worker who stays at home.

Monday is a day of general work. Regular cleaning is done, Sunday clothes are pressed, and shoes are polished. It is the boys' matron's afternoon off, and her place is filled by the supply matron, who is the farmer's wife and helps five half days a week. She devotes the rest of her time to caring for her own two boys and their apartment.

Tuesday is wash day and everyone except the baby nurse goes to the washhouse, just north of the boys' house. The farmer is up early and builds a fire in the steam boiler and by the time breakfast is over the first washerful (towels) is out and we can start drying. Our washer is quite the thing for such a family. It is five feet, two inches long, forty-five inches in diameter, and approximately fifty-four inches high. The clothes are hung in steam dryers, after they have been through the extractor and are dry in a short time. Our drying racks are six and one-half feet long, each having eight rods. The flat clothes are dried first and put through the mangle, which is also heated by steam. It is five feet, seven inches long. The girls' matron and a helper from the community are responsible for mangling the clothes, while the boys' matron and supply matron see that the clothes are dried. In the summertime the clothes are dried on the hill, where we have eight lines, each one hundred twenty feet long. The older girls help to hang clothes then. Tuesday evening is the time for prayer meeting at the church; we workers attend that service at Bethel.

Ironing by hand is done on Wednesday, and there are always plenty of pajamas to fold and put away. Some mending is done on the mender on Wednesdays and Thursdays. The mender is a real asset to the Home. Holes and rips are quickly and easily closed when taken to the mender. It saves many hours of sock and stocking darning. The supply matron has a taste of caring for the babies when the baby nurse is off on Wednesday afternoon. As a general rule Wednesdays are climaxed by the five women matrons gathering in the main matrons' room for a time of prayer and discussion of the work.

Thursday is not as strenuous as other days. The mending is finished and other odd jobs are done that have no special time in which to be performed. It is also the afternoon that the girls' matron is free to do as she likes.

Week-end cleaning is started on Friday and finished on Saturday.

A class of Bible memory work is conducted for a half hour on Monday and Wednesday evenings when the school children gather in the lesson room to memorize Scripture. They seem grateful for the opportunity of studying God's Word and put forth an effort to learn the assigned verses.

The children who are big enough to work have regular duties assigned to them. The big boys do the chores and help the farmer in the barn and field, the older girls take their place in the kitchen and dining rooms, where they place food on the tables, wash dishes, and reset the table. The younger boys do smaller chores around the house, such as sweeping the playroom, shaking rugs, and carrying coal. The children who are old enough make their own beds and help dress the smaller ones. The girls also help their matron with the cleaning.

There are joys in training children that many mission workers do not have. Here we have the children with us constantly and have opportunities of teaching them as we iron or mend while they look on with interest or as we are seated around the table. Bible stories before they go to bed are an excellent means of instilling God's Word into their hearts and

would be glad if you could see how much those little things are appreciated. We also enjoyed a splendid dinner of turkey and its trimmings on Christmas eve. Most of this food was sent in by the churches in the community.

Much canned fruit is sent in by generous folks in various parts. Last fall a truck load came in that contained thousands of quarts of canned things to eat. It took two hours to pass the jars from the truck to the cellar shelves. How happy we are to see those shelves full so that we may give generously to these little ones so that they may grow!

Speaking of food, our meals are excellent in variety and prepared to perfection. What more could we ask! The children respond readily to the food and care received here and diseased bodies become healthy.

I do not wish, however, to give the idea that life here is all roses. It is not! Anyone

Although there are disappointments, there are great joys, and it is a work blessed of the Lord. To teach children in their young, tender years when they absorb much that decides their future life is our happy privilege here at the orphanage. Although we see no immediate results of our teachings, the eager faces of the children as they drink in our answers to questions as "How did God make peaches?" is a reward enough for time—the rest will come in eternity.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

West Liberty, Ohio.

TODAY IS YOUR DAY—MAKE THE MOST OF IT

Mrs. Bessie Lee Cowie

There are two golden days in the week upon which and about which I never worry—two carefree days, kept sacredly free from fear and apprehension.

Yesterday

One of these days is yesterday. Yesterday, with its cares and frets, and all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond my recall. I cannot undo an act that I wrought, I cannot unsay a word that I said. All that it holds of my life, of wrong, regret, and sorrow, is in the hands of the mighty Love that can bring honey out of the rock, and sweet waters out of the bitterest desert—the Love that turns weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

Tomorrow

And the other day that I do not worry about is tomorrow. Tomorrow, with all its possible adversities, its burdens, its perils, its large promise, and poor performance, its failures and mistakes, is as far beyond my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds—but it will rise, if God wills. Until then, the same love and patience that held yesterday holds tomorrow. Save for the star of hope that gleams forever on the brow of tomorrow, shining with tender promise into the heart of today, I have no possession in that unborn day of grace. All else is in the safekeeping of the infinite Love that holds for me the treasures of yesterday, the love that is higher than the stars, wider than the skies, deeper than the seas. Tomorrow is God's day. It will be mine.

There is left for myself, then, but one day in the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Anyone can resist the temptation of today. O friends,

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West Liberty, Ohio, Mennonite Orphans' Home

minds. It is a great joy to see the children respond to the call of the Lord and become members of our own beloved church, even though they receive no encouragement from their homes and parents and sometimes even receive discouragement. It is gratifying to see the children bow their heads in silent prayer before partaking of a meal when they have come to the table late.

It is heart-warming to see how the church in general responds to the needs of the Home. Especially at Christmas time are we made glad by the many toys and clothing that are sent in for the children and workers. We appreciate those, too, who send in toys at other times, because toys just don't last for a year when fifteen or more children play with them. And these children are rough and careless with their things, in spite of the training we try to give them.

Children who had never owned anything before coming here become happy possessors of lovely toys, mittens, overalls, and dresses at Christmas time. I am sure your hearts

who engages in mission work will find it in some ways a hard life. You will never have much money, for wages are not high—neither should we enter mission work with the idea of becoming rich in money! You will find that conveniences are sometimes lacking, and you must deny yourself many little things that you could enjoy at home. There is much hard work to do. It is not an easy task to wash and iron clothes all day—neither is it easy to scrub floors or manage ill-mannered children. To decide who did the wrong when they all deny it and what punishment to inflict upon the guilty one are problems we face almost daily here at the Home. And who can get the most from a sermon with a wiggly three-year-old on either side of you? You will discover that criticism is plentiful, not only from the children and outsiders but from members of the church who help support the institution. It is a grief to us as workers to admit children from former Mennonite homes, that have been separated by divorce.

TAKING THE GOSPEL TO THE UPPER PENINSULA OF MICHIGAN

II

BY CHESTER C. OSBORNE

The author is the pastor of the Fernland Mennonite Church in the Upper Peninsula.

The present established fields and workers we might mention briefly before we go into details of the work. Reference to the map in the March Monitor will also help. Maple Grove has as its pastor Norman Weaver, formerly of Nappanee, Indiana. The Weavers have three teen-age daughters—Florence, Elnora, and Erma. The Clarence Troyer family is at Wildwood. Their six children are from sixteen years to three—Lois, Esther, Calvin, John, James, and Stanley. The Troyers were formerly from the Shore congregation, Indiana. The pastor at Naubinway is the youngest minister—Ora Wyse, formerly of Midland, Michigan. The Wysees have one son, Larry, and a worker living with them, Sister Wilma Troyer. The Osbornes, formerly of near Kokomo, Indiana, are at Germfask. Their five children were all born in the Upper Peninsula—Conrad, Zonda, Philip, Rachel, and baby David. Sister Annabell Kauffman has answered the call for a worker in the Germfask community. Bro. T. E. Schrock of Bowne, Michigan, is the present bishop of all these groups.

Even though each of the four ordained men is responsible for a particular community, we praise God that He has brought together a group of workers who share a mutual concern and burden for the others. This has resulted in a monthly prayer fellowship that has enabled us to receive many victories and added strength from God. This also helps us to keep clear that it is God who blesses our human efforts. This mutual concern expresses itself in many ways, whether it be responsibilities of summer Bible schools, building of congregations and church houses, or the problems, needs, and possibilities peculiar to mission workers.

Each minister endeavors at least partially to support himself financially. One farms, and the others carpenter, paint, etc., as the jobs are available and the mission work permits. Each also endeavors to have the people of his congregation enter into the responsibilities of the mission work in reaching other communities.

In considering the work of the Lord in Upper Michigan we are made conscious of God's ability and willingness to use even human handicaps to lead His people. Nearly twenty years ago Bro. Clarence Shank of the Olive Congregation, Indiana, was advised by his doctor to spend a number of months in the northern region for his health's sake. With his family, camping equipment, and tent, he gradually traveled from community to community. A concern for the lack of spiritual life in the people, where Christian teaching was very infrequent or inadequate, grew upon him. His burden for them grew until in 1934 the Indiana-Michigan District

Mission Board authorized Brother and Sister Shank and Brother and Sister Edwin J. Yoder to make a tour. In this initial survey they contacted every county, and the result was that the concern grew into a settled conviction that the Lord had work in various places in the region. A further result was that there was one convert, an invalid lady near Germfask. Another divine leading of interest is the fact that the brethren had the name of this lady because she had formerly lived near a Mennonite congregation in the lower peninsula, White Cloud, and by being given a "Words of Cheer" had corresponded with other girls, who requested these two brethren to contact her.

Occasional church services were held by representatives of the Mission Board in a schoolhouse southeast of Germfask from this time on, as time and opportunity permitted. These efforts were blessed of God to the extent that five baptized members of the community were rejoicing in Christ when the first located workers, Brother and Sister Chester Osborne, arrived in August, 1937. The work was continued with weekly services in the schoolhouse. Gradually the attendance grew, and those desiring to become followers of Christ increased also, with the result that a congregation named "Fernland" was organized in 1938, with nine charter members. The membership from the Germfask community totals twenty-one at the present time, with five converts not received as yet.

The growth of a new congregation is not without sorrows. Jesus' description of the four types of soil upon which the Word fell is very vivid to us here; yet encouragement received from faithful Christians outweighs any sorrows, as such. Here is a testimony from Brother Davis: "My experience in the knowledge of the Lord's salvation began in 1940, and it has been most wonderful ever since. I did not believe the Lord could change a man's life as completely as He did mine. I was in sin as deep as a man could get, and a slave to liquor and tobacco, but the Lord gave me victory over all, and today He is my continual strength for new temptations. I do not care for things of the world

any more; in fact, I would rather die than go back into the old life, if such were a necessity. My life is so filled with praises and thanks to God our Father that I could talk continuously if I could find someone who would listen."

As the group increased it was felt by many interested ones that a permanent house, dedicated to the worship of God, would be an asset to the work. Through contributions of money and labor, locally and throughout the Conference District, a new church was erected. In June, 1940, the dedicatory service made our hearts glad. The church house is three miles south of Germfask on Highway M77. Some have found joy in Christ; others have found the Word of God clear in its teachings, yet have said, "Some other time." May the Lord's Word yet accomplish that for which it was sent. Family names of those who have responded to the Word are: Musselgan, Livermore, Cole, Davis, McAlpine, Ackley, Losey, and others. During these past ten years several revival meetings have been held with various results. Summer Bible schools were held each summer. The attendance grew from eight the first year to 97, then came down somewhat. The average for



Fernland Mennonite Church, Germfask, Michigan

1946 was 77. The dwelling house of the workers is about sixty rods south of the church house. A young couple, Bruce and Savilla Handrich, of Fairview, Michigan, plan on moving into this community this spring. We pray that the Lord may bless their living here to the furthering of His kingdom.

Further extension work in other communities will be discussed in following articles, according to the order of God's having opened the work.

Germfask, Michigan.

"It is not what folks do or say about us that hurts, but what we think about what they say or do."

"Tenderness and goodness are qualities worthy of the strongest men—physically as well as spiritually."

MISSIONARY OPPORTUNITIES IN THE NEW INDIA

BY J. D. GRABER

As secretary of the Mennonite Board of Missions and Charities and a former missionary in India, Bro. Graber recently visited the India Mission. We are glad for his interesting observations concerning the new India.

My two-month visit to our India Mission is drawing to a close. There is no impression that has left a deeper imprint than the fact that this is a New India. The change of the past twenty, ten, even five years is almost phenomenal. On the political front India is in process of achieving full independence. The papers of today announce the date on which Britain will "quit India" as June, 1948. In the meantime, India is trying heroically to resolve her internal differences and form a united nation capable of taking over full governmental responsibility. The problems are enormous, but the challenge to put her house in order and achieve full independence, I believe, will be met.

Socially, the new outlook brings changes. Untouchability, a blot on Hinduism, as a Hindu paper has expressed it, needs to be uprooted. There is talk of passing a law making it a punishable offence for anyone to discriminate against a man of lower caste. Co-education is all but universal. Serious attempts are being made to form a social amalgam of the hodgepodge of caste, religion, and communities which have kept India so disastrously divided during past centuries.

Economically, we have a new day. Wages and prices have risen several hundred per cent since 1942. More people have more money in India than ever before. India looks toward large industrialization, which is a reasonable prospect in view of her vast natural resources. Labor trouble, strikes, and communistic agitation are rampant. Shipping, railways, airlines, roads and motor transport—all are in a state of expectant expansion and extension.

Religiously, the new freedom has also had its effect. Industrialization and communism, here as elsewhere, breed materialism and atheism. Prominent political leaders have said openly, "Religion is the curse of India." This is true of the religion India has had. The result is a growing secularism. There is also a growing liberality in religion. In a new and free India, we are told, a man must be free to choose whatever religion and faith he desires without social or political pressure. As untouchability and caste divisions are weakening, so the chains by which a man in the old India was bound are being loosened.

This has tremendous implications for the Christian enterprise. If people could actually become free to choose their own religious beliefs, it would be a great day for Christianity. So far there are only signs of this, but the prospect is "exciting." So much is already felt in the villages—there is more openness to the Gospel than before. Our brethren on preaching tours report a warmer reception this year than ever before.

Gandhi Ji has, incidentally, again given Christianity a wide advertisement. In his current trek on foot through the area in east

Bengal, so shamefully devastated in the Hindu-Moslem riots of last autumn, his highly publicized daily prayers and post-prayer speeches continually stress the fact that he uses Hindu, Moslem, and Christian scriptures, and the impression is inescapable that he uses the New Testament a good deal. Gandhi is not a Christian, and we deprecate his confusion of other religions with the true faith. Yet, the very fact that he, the idol of India, should give Christianity so large a place, and, at least, place it alongside the so-called great religions of India, cannot help but create a more open mind and a greater friendliness toward the Christian faith. Certainly a new openness of attitude is observed.

Let no one conclude that conversions are becoming easy in India. A new birth can never be easy. Satan does not let even one soul escape him without a demonic struggle. Conversions can be brought about only by spiritual might, and Satan defeated only by weapons that are not carnal. Herein lies the challenge. Secularism is growing; atheism is spreading; social pressures are growing less; there is more religious openmindedness. The Gospel claims must be stressed now.

Christianity has lost its doubtful advantage of being the religion of the conqueror. It has lost the questionable prestige given it by being associated with Western "civilization" and industrialism. Now it is a battle on more even terms. The issue is clearer. It is now no longer West against East; white against colored; economic advantage against poverty. It is Christ against Satan; truth against error; spiritual against material; life and light against death and darkness.

The New India needs prayer first. Evangelists are needed who are burning to deliver a message of life and truth. Spiritual giants are needed who are qualified to do not a mere social service but to wage spiritual warfare.



AFTER MANY DAYS

On the waters cast your bread
And after many days,
'Twill bring rich blessings on your head
In new and precious ways.
Oh, many hungry hearts in need
In all the weary land.
Are waiting now for you to feed;
So open wide your hand.
For as you measure out to men
E'en from your scanty store,
The Lord will give it back again,
Full measure, running o'er.
Then if you wish your Lord to please,
To win His praise and favor,
Be kind to e'en the least of these
His brethren and your neighbor.

—Eva L. Harding.

We need "men," as John Bunyan said, "acquainted with much conflict with the devil." Stations are still vacant; fields are unoccupied; opportunities are larger than ever. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Dhamtari, C. P., India.

NATURE'S WORKSHOP

Continued from page 111)

it is only when . . . we willfully add the burdens of those two awful eternities, yesterday and tomorrow,—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, and dread of what tomorrow may disclose.

These are God's days. Leave them with Him. Therefore, I think, and I do, and I journey but one day at a time. That is the easy way. Today is man's day . . . dutifully I run my course, and work my appointed task on this day of ours. God, the Almighty and the All-loving, takes care of yesterday and tomorrow.—The National Voice.

HAPPY TRAVELING

It is well to travel girt with this shoe of peace with all mankind. "If it be possible, as much as lieth in you, live peaceably with all men." It is barely possible, but aim at it, and if you do not perfectly succeed, try again. Unconverted men will not love your religion, for they are carnal; that you cannot help, but you must love them, carnal as they are, and by degrees you may win them to love both you and your Lord. If they will not live peaceably with you, yet give them your love, and live peaceably with them. Be not easily provoked, bear and forbear, forgive and love on, return good for evil, seek to benefit even the most unthankful, and you will travel to heaven in the pleasantest possible manner. Hatred and envy and persecution may come, but a loving spirit materially blunts their edge, and oftentimes inherits the promise, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." If you have to feel, "Now I am going this part of the journey with the view of avenging a wrong," you will not journey pleasantly or safely; but if from the depth of your soul you can say, "When Christ made peace with God for me, He made peace between me and my bitterest foe," you will march on like a hero. Travel through the world as—a sincere philanthropist, with your feet shod with love to all of woman born, and your course will be happy and honorable. God grant us that loving spirit which comes of free grace, and is the work of the Holy Spirit, for that is a mystic sandal which gives wings to the feet, and lightens a weary road.—C. H. Spurgeon.

"Man is that foolish creature that shortens his life by working hard in order to acquire things which further shorten his life."

BIBLE STUDY

CHRISTIAN DOCTRINE

Peace—The Kingdom of Peace (Continued)

BY THE BIBLE STUDY EDITOR

In the Old Testament the idea of peace seems to be quite absent in the experiences of the people of Israel. Yet this does not harmonize with the promises and expectations of Israel in the promises of God. There is no basis on which to establish a thesis that war is incumbent on nations to continue their existence, nor for the idea that the Children of Israel were obliged to continue in constant conflicts in order to preserve the peace and unity and prosperity of their kingdom.

There has been a constant effort on the part of many, and particularly on the part of those who would justify the righteousness of warfare, to make the people of Israel an example of justifiable warfare, and to make the godly characters of the Old Testament examples of pious warfare, justified by the Lord. It is true that such men as Moses, Aaron, Joshua, Samuel, David, and others were frequently engaged in warfare; but it is also true that conditions of warfare were brought about by the ungodliness of those with whom they had to do. We should keep before our minds the purposes and plans of God for man, rather than the deeds of men. It is evident that the affairs of this world are largely determined by the sinfulness of man, and not by the will of the God of love and peace who is our Father in heaven.

The Will of God, in His Kingdom

The model prayer as taught by the Lord to His disciples is found in the New Testament, but it was a prayer which our Lord taught His followers who were still under the tutelage of the Old Testament. The New Era had not yet been ushered in, and both John the Baptist and our Lord were teachers of the righteousness of the law which existed under the dispensation of the law, and was called the Gospel of the Kingdom. John preached the coming of the kingdom, saying, "The kingdom of heaven is at hand." Jesus preached the same truth, but the record states that He preached, "The gospel of the kingdom." Matt. 4:17, 23. The Sermon on the Mount is the essence of the Gospel of the kingdom. It is evident that the short account which we have of that sermon is but a synopsis of a much more extended discourse. But it suffices for us to reveal the mind and purpose of God for His children who are in the world. It is not a basis for the conduct of the affairs of nations and world kingdoms. It is the Gospel of the "kingdom of heaven." Certainly it would be well if the world could or would adopt such a standard for the maintaining of proper relationships among men.

But it would not satisfy men to live under such regulations, for the nature of man would rebel against such stringent regulations as the will of God revealed in the teachings of Christ.

One passage in the Sermon on the Mount more directly reveals the purpose of God for men concerning the kingdom of heaven. In the prayer Jesus taught His disciples (at their request, Luke 11:1, 2), there are at least twelve points which give to men the obligation of relationship and of responsibility to a higher way of life and a standard of righteousness which stresses the will of God for peace and love rather than a way of justice in which men seek their basis for war and destruction.

If men seek to worship, there is but one God to worship. If men seek a righteous way of life, there is but one righteousness—the will of that one God. If men pray for their guidance and for the authority of that righteousness, it is found alone in God.

1. The generality of God—"our" Father. There is no other God whom men can rightfully claim. "Our" God is the God of all men.

2. The paternity of God. All men are His offspring. This does not apply to the Fatherhood of God in spiritual matters and relationships, for all men do not acknowledge Him as their Father, although He may be acknowledged by them as God. Many nations acknowledge God, as do the Jews and Mohammedans who worship the God of Abraham. Other men acknowledge the God whom the Christians worship, but like the Jews do not acknowledge Him as the God of Jesus Christ, nor do they do the will of God. The offspring of God are like the parent in character and being. "Let us make man in our image, after our likeness," had its implication at the time of creation. They who acknowledge God as their Father when they pray will accept the will and nature of the Father whom they honor. And our Father is a God of love. The Son of God gives us the truest revelation of sonship in His own life of love and good will.

3. His Deity and Spirit being—"in heaven." The nature and Deity of the God whom we worship does not lessen but rather accentuates the obligation which we have to do His will. What has been revealed to us from heaven proves that the ways of heaven and conditions of the abode of the Father are superior to those of the world in which we live. Heaven to us represents love and peace and righteousness. Earth has for us a far different aspect. When we seek to call on

God it is that He should reveal Himself to us in the fullness of His heavenly grace and providence for our relief from the evil conditions of this present life.

4. His honor and worshipfulness—"Hallowed be thy name." God is honored by those who know Him, not only for what He claims for Himself, but also for what He has revealed of Himself to men. Who are they who have worshiped the Lord in past ages, but those who have known the Lord for His manifestations of power and because of the evidences of His being. The story from Genesis to Revelation is the revelation of God to men. Then those who worship Him do so because of what He is. "For he is a rewarder of them that diligently seek him." We worship the Father in heaven not by superstition, but because of revelation. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). Paul is not alone in his knowledge of the reality of the God who is hallowed for His name's sake. Every act of God among men—the acts of nature, and the acts of love and mercy and of judgment—call forth the praise and worship of men. A later discussion will be given to the justice of some of those judgments by which men justify war.

5. His authority—"Thy kingdom come." The idea of a kingdom implies the authority of a king. The kingdom of heaven is not one that is controlled by a charter from the citizens, but is controlled by the absolute authority of the King Himself. One must recognize this fact. The pattern of the kingdom of heaven is not found in many of our present systems of government. Men have been setting aside the authority vested in one man, or in a group of men. Monarchical government seems to be outdated. Yet, in our present forms of government men make of themselves dictators, and seem to be satisfied that it is so. Others have appointed their representatives to regulate their laws, and these in turn group together and form their own decisions as a bureaucracy, and men seem to be satisfied that they do so. At the same time there are those who prefer that all men shall be free to do their own wills and are anarchists opposed to all authority. No man is sufficient in himself. No group of men even in majorities can claim infallibility for their decisions. All men following their own wills have no law. God alone has the wisdom to be infallible and efficient in Himself to execute His will in righteousness. If we claim God as our King, we accept the authority of His kingdom over us. Nothing in His kingdom will offend us.

6. The basis of the kingdom of God is the expression of the will of God. His kingdom is not one of material things; it is a kingdom of living beings who understand and appre-

ciate the will of the Lord. They accept the law of their God and enjoy doing His will. They pray for the coming of His kingdom, because they desire the will of the kingdom. Because the will of God fails to be done on earth men pray that it may be done by the coming of the kingdom of heaven on the earth. It might be the case that the kingdom of God comes to earth by His will being done as in heaven; but consider the implications of such a condition. Shall all men be so controlled by laws and regulations that the will of God be fulfilled here as in heaven? Under what system of government could such a condition be brought about? What man among men would be able to devise laws on earth that would be comparable to the perfect will of God in heaven? But when the prayer for His coming kingdom is answered, the will of God will be accomplished in earth as it is in heaven. With all the blessings that belong to the kingdom and the will of God supreme in the earth there will be a kingdom of peace and good will in the earth among all men.

7. His Providence—"Give us this day our daily bread." The unrest and strife and contention in the world today are in great part due to the struggle for daily bread, including all the necessities of life. The problem of living is one of the lifelong interests of mankind. From the curse in the Garden of Eden until now, this struggle has been continuous. Yet, God has promised His people the peace and prosperity of His presence and blessing, when they acknowledge Him and His will. The prayer for daily bread is also contingent upon the proper honor of the Giver of daily bread, and the proper appreciation on the part of man of the honor and authority of God in their lives. The goodness of a righteous God is implied in the prayer, "Give us . . . our daily bread." Who is able to wrest from God's earth that livelihood which God is unwilling to bestow? Famine is included in the curses which God sends on mankind as a reminder of man's transgressions. The world is not free from physical distresses today, and men everywhere in the world are crying, "Give, give, give." And who is answering the call of the hungry world, but those who know the will of God and are trusting in the certain providence of Him to whom they have prayed, "Give us this day our daily bread." "Give and it shall be given unto you." Industry has its compensations, but the gifts of God come from Him who controls the very sources of life. A true harmony with His will and purpose is compensated by the gifts of God.

8. His mercy—"Forgive us our debts, as we forgive our debtors." The kingdom of God is a kingdom of peace, for it is a kingdom of forgiveness. This point has already been considered in connection with the subject of peace. Peace is of such a nature that, possessing it, its benefits extend to both God and man. Being reconciled to God, calls for reconciliation with man. Forgiveness from God extends to the forgiving of man. The spirit of God which forgives the believer pervades the life of the follower of God and of Christ to that extent that it is desirous of forgiving one's fellow man. Peace is the result, since it is the thing which is unforgiven that

separates man from man. Adjustments require the acknowledgment of wrong on the part of both parties. Forgiveness is the act of assuming all the guilt and freeing the other of the obligation even of adjustment. The latter is the basis of the forgiveness of God toward man. If we are forgiven of God only as we forgive our fellow men, no one would be certain of his forgiveness from God. As long as men hold each other to the fulfillment of obligations so long could God hold us to the fulfillment of the statutes of Sinai, and none could be assured of peace with God. The thought of the passage is clear, that the Lord desires to stress the importance of the forgiving spirit. He who does not appreciate the blessing of forgiveness enough to forgive his fellow man should not expect God to forgive him his trespasses. The Apostle Paul teaches the reverse idea in the appreciation of forgiveness, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Forgiveness implies a condition of peace.

9. His wisdom—"Lead us not into temptation." Again the thought expressed may be the continuation of conditions of peace and prosperity on the part of our Father in heaven. Peace implies more than a relationship of good will with God. It takes into consideration that condition of life that is free from disturbance and possible conflicts with evil. Only the Father in heaven is able to know the future and is able to direct the path of those who trust in Him in a way that will avoid the evils of life. One may walk in the light of the "lamp to my feet, and a light to my path," but beyond the light and in the path may be the evil which would destroy the peace. It is only the Good Shepherd that can lead into paths of righteousness, and safely guide His sheep **through** the valley of shadow, and save from the temptation or trial which would destroy the peace which the soul desires. "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3). God is willing to lead men in such a manner that they will not be tempted. "God cannot be tempted with evil, neither tempteth he any man" (Jas. 1:13). Peter was permitted to be tried, but the Lord had prayed for him that his faith fail not. Fiery trial will try the Christian, but the blessing of refinement will result from it.

10. His power—"Deliver us from evil." Again the Lord provides for the peace of His followers. No one but God knows the great host of evils surrounding the lives of His children. Legions of evil spirits, the prince of the power of the air, evil men, the lusts of the flesh, and the pleasures of the world and its treasures, all are arrayed against the saints who endeavor to live in peace with God and enjoy the peace of God. Romans 8 is often considered the victory chapter for the believer, but it is also the great conflict chapter. The flesh, the carnal mind, the dead body, the deeds of the body, the suffering with Christ, the humiliation of the creature, the ignorance of our prayers, our groanings, the charges against God's elect, the condemnations, the persecutions, the tribulations and distresses, are all evils that befall the child of

God. But there is a deliverer. "The Spirit . . . maketh intercession for the saints according to the will of God" (Rom. 8:27). "If God be for us, who can be against us" (Rom. 8:31)? "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). This is the power that is in operation for the deliverance from evil, that enables the child of God to dwell in a life of faith and peace.

11. His fullness—"Thine is the kingdom, and the power, and the glory." This is but a summary of all that precedes of the provisions of peace in the kingdom of God. This is the blessed Gospel of the kingdom. It is a full and complete provision of peace for those who abide in the kingdom of heaven.

12. Unchanging Father in heaven—"Forever." There has been no change in the nature of God and no change in the nature of His kingdom. From the beginning it has been the same. It shall continue in the same provisions of life, peace, and happiness in all ages. Heaven does not change in its nature nor in its provisions of mercy and peace. There have been unfoldings of the revelation of God to man, but God has been the same through all ages. "Jesus Christ, the same yesterday, and to day, and for ever."

Let us keep in mind the fact that the Lord's prayer, so called, was given by Christ to His disciples while they were still under the law. John the Baptist and Christ taught the same standards of righteousness and faith. Jesus fulfilled the law in a manner that no other being could fulfill it. The prayer which He taught them was but the appeal of men under the law for that blessing of peace which the soul longed for and could enjoy with a proper appreciation of the love of God and the will of God for peace and happiness. That peace included all that is intimated in that prayer. There is not a breath of war and bloodshed in the prayer. It breathes not of vengeance and of iniquity, but of quiet submission to the love of a Father, to a trust in His providences and a yielding to His will even in the earth, that it might bring the blessing of heaven to a helpless and tried world. The law was not made to kill and to destroy. It would have destroyed God's own people had that been the purpose of it. The law was given that it might reveal sin, and, having revealed sin to man, the law led the same sinner to see the salvation and peace that God had provided for the sinning and condemned soul. The kingdom of heaven is forever a kingdom of peace and good will.

(To be continued)

Lift up your hearts! Our Lord most truly told us that we would have tribulations in this world, but with equal truth He added, "Be of good cheer, I have overcome the world." In the service of the Conqueror whom we long to see reigning over all men, we have no right—even in the hour of deepest darkness—to despair. He is and He remains the Light. His hour will come. Let us wait in calmness, courage, and confidence.—Paris Evangelical Missionary Society.

EDUCATIONAL

THE JEWISH PASSOVER

The Feast of the Passover

BY JOSEPH CRAMER

As a Jewish Christian the author gives us an authoritative message on this interesting subject.

For information concerning the celebration of the Passover, we must not go to the Talmud or to the Rabbis, but to the Bible, to the Old Testament, to Exodus, chapter 12. Should we wish an explanation of the true meaning of the Passover, we must go to the New Testament, and there be instructed by the only One who knew its true significance, the Lord Jesus Himself. Let us turn to Exodus 12 for the order of the Passover. Exodus 12:1-14.

These words fix our attention upon a dark night of history. It was at once Egypt's crisis and the birth of a nation. Midnight was not yet near. Egypt, mistress of the world, was at rest, her streets and roads silent, her people asleep. Only the Hebrew slaves, two and a half million of them, were awake. Each man, with his staff in his hand and shoes on his feet, was ready for the wilderness journey, which was to last forty years. Sleep on, Egypt! Your sleep will soon turn into an awful nightmare. No watchman shall see, but an avenger will enter your dwellings, "howsoever defended." The wailings of this night will outweigh all the years of moans of your sorely afflicted Hebrew slaves. Death, "the king of terrors," shall rule throughout your kingdom, and your Pharaoh cannot stay his stroke.

Midnight came. Light flashed in the palace, for the prince royal had been found dead, and in the houses of the servants behind the mill there were frenzied wailings, for there too lay the firstborn dead. And there was a great cry in Egypt; for there was not a house where there was not one dead. Exodus 12:30.

It was now Pharaoh himself who commanded the children of Israel to depart; an army of six hundred thousand men, besides women and children. All were soon on the march out of the land of their bondage. A vast horde of slaves was free, free to be molded, trained, and shaped in another land by their God through His servants Moses and Aaron, into a nation of workers, worshipers, and warriors; of prophets and priests and kings.

Skip with me now the intervening fifteen centuries to the month of Nisan, A.D. 30. In accordance with God's ordinance, the Passover is still kept by this people, but now at Jerusalem, "the great city," the holy city, the city of God's choice. Deut. 12:5-16. Besides the usual inhabitants there are multitudes of Jews from Syria and Asia Minor, from Babylonia and Media, from Cyprus and

Greece, from Egypt and from Rome. These are pilgrims who have come to celebrate the Passover feast. Jesus and His disciples have been there since Sunday, the day when He was greeted by the throngs with cries of "Hosanna to the Son of David: Blessed is He who comes in the name of the Lord; Hosanna in the highest" (Matt. 21:9). He too had come to celebrate the Passover—with His intimate disciples. Matt. 26:18. Could we have visited them on Holy Thursday in that "large upper room," we would have noticed that they did not follow out all the details of the first Passover in Egypt. We would have seen no blood sprinkled on doorpost or lintel. No, the Passover lamb now was killed at the Temple, and its blood poured out there at the altar's base. Jesus and His disciples had the roasted lamb ready to be eaten, but they did not stand as they ate, with loins girded, feet shod, staff in hand. Nor did they eat it in haste. They reclined at the table, and the one called "John, the beloved" leaned on Jesus' bosom. To be sure, the roast lamb without a bone broken was there, and so were the unleavened bread and the bitter herbs of old. The lamb and its blood reminded them of God's protection and shelter in Egypt, while its flesh nourished and sustained them. The unleavened bread stressed God's hatred of sin and the urgency and need of salvation, while the bitter herbs reminded them not only of the bitter experience of their race in Egypt, but also of the bitterness that has come to a world cursed by sin. There was also the wine, always a symbol of rejoicing—a token of the New Covenant, which enables fallen mankind to come back to God, the only source for man of eternal happiness and joy. This upper room scene was the last valid celebration in memory of the first Passover, and, as such, it was the last Passover having the recognition of God. Why? Because the Passover in Egypt, accompanied as it was by the death of the firstborn not protected by the sprinkled blood, had been not only an historical event to be memorialized each year on its anniversary, but also a type and prophecy of greater things to come, of an infinitely greater Lamb, of a vastly larger deliverance from a more powerful enemy; and of an eternal salvation.

The ground and means of God's great salvation is the Lamb slain, the blood shed. Christ crucified is the very foundation stone of redemption; and of this great and central truth the paschal lamb, which is the central

object in the Passover, is one of the most perfect types to be found in Scripture. And it is interesting to observe that already in the Old Testament the daily sacrifice and especially the paschal lamb is regarded as a type of the Messiah, the pure, innocent, and suffering Servant of Jehovah, upon whom the Lord lays the iniquity of us all, and who "for us men" and our salvation, is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. Isa. 53.

On Thursday, Nisan 14, A.D. 30, the time had arrived for the type to meet with its Fulfiller, the antitype. The real Victim whose shed blood was to bring deliverance had come. He is now presiding at the table. This is His last supper. He is the One to whom John the Baptist had pointed, saying, "Behold the Lamb of God, which taketh away the sin of the world." Yes, on the day on which the paschal lamb was killed, Jesus was in Jerusalem delivering Himself to be killed, and thus completed the prophetic picture of the "suffering Servant of Jehovah."

The Passover in Egypt was the first ceremony to be observed under the covenant of the law, inasmuch as the covenant was made valid over the blood of the lamb. Likewise, at the fulfillment thereof by the death of the true Lamb of God, the covenant of the law became out of date, and the moment had arrived for the bringing forth of the New Covenant. Knowing that the old Passover must disappear, as do the dim lights of night with the appearance of the sun, Jesus, "the Lamb of God," on the eve of the shedding of His blood, carried over the symbols of the Passover into the sacrament known to Christians as the Lord's Supper. The record of this is in Matthew 26:26-30.

On that night at the table, in the upper room, the Lord Jesus, surrounded by His twelve disciples, celebrated the Passover as a memorial to the redemption of a nation, long before. Now, at the close of the meal, Jesus speaks of the redemption to come, an everlasting redemption for all who will, brought about through the shedding of His blood. This, then, is the real meaning of the Passover: it was a memorial of a great historical deliverance, that of Israel from Egyptian bondage. With the coming "in the fullness of time" of Jesus and the giving of His life on the Cross, He has become our Passover, and His last supper is a memorial to that greatest event of all time and eternity. In the words of Paul, Messiah, our Passover, "is sacrificed for us: therefore let us keep the feast" (I Cor. 5:7, 8). Christ, our Passover Lamb, is slain for us, and in the shedding of that precious blood is all our salvation.

The Passover is the most significant and at once the most important feast in the Jewish calendar. The great importance of the Passover was due to the fact that because of the blood of the paschal lamb, the Jews were saved from the Angel of Destruction, and because it was a memorial of God's redemption of the Hebrew people from Egypt. Once it was important because of the lamb and the sprinkling of the blood. Today the feast has declined to a mere ritual rehearsal of the liturgical "Seder" and supper without the lamb, and without the redemptive power of

the blood. The Passover ritual, however, still contains some precious lessons for all those who care to meditate and study it. The Passover liturgy is an elaborate service, and we must content with a brief description.

The Passover table contains cups for the wine; a plate on which lie three unleavened cakes, on top of which are the shankbone, a roasted egg, salt water, horse-radish, parsley and charoseth. There are, roughly speaking, fourteen items in the order of service:

1. "Kiddish," or blessing over the cup of wine, by which feasts and Sabbath days are sanctified.

2. The washing of hands by the leader of the service.

3. The leader dips parsley in salt and distributes it to all present, who partake of it after the blessing has been said. The parsley signifies the hyssop which was dipped in the sprinkling of the blood. Ex. 12:22.

4. The leader, usually the head of the family breaks in two the middle unleavened cake, called "Matsah." There are three cakes, representing the three sections in Jewry, "The Priest," "The Levite," and "The Israelite." The second broken cake is typical of the broken body of Jesus Christ. The broken cake is "hidden"—typifying the burial—until the end of the ceremonial, when it is distributed in small portions to all present. After the "broken" cake is hidden, the shankbone, which represents the paschal lamb, and the egg, are removed. The leader lifts up the "Seder" plate, and recites this significant ancient formula, which is written in Aramaic, and undoubtedly was familiar to the apostles and the Lord Jesus Christ. "This is the bread of affliction which our fathers did eat in the land of Egypt! Let all who are hungry come in and eat; let all who require come in and celebrate the Passover. This year, here—next year in the land of Israel. This year we are bondmen, next year, free."

5. The shankbone and egg are now replaced, and the youngest child present recites the "Maneshtane" or the questions, why they celebrate the feast of Passover. The father or leader answers, "Because we were slaves in Egypt," etc., and then follows the long recitation of the Naggadah, which narrates the wonders and signs that God performed for the Jewish people at the redemption from Egypt.

6. After the second cup has been partaken of, all present wash their hands, this being the usual ritual before partaking of the meal.

7. The leader breaks the unleavened bread, distributes small portions to all, and after the blessing of the cake, all eat it.

8. The leader takes pieces of horse-radish, or any other bitter herb, dips them in the "charoseth"—which is a mixture of apples and nuts, and represents the clay out of which the bricks in Egypt were made—distributes a piece to each one present, and after the blessing, all eat it.

9. Hillel's ceremony—or after the manner of Rabbi Hillel. The leader takes two pieces of unleavened bread, and puts between them a piece of horse-radish in the form of a sand-

wich. He distributes portions to all, and they recite in unison, "Thus did Hillel when the Temple was in existence."

10. The supper is served with all the usual courses of Jewish food.

11. After supper the hidden cake is brought forth—a type of the risen Christ—and pieces are distributed to all, after which no food may be partaken of.

12. Grace after the meal is said, and the third "cup of blessing" is drunk. It is commonly believed that the Lord Jesus was betrayed at this part of the ceremony.

13. The door is opened to let "Elijah" in to partake of a cup of wine, especially prepared for the prophet, who is believed to be the unseen guest at the table at this part of the ceremony.

14. A prayer to God is offered that He may be pleased to accept the liturgy, prayers, and Passover ceremonial. One can easily imagine the feelings of our Lord and Saviour Jesus Christ as He sat with His disciples around the table, in the shadow of the cross.

The apostles had prepared the Passover. The lamb was slain on the eve when the Lamb of God was to be slain for the sins of the world. As they all recited "This is the bread of affliction," He no doubt thought of His body that was to be stricken and afflicted. And as He looked at the wine, what could He see but the precious and incorruptible blood with which mankind was to be redeemed, and which He was to offer as an acceptable and vicarious atonement "once for all"?

One part of the ritual which is undoubtedly prophetic I must quote in conclusion. It reads in the Hebrew like a divine symphony of heavenly music. Here I can only give a translation: "And the Lord brought us forth from Egypt with a strong hand and with an outstretched arm, with great terror and with



I HAVE A FRIEND

**I have a friend whose stillness rests me so,
His heart must know
How closely we together, silent, grow.**

**I have a friend whose brilliancy inspires
And rarely tires
When we two warm our spirits at his fires.**

**I have a friend whose charity delights
In other's rights.
We two sit talking often late of nights.**

**I have a friend whose discipline I need.
We have agreed
That neither from this school shall be freed.**

**I have a friend whose calmness some mistake
But we two make
Of suffering more than just its grief and ache.**

**I have so many friends—each one fulfills
Just what God wills,
For He through them His best in me fulfills.**

**And so, twice fortunate am I to find
Friends great and kind;
Each one himself, yet part of God's great mind.**

—Vlyna Johnson.

signs and wonders. And the Lord brought us forth not by means of an angel, nor by means of a seraph, nor by means of a messenger, but the Most Holy, blessed be He, Himself in His glory and with His might, as it is said, And I will pass through the land of Egypt in this night, and I will slay all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments. I am the Lord.

"And I will pass through the land of Egypt; I, Myself, and not an angel; and I will smite every first-born; I, Myself, and not a seraph; and against all the gods of Egypt will I execute judgments; I, Myself, and not a messenger; I am the Lord! I Am He, and no other." So in the fullness of time, when God was to redeem the world from the darkness of sin, He accomplished it in the same manner as the redemption of Egypt. He, Himself, and not another—He did not send an angel, nor a seraph, nor a messenger, but God Himself in His own Glory, came in the form of Jesus Christ. As it is written in John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The redemption from Egypt was accomplished by the Godhead; the redemption of the Word from the darkness of sin took place not by men, nor by any supernatural being, but through the sacrifice of God's only begotten Son, Jesus Christ, because there was none other that was found worthy. The great lesson of the Passover was the blood and the lamb, "When I see the blood, I will pass over you."

The great lesson of Calvary is also the blood and the Lamb, the Lamb slain for sinners, and the precious blood shed for us, that by its application sinners may be saved and inherit eternal life.

This service has a twofold significance. Historically my people Israel look back to Egypt year after year. Historically, we the believers look back to Calvary where the Lord of Glory said, "It is finished." Prophetically, my people Israel look for their Messiah's first coming; prophetically, we the believers look for our Saviour's second coming, "And I shall come again in like manner."

Kitchener, Ont.

THE SILENT SOUL

When David asserted "Truly my soul is silent before God" (Ps. 62:1, marg.), it was not a state of being subdued or defeated, but an attitude of trust—a confidence that rested the case with God.

The instruction to "be still and know that I am God" (Ps. 46:10) is the Father's tender way of encouraging the suppliant's heart to be calm for the matter is now in safe and able hands. As a mother stills her child, so our heavenly Father quiets our souls and gives peace that passeth understanding. Phil. 4:7.—The O. I. Baptist.

If I take care of my character, my reputation will take care of itself.—Dwight Moody.

PIONEERING FOR A WORK IN ETHIOPIA

II. Ethiopia

BY SAMUEL A. YODER

Ethiopia is a country of 350,000 square miles and a population variously estimated between five and twenty million, lying entirely within the torrid zone, but enjoying a wide variety of climate and temperature. On the Somali and Danakil plains along the eastern side, the climate and sparse desert vegetation are tropical, and in some places the rainfall almost nil; but in the highlands of the interior are the corn, wheat, barley, and the fruits and vegetables of a temperate zone, along with an annual rainfall in some places as high as seventy-one inches. Soils in the interior are productive. But because of the mountainous terrain and the annual drought, which tend to dry up the lush vegetation of the rainy months, erosion has been carrying away these fertile yellow soils for thousands of years, and transporting them via the Nile to enrich the small holdings of the Egyptian fellah. Perhaps in no other country do streams and rivers cut so deeply down to solid rock in so many places or are the high rocky mountain peaks washed so clean as they are in Ethiopia. As the inspired prophet wrote some two and a half millenniums ago, it is "a land the rivers have spoiled." Transportation and road building are great problems here, because of the need for many bridges and because of the mountains. Yet, in spite of all, the land is still fertile. Green fields of corn and sorghum and cotton fill the valleys; golden patches of barley and large herds of cattle dot the mountaintops, which in turn hide mineral resources of untold wealth. There are intriguing jungles filled with wild game, broad lakes full of fish, winding roads ascending sharply to high mountain passes by means of switchbacks and tunnels, unrivaled scenery, beautiful mountain lakes, and during the dry season an admirable climate. Ethiopia is, indeed, a land rich in variety of resources and of marvelous scenic beauty!

The origins of the country are shrouded in the obscurity of a distant past. The dark-skinned inhabitants claim (and perhaps rightly so) Semitic origin. The ruling dynasty claims direct descent from an illegitimate son of the Queen of Sheba and King Solomon. Bible references to ancient Ethiopia generally associate it with Egypt, with which there may well have been political connections at times in the history of the two countries. Its period of greatest prosperity seems to have been in the sixth century A. D., when it expanded across the Red Sea to include the Arabian province of Yeman within its borders. During the subsequent Moslem invasions of the Near East and of North Africa, Ethiopia, though losing territory, maintained her independence and her state-church Christianity. Mohammedans were never persecuted in Ethiopia, and evidently did not invade her territory in gratitude for her tolerance. At any rate the Ethiopian (Coptic) Church, isolated from the rest of the Christian world by

the surrounding Moslem conquerors for over a millennium, dates its origin from the year 333 A. D., when its first bishop was consecrated at Axum. It is still today an organization of great power in Ethiopian politics.

Modern Ethiopian history seems to begin with the reign of that most revered monarch in the history of the nation, Menelik II, 1844-1913. Since the Ethiopians are not a homogeneous people, much of his energy was spent in unifying the many linguistic and ethnic groups. Even today there are divisive elements and some antipathy among the various tribes: Amharic, Galla, Somali, Wal-lamo, and the rest. But these he managed to weld together in such a way that they are still unified.

With the opening of the Suez Canal in 1869, however, European imperialistic ambitions enjoyed a tremendous impetus both in the Middle East and in the Far East. And so the remaining energies of the great Menelik were of necessity spent in political and in military maneuvering with the great powers, in order to keep his empire (it had never lost its independence within the memory of man!) free from their fell clutches. With the greatest difficulty he kept the advanced civilizations of the Occident from taking up the white man's burden within his domains. Toward the close of the century the backward Abyssinian tribes began weighing so heavily upon the conscience of Italy that she decided, willy-nilly, to force the benefits of exploitation upon them in the terrible slaughter of Adua (1896); but she was thwarted in her humane endeavors by the obstreperousness of Emperor Menelik's unappreciative warriors, who returned the compliment with compound interest—a fact which Mussolini pondered deeply some forty years later. Meanwhile France managed to penetrate the country by means of a railroad, for which she wheedled a negotiation with the great emperor. But even before this the governments of London, Paris, and Rome had co-operated in filching choice morsels of coast line and harbors. Thus it is that this landlocked area, which today constitutes one of the two African countries that the benign restraint of their European majesties allowed to remain nominally (very nominally!) independent, enjoyed, even before the twentieth-century invasion, a considerable measure of the benefits of exploitation by the superior culture of the white man. Thus it is that Ethiopia came to be one of those odd pieces of the jig-saw puzzle into which the enlightened powers gerrymandered Africa in the nineteenth century. And thus it is that Ethiopia came to view with suspicion foreign philanthropic and missionary endeavor within her borders.

The lesson of the Italian invasion of 1935 has sunk deeply into the minds of Ethiopians. For the first time in their history they were temporarily overcome and governed by a modern foreign power. Even before this trag-

edy overtook them, however, the emperor Haile Selassie was making strenuous efforts to modernize his empire; to introduce Western ideas and industrialization. He rid the country of slavery, had it accepted as a member of the League of Nations, and sent many of its youth abroad for their education. But the lesson of the temporarily successful Italian invasion and of his abandonment by the League in his hour of supreme need has added impetus and meaning to his efforts. Today all Ethiopia seems eager for progress, and for self-help of any and every kind. The young men are studying European languages in order to gain access to the wealth of Occidental knowledge. Schools are crowded, and it is difficult to select from the many aspirants the ones who are to be sent abroad to study on government scholarships. Today all Ethiopia is holding out her hands for anything that she can get that will help her.

Yet, too, there is suspicion. Few European diplomats have come to her country without ulterior motives; fifth-column activities have been carried on long before the coming of Fascism. One reason why American advisers and American philanthropists today enjoy a popularity greater than that of Europeans is that Ethiopia seems convinced of their disinterestedness. It is unfortunately also necessary to add that there is a good deal of inefficiency and lack of progress due to some mutual jealousies within the country, both between the various ethnic groups and between the various departments of government. At present the Amharic tribes are the most powerful, and there is much bitterness amongst the Gallas and other more or less subordinate groups. But there is also commendable effort to overcome this by making persons from these groups members of the government, and by urging the cultivation of Amharic as the universal national language. Whether justified or not, perhaps the greatest single grievance of Ethiopia as a whole today is still the unwelcome presence of the British Military Mission in their midst.

The heart and capital of this interesting empire is the unique city of Addis Ababa.

Goshen, Ind.

THE HOME—"GO HOME"

(Continued from page 109)

tle, and unselfish, and thoughtful for others in that little circle, that they shall see Jesus reflected in you. And neglect not the period of worship in the family circle.

And then, when the years shall have gone by, and there shall come to them the hours of stress and temptation, as there must, they will never forget the mother and the father who were to them the interpreters of God.

The memory of what you said, and did, and were, shall abide like the rustle of an angel's wing long after the day when, with dimmed eyes, they shall have seen you borne away by loving hands from the dwelling which you have hallowed when your Father shall have called you home. —Condensed and adapted from The Presbyterian.

BOOK REVIEWS

The Cousins or Astrid's Happy Summer, Helen Foster Anderson; Augustana Book Concern; 1946; 198 pp.; \$2.00.

Childhood in a Swedish community is admirably portrayed in this book for children and young people. There is joy and happiness in the story from the beginning when several girls drink in the joy of the first spring day and all through until the end when a group in song pour out "the gladness of their hearts and their great thanks to God for His goodness." The chief character is Astrid, a generous, polite, vivacious, friendly, and self-forgetting girl who with perseverance and boundless faith restores her weak cousin from the city to strength sufficient for walking. The schoolmates and playmates of Astrid have a large share in the pleasurable activities of the summer, which include attendance at school, visits to grandmother, attending a wedding, hayriding, crawfishing, lingonberry picking, and the burning of a haunted house. There are excellent descriptive passages of the Swedish countryside.

The ages of the children are from nine to twelve, and occasionally the actions and conversation seem to be above that age level. Bernard's story does not seem to be in harmony with the tone of the book as a whole, and has nothing Christian in it. These two statements constitute my adverse criticism, although an additional thing to be said is that we as Mennonites do not approve of giving wedding rings, which is mentioned several times in the story.—Edwin L. Weaver.

The Christian Boy's Problems, Bertrand Williams; Zondervan Publishing House; 1943; 78 pp.; \$0.75.

The author demonstrates an understanding of boy psychology both in seeing his problems and in offering an answer. He frankly and in boys' language discusses, as a big brother, his personal responsibility in regard to physical health, mental attitudes, sex development and control, social life, home life, and closes with a challenge to Christian living and service. The book was written for boys from 10 to 16, but will prove profitable reading for parents and Sunday-school teachers. Christian ideals are upheld throughout and presented in a way attractive to boys. The chapters are entitled:

Hi-yah Boys, Let's Build a Life.
No Weaklings Need Apply.
The Strange New World of Sex.
Avoiding Mental Crack-Ups.
Palling with Girls.
Giving Dad and Mother a Square Deal.
God at the Helm.

Having been written during the war, on page 17 is a reference to a young man rejected for employment in an airplane factory for physical unfitness, which implies an ambition not desired among our youth in time of war, and a brief reference is made to Boy Scouts on page 24. However, I do not feel that this reference is of strong enough appeal to nullify its value to a Christian boy's library in this time when our youth are consuming great quantities of literature, much of which is undesirable.—Harold Zehr.

Book of Student Prayers, Jack Finnegan; Association Press; 1946; \$1.50.

Many of these prayers are not distinctly Christian. No. 44 practically places Jew, Catholic, and Protestant on an equality on matters of religion. No. 102 presents Animist, Parsee, Hindu, Buddhist, Confucianist, Taoist, Moslem, Hebrew, and Christian as "ascending the same mountain of truth by different trails." No. 104 presents the thought of joining hands with those of other faiths to further human brotherhood on earth. A number of others have questionable elements. The prayers are intended

to cover all phases and experiences of school life and to be related to the needs, aims, and interests of young people.—Edwin L. Weaver.

Bud Robinson, George C. Wise; Pentecostal Publishing Company; 1946; 95 pp.; \$1.00.

"The lives of learned and holy men are the most profitable of all books to the minister," said a preacher of some note. No doubt ministers as well as others read too few good biographies. If it is true that we are a part of all we meet, it is also true that we are influenced by each biography we read. We can learn from the great men of the past.

There is no question that Bud Robinson was a unique man, and a man of God. He was an outstanding "holiness preacher" of the past generation. His revivals and camp meetings took him to almost every city of note and to many smaller towns. For nearly a quarter of a century he was his best in the evangelistic field. He claims to have worked with seventy-three different denominations, and received far more calls than he could accept.

It is not the author's intention to give a detailed account of this man, but just enough "to give the story of his life animation." He attempts to take simple facts about him and make them interesting and readable. To one who has heard considerable of "Uncle Bud," as he was affectionately called, and who had read some of his "Good Samaritan Chats" from the *Herald of Holiness*, a reading of his biography by Rev. George C. Wise is somewhat disappointing. The work is quite mediocre. The author hardly does justice in his book to a man beloved as was Mr. Robinson, and whose life was so full of service. The reader who open-mindedly reads the book, however, will find both pleasure and value. One is impressed with the fact that here is a mountain lad who grew up in the most unfavorable environment, and yet became a man greatly used of God. The book is well worth reading.—Milo Kauffman.

Ten Vital Messages, John R. Sampey; Broadman Press; 1946; 134 pp.; \$1.25.

The sermons in this book were evidently delivered during the recent world war. Participation in war on the part of Christians is frequently presented in a favorable light. We are told that we can build up our faith by reading the biographies of great Christian warriors like Robert E. Lee and Stonewall Jackson, and that such men challenge us to be noble, true, and brave. See pages 11, 17, 18, 55, and 131. Apart from these unfortunate references to war, the sermons are practical and contain distinctly Gospel messages. Their stirring appeal and simple outline of the way to salvation bring comfort to the saint and warning to the sinner. They are vital in the sense that an unsaved reader could find in them the way of eternal life.—Edwin L. Weaver.

Pioneers for Peace through Religion, Charles S. McFarland; Fleming H. Revell Company; 1946; 256 pp.; \$2.50.

Every war brings its revolting horrors from which the minds of many recoil. "Why can not there be peace among men?" is a question that engages the mind of every right-thinking person. Some of the best thought of the best minds is directed toward a solution. This book is a record of what has been done by organized effort of churches and religions through the Church Peace Union, which was endowed for this purpose by Andrew Carnegie early in 1914.

Two major lines of effort have been maintained by the Church Peace Union and its subsidiary the World Alliance for Friendship through the Churches. One is concerned with building up the conscience of the church against war, and the other is to bring pressure upon

governments for peace. For the nonresistant Christian who has a true appreciation of the proper sphere of church and state, this book has value as a record of what has doubtless been honestly and courageously done. It is also a lesson in the futility of the church in politics, and an example of misplaced faith in human nature and the moral progress of man.

There are perhaps three high-water marks in this crusade for world peace. The first was in 1914 when a conference of the churches was arranged at Constance, Switzerland. On the very day it convened, the first world war was declared. The record was an effort to support the League of Nations and World Court. When this failed, attention was directed toward an organization of all the world's religions for peace, which should bring effective influence upon all governments. This had progressed to the point of a great world congress when it was cut short by the second world war. The faith of the author after the disappointment at the beginning of the first world war is expressed as follows:

"We followed the feates of the liberal school, which counted on moral progress and the essential goodness of human nature to help us overcome any serious difficulties that might threaten . . . and in the cycles of divine revelation and evolution the forward steps are ever longer than the backward" (pp. 42, 43).

Refuge is taken in rationalization of this sort after the recording of each successive failure. The author at one point acknowledges that "we have lost the battle, but not the campaign."

It is doubtless true that in the service of peace and avoidance of war a due recognition should be given to all honest effort to this end. It is possible that the improved attitudes of many churches in the second world war is due to the work of these organizations. Modifications and exemptions in law in recognition of conscience have most likely been more easily secured through the attempts to "animate legislation." Pacifists came from all the denominations during the past war, particularly from the liberal segments most under the influence of the social gospel. All these factors may be to the side of good, but "church statecraft" has been substituted for the preaching of the living and dynamic message of redemption.—J. Ward Shank.

Whirlwinds of God, Robert G. Lee; Zondervan Publishing House; 1932; 122 pp.; \$1.50.

Much of the interest in the five sermons of this volume arises from the author's skillful handling of language. An oratorical effect is achieved through the word and phrase repetitions of parallelism and antithesis. The thoughts could be expressed with less words, but with a consequent loss of clearness and force. The striking manner of expression, through which vigor and eloquence are attained, undoubtedly adds much to Dr. Lee's popularity as a preacher and to his effective delivery of the Gospel message. The sermons are Biblical and evangelical and aim above all else to make known the powerful Gospel of Christ. There is, however, an implication regarding the relation of church and state which differs from the view held by Mennonites in the author's reference to "the franchise obligation" and in his question "will you vote as would Christ" (p. 78)?—Edwin L. Weaver.

235 Precious Poems, compiled by Clifford Lewis; Zondervan Publishing House; 1946; 263 pp.; \$2.00.

Of the 235 poems in this volume sixty-seven have no author's name attached. It is the task of literary scholarship to discover the authorship of literary works as far as possible, and one wonders whether it was necessary to publish more than one-fourth of the pieces in this collection anonymously. Seventy-seven authors are represented by one poem each. Only two authors have ten or more poems included: Avis Christiansen has twelve and Jessie Bell Thabes

(Continued on page 122)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

THE KINGDOM ESTABLISHED

I Samuel, Chapters 9-19, 28, 31

Lesson for April 13, 1947

Golden Text.—Blessed is the nation whose God is the Lord.—Psalm 33:12.

I Sam. 9:1, 2. Size counts whether it be physical or financial. Saul's father was a mighty man of valor (probably wealth). By means of push and energy he had gained a position of considerable prominence in his home community. But the religious life of the home apparently was indifferent. Into this home was born a son who not only inherited his father's prestige, but also was blessed with an unusual physical development that captivated the multitudes who saw him. Under the circumstances it was but natural that when Israel desired a king like unto the nations round about they should select Saul.

It is true both in church and state that the Lord grants to us leaders such as befit us in the spiritual state that we may be at the time. Under the austere leadership of Samuel Israel underwent a spiritual revival from the depths into which it had sunk in the days of Eli, but the tide was again going out. They no longer craved to be godlike; they now craved to be like the world about them. God let them have Saul who in a reign of forty years made no attempt to build up the spiritual life and moral fiber of the nation. He had many admirable qualities but piety was not one of them.

Chap. 11:12-13. Bashfulness is not the same as humility. Saul was bashful as a young man. Being oversize had probably contributed to his self-consciousness. But he had the gift of leadership, and the stress of the hour revealed it. He did save the inhabitants of Jabesh-Gilead, and let it be remembered that those people never forgot what he did for them.

It is far nobler to close your eyes and ears to slights and insults than to be offended and to retaliate. Booker T. Washington once said that he would never allow any man white or black to drag him down so low as to make him hate that man. Saul behaved that way towards his maligners then. What a grand man he would have been had he never allowed the demon of jealousy to enter into his soul so that he hated even his truest friends!

I Sam. 15:1. Saul's general indifference to religion had closed his ears to hearing the word of the Lord. Even Samuel's special appeal to him did not arouse him to the meaning of obedience. Indifferent attendance to the word of the Lord will finally bring me to a state where I make myself believe that I am

obedient when I am not. Few people know the meaning of the word "obedience" today. But to all of us, as to Saul, will come a time when we must break with our indifferent and disobedient past, or have God break relations with us. Cursed is every one that doeth the work of the Lord negligently. That does not mean the man who refuses to do the will of the Lord at all; but the man who does not care how well he does the thing that the Lord has asked him to do.

I Sam. 15:22-26. The devil does not object to my working for the Lord if he can persuade me to do that work the wrong way. Saul was delighted to obey God when he received orders to exterminate the Amalekites. It requires no special grace to do what you are longing to do. But Saul could see no sense in not saving the best possessions of the Amalekites; and he wanted to bring home a trophy of his victory in the person of King Agag. Nothing wrong about that that he could see. And when he met Samuel he boasted about his obedience when he had by spiritual indifference so befuddled his brain that he had lost the meaning of the word. Obedience is doing the will of another as he commands without questioning his judgment. The angels of heaven give God unquestioning obedience. When I pray after the manner that Christ has showed me I will pray that I may have the grace to obey even as they. In such obedience God has delight. To do as I please regardless of the expressed words of the Lord is rebellion and on a moral par with witchcraft, the lowest form of anti-godliness. As I treat God so He will eventually treat me.

15:34, 35. To go through the acts of worship for appearance sake is just so much time wasted. It may win temporary honor from men, but that is all. A good man will always mourn his failure to make out of others the good men that their potentialities suggest. Samuel tried hard to make a good man and a good king out of Saul. To see all the possibilities for good in Saul thrown carelessly away grieved him to the day of his death. Had Saul cared as much he would not have fallen.

THE KINGDOM STRENGTHENED AND ENLARGED

I Samuel, Chapters 18-20; II Samuel 5:1-
I Kings 2:11

Lesson for April 20, 1947

Golden Text.—And David went on, and grew great and the Lord God of hosts was with him.—II Samuel 5:10.

II Sam. 5:3, 4. Saul had been fighting the

Philistines during all the years of his reign; but, having become insanely jealous of David, had driven his best soldier into the country of his enemies. After that, forsaken of God, he met the Philistines alone and died upon the field of battle, and his noble son and sons with him. When a man forsakes the Lord his family suffers with him.

But those years of abuse and persecution had made a man out of David. Qualities matured which only trial can produce, so that when he was called to the throne at the age of thirty he had the gifts and graces that made him the greatest king that Israel ever had, and a man whose heart was perfect with his God. David never forgot the kindnesses of his fellow man, but was quick to forget the wrongs done to him by his enemies. In him we see the fruition of the hopes and dreams of youth through the steadfast adherence and trust in God all through his years. As a child he had been anointed king over Israel, and as a shepherd lad he had dreamed of the time when he would build a house of worship befitting his Creator and Redeemer.

Verses 6-12. Jerusalem was the natural location for the capital of the Hebrew nation, but after almost five hundred years of occupancy of Palestine by the Hebrews this city and its citadel was still in the hands of the idolatrous Jebusites. David hated all those who hated the Lord; and when they taunted him of his weakness and boasted of the impregnability of their fortress, he rightly considered this an insult to his God, even as he had considered the language of Goliath years before. If the blind and the lame idolaters are stronger than the ablest soldiers in the armies of God, then our God is indeed a broken reed upon which we rely to our shame and confusion. And David proved the charge untrue. He proved that there was nothing impossible when you were working with God. And the citadel fell. As the sword of Goliath became his sword with which he fought his battles, so the citadel of these Jebusites became his home and later at this place was built the temple for which David had prepared with all his might over a period of many years. Yes, the citadel of the enemy (the heart) can become the temple of God. To him that hath shall be given. Because David had laid the right foundation for greatness, he continued by the blessing of God to wax greater and greater, until he had won the fear and respect of all the nations of that period. He could say, "Thy gentleness hath made me great."

To have good neighbors you must be a good neighbor. There was something in David that made men love him. Jonathan loved him as he did his own soul, and willingly resigned his prospects of the throne to the son of Jesse. Hiram, king of Tyre, loved him too and built him a house as a token of his

affection, in which he might dwell and later the Tyrians helped to build the temple called Solomon's. Did their love for David also cause them to love David's God? It would seem so.

II Sam. 5:17-25. The Philistines were willing to be David's friends as long as he was one of them but when he went back and reunited himself again with the people of God they felt different. They did not bother much as long as the people of God were engaged in a factional brawl, but when they became united then they bestirred themselves. But in unity there is strength, and very much so when that unity is a united brotherhood bound up in the bundle of life with the Lord. Such a unity is invincible to all the onslaughts of the forces of evil.

II Sam. 7:8-13. "Nobly begin: if thou have time but for a line; be that sublime. Not failure, but low aim is crime." To keep at your best you must always plan to do more than you can accomplish, and then keep on your toes trying to accomplish all you planned. The only time David made a fool of himself was when he loitered around at home when he should have been at the battle front. And that folly caused him unnumbered heartaches and gave the enemies of God many a chortle at the saintliness of saints.

You can so live that you will owe no man anything but the love that God wants you to lavish on your fellow man, but you can not so live towards God. The more you do or even plan to do for Him the more He does for you so that even eternity would not give you time to repay Him for all His goodness and grace bestowed upon you. David wanted to build God a House: God repaid him with an everlasting dynasty.

NATIONAL GLORY AND DECAY

II Samuel, Chapters 5 & 9; I Kings, Chapters 1-11

Lesson for April 27, 1947

Golden Text.—Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Proverbs 3:5.

I Kings 3:5-9; Jas. 1:5. The special gifts of God are not given in response to requests made in ordinary dreams. Solomon had gone to Gibeon to worship, and in his heart there was an unusual sense of need of divine wisdom and a longing that ached. Under such a psychological condition God could speak to him, knowing what the response would be and knowing too that the heart and mind of Solomon were prepared to receive the answer to his request. It is possible to ask for things of God and yet to be in such a condition that it is impossible for God to grant us our request. In the matter of receiving wisdom from God there must be a preparation of heart and mind on my part before I can become a recipient. But, having met the conditions, there is nothing to prevent you or me from receiving special wisdom as well as did Solomon.

Chap. 4:29-34. There can be but one wisest man; but we can all become wiser men. If I cannot exceed Solomon, I can exceed the John F. Bressler of today. Solomon asked

for wisdom to meet the exigencies of life. It was given him. But it seems to me that when it also brought him fame it also brought with it a deadly danger that comes with the pride of superior knowledge. The three W's (Wisdom, Wealth, and Women) are each of them a blessing; but history does not record the name of the man that was able to stand the strain of a plethora of any or all of them.

Chapter 5:13-16. During the lush days following the first World War I was told repeatedly that we would never have a panic again, but that business would go upward with an ever-ascending spiral. To such drivels I used to say, "Whatsoever goes up will surely come down." Then the crash came, and the same people now declared that we would never have good times again. To this I had the reply, We surely will if the Lord tarries. When people are willing to produce a little more than is consumed, prosperity is just around the corner; but when they use up more than they produce then poverty comes stalking boldly through the open door. Production means prosperity; greater consumption than production means poverty and hardship. Solomon's magnificence could only be gained after he had used up the surplus his father had given him by robbing the common people of the very necessities of life. Rosy cheeks are not always the sign of good health; they may be foretokens of an approaching apoplectic stroke; so luxurious living with idleness is almost a sure presage of internal decay, and economic collapse.

When Israel asked Samuel to give them a king, Samuel told them what would happen under a king. It did not sound good, but they still insisted on having a king. By the time they had their third king Samuel's prophecy was fulfilled in extra measure, and the common people had loads to bear that were beyond endurance. The extravagance of Solomon brought him fame, but according to Ecclesiastes it brought him no happiness. And to the common people it brought hardship and woe.

Chapter 10:26. Solomon started out in life with a sincere love for God, but the deceitfulness of riches and the pleasures of this world soon did their deadly work in his soul. Not satisfied with the things which God approved, he sought wives from among the heathen until they numbered a thousand; he brought horses and chariots from Egypt and vanities from far distant lands until the capital city which should have been an example of holiness to all the citizens of the nation became a source of corruption that spread as does a canker until the whole land had forsaken the Lord for the pleasures of the flesh.

II Kings 11:4-9. The hardest rock will absorb water; and the most impermeable mentality will absorb of its surroundings. Although God had appeared in a special manner to Solomon, the fact that he tried to gratify the whims of his wives from Egypt, Ammon, and Moab by building them shrines where they could worship their heathen deities showed that his hold on himself as a man of God was rapidly slipping. It takes time to get wise; but if you forsake God it does not take long to become a fool.

Religion is more a matter of the heart than of the mind. When the heart turns away from God good sense disappears. While he loved God Solomon could and probably did prove the utter folly of idolatry. How are the mighty fallen!

THE REVOLT OF THE NORTHERN TRIBES

I Kings 6:1, 7-14, 38; 11:26-14:31; I Chronicles 28:9-11

Lesson for May 4, 1947

Golden Text.—A man's pride shall bring him low; but honour shall uphold the humble in spirit.—Proverbs 29:23.

Rehoboam's mother was Naamah, an Ammonitess. Solomon had made for her a shrine to the god Molech where both she and Solomon worshiped. People like to say that the world's wisest man had but one son and that one was a fool. To me the wonder is not that he was a fool, but that he was not a bigger one considering his parents. A few years ago a young lady told me that she did not know any man that she thought would be good enough to be the father of her children. Then she went and married the drinking son of a drunkard mother. Today she is a crushed woman, in danger of her very life from a drunken husband. And presently I fear that her heart will break as her only son will grow to manhood and likely follow in his father's footsteps. If you want fine children you must select their parents. And you must also select for them proper companions during their formative years. And also teachers. Rehoboam lacked proper parents, and he lacked proper companions. Of his tutors we know little or nothing.

I Kings 12:1-5. When Saul was made king, Samuel wrote a book of instructions by which the ruler of God's chosen people was to govern. This book was laid up before the Lord. Saul largely ignored it; David observed it; Solomon rejected it; and Rehoboam apparently didn't know that it existed. When rulers realize that they are the servants of the nation ruling in the fear of God, then the nations have peace and prosperity; but when they conceive the insane notion that the people are their slaves to crawl at their feet and to cater to their selfish whims then the nations are in for trouble and confusion. Solomon in his later years had the latter view of his office; and poor Rehoboam was inflated to bursting with the same conception of kingly glory.

The multitude is inarticulate and helpless without a leader and spokesman. In the person of Jeroboam the son of Nebat they found a leader. But the gifts of leadership also imply corresponding responsibility. Had Jeroboam been as good as he was able the history of the ten tribes would have been far different. Just now he seems to be their champion to give them economic betterment; tomorrow he will lead them into sin from which they will never recover and which will spell their doom. Don't follow the glib demagogue who claims that he has a magic formula that will cure all your present ills. If you do, you will have worse tomorrow.

The shock of losing ten tribes deflated the egotistic Rehoboam and after that he behaved

wisely in the matter of ruling at Jerusalem. Had he listened to the counsel of the old men he would not have acted so proudly and so pompously. The land of America is suffering from two evils today: the young refuse to take counsel from their elders, and there are few wise old men to give proper counsel.

Verses 12-15. What would Jeroboam have done if Rehoboam would have spoken kindly to people? I know not; but he would probably have stirred up trouble in some other way. This is the way the out's always do to the in's when the lust for official station in church or state is in the heart. But Rehoboam played right into his hands and the prophecy of Ahijah was fulfilled.

Your successor and mine can not start from scratch. They must start where you and I leave off. The teacher of tenth-grade pupils has to take a child who has already been molded by at least nine teachers besides father and mother and the neighbors. If they have all done their work well, the teacher can go happily forward; but if not—

The pastor of today takes up the work of his predecessor, and finds his work a joy or a grief according to what has gone on before. Rehoboam started by reaping a crop that Solomon had sown. And that was a crop of trouble and loss. But then he began to sow, and much of that sowing was that of evil beyond anything the fathers had done. This sowing resulted in the invasion of Palestine by Shishak of Egypt who robbed the nation of nearly all its wealth. This humbled Rehoboam and the princes of Judah, and they repented so that some of the wrath of God was turned away from them. Had Solomon not married an Ammonitess; or had he repented at the rebuke of the messengers of God and then wisely trained his successor, the story would have been different. It is never too late to turn back, but by turning back you cannot undo all the evil you did while going wrong.

YE SHALL BE WITNESSES UNTO ME

(Continued from page 98)

in the waiting room. She heard the voices of two women who were coming toward her along the track. She looked up. There they were, walking slowly in her direction, both of them dressed in "shorts." Marian was surprised to see that one of the women was Mrs. Hunter. She had not thought that of her.

They were near enough to be aware of her presence when Marian noticed a change in Mrs. Hunter's manner. She looked embarrassed. At first she thought she was not going to speak to her. She looked the other way for a moment, but then she looked back again and made only the briefest acknowledgment of Marian's friendly greeting. Marian, watching her quicken her steps as they turned to go across the track, felt a twinge of disappointment. Mrs. Hunter dressed in shorts and acting as if she were ashamed for her companion to know she was acquainted with her! Mrs. Hunter apparently hurrying to get away from her! She had not expected such things from her.

It was about two weeks before Marian saw her again. They were sitting beneath a shade tree near the station, playing with Mrs. Hunter's baby boy. There had been a little silence between them when Mrs. Hunter began to speak.

"Mrs. Lloyd, I want to tell you something. I have been feeling so ashamed. Do you remember a while back when you were sitting over there and I came walking by in shorts?"

"Yes, I remember."

"Well, Mrs. Lloyd, I can't tell you how ashamed I was when I saw you sitting there. I hadn't thought much about wearing shorts, although I didn't feel quite right when I wore them. My husband never has wanted me to wear them, but other people did and I didn't see why I shouldn't. But when I saw you sitting there dressed the way you always are I felt so bad I wanted to run away. Maybe you noticed I hardly spoke to you. It was because I was ashamed for you to see me like that. As I said before, my husband doesn't want me to wear them and, Mrs. Lloyd, I want you to know I'll never wear them again."

On the way home Marian was thinking how glad she was for that conversation with Mrs. Hunter about women's attire. She had never spoken to her on the subject before today. But now, what about this? These clothes of hers, designed to conform to the Scripture standard "that women adorn themselves in modest apparel," and worn in obedience to the standards of her church, had spoken before she had. They had effectively told Mrs. Hunter her belief concerning the way women should dress.

Two men stood watching the working of a huge sawmill. There was a steady roar and clatter from the machinery. It was necessary to raise one's voice, in speaking, in order to be heard even by a person standing close by. But there was a sort of fascination in watching the working of the different parts of the great mill as it reduced the big logs to various types of lumber, slabs, and sawdust.

Both of the men were Christians, both attired in such a way that most people would know at a glance that such was their profession. They were not acquainted with any of the people at this place.

A young man who had been standing nearby approached the men.

"How do you do, sir?" he addressed one of the two. "Could I speak to you for a few minutes? There are some things I would like to talk to you about."

"Yes, indeed," was the hearty response. "Suppose we go over here away from this noise so we can talk better."

The two walked back to a more quiet place. "All right, what is it you wish to say?"

"Well, I'll tell you, sir. I am away from home and I don't know many people around here. I don't know of any Christian I can go to for help. I have got away from God, but I want to get back and I need someone to show me the way. I have been reading my Bible and wishing I would have someone to help me. When I saw you standing there I thought you must be a Christian and could tell me what I need to do. Can you help me?"

When the two parted a little while later there was a smile on the young man's face, reflecting a new-found peace in his heart.

And in the heart of the older Christian—beside the joy of helping a soul back to God—there was a great thankfulness that he had on his person that which had said to the young man, "Here is someone who can help you. Here is a child of God."

Sometime later he said, in speaking to another man who was a Christian, but who had nothing about his appearance to distinguish him from a non-Christian, "Had that been you standing there, that young man would not have come to you for help. He would not have known you are a Christian."

"Ye shall be witnesses unto me." So says your Lord to you. Have you asked Him to help you to witness efficiently for Him? He has provided three avenues through which you are able to make impressions on other people—your speech, your actions, and your appearance. Do these three, with united voice, give forth a testimony which says to those you meet, "I do not belong to the world. I do not follow after the ways of the world. I am a child of God?"

Will you, with a heart to do His will in all three of these areas of your life, search the Scriptures and pray, "Lord, what wilt thou have me to do?" And then when you know His answer—"Whatsoever he saith unto you, do it." For "to him that knoweth to do good, and doeth it not, to him it is sin."

Denbigh, Va.

EDITORIAL

(Continued from page 104)

represented many man-hours of service and we believe served our country well in a civilian capacity.

Now comes the news that C.P.S. is to close at the end of March because the draft law will be allowed to die at that time. It is great news for the few remaining boys in camp. We praise God that this carry-over from the war will be a thing of the past when this reaches the reader. But our joy is tempered by the prospect that a new universal military training law may be enacted. But we know that whatever comes, God will care for His people in the future as in the past.

BOOK REVIEWS

(Continued from page 119)

ten. Most of the authors are little known in the field of letters; exceptions are William Cowper and Hezekiah Butterworth with one poem each. A few names are known in the religious world: Will H. Houghton, Bob Jones, Jr., and Philip E. Howard. While some of the selections are commendable in literary technique, others are rather weak. Two poems, "A Soldier's Plea" and "A Soldier's Testimony," are not altogether in harmony with the nonresistant position.

Great poetry, however, is not what the authors had in mind. They sought to give expression to vital spiritual experiences, and nearly every selection has a spiritual message. The compilation covers a wide range of subject matter and can fit the needs of all classes and ages. A sincere reading will provide strength and comfort and draw readers nearer to the Saviour.—Edwin L. Weaver.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

During the coming quarter the general theme for a unit of study is **BUILDING CHRISTIAN HOMES**. From April 13 to May 4 we have four out of twelve lessons on this general theme.

The first topic is the **Christian Home** as designed by the Lord and revealed in His Word. We have some of the personal qualities characterizing the home in the individuals that make it up. We shall look at the graces which the Lord gives to make the individuals composing it able to fulfill their places in a harmonious and God-honoring way. The Christian home fills a unique place of responsibility in the world as no other institution can.

The second topic is **Forming Wholesome Friendships** and is intended to help the youth to form friendships that will be for the highest and most wholesome development of character, and will lead in later life to the formation of right ideals for a good home. There are responsibilities on the part of the youth that will determine what kind of associates he will form. He should be aware of the trends of certain settings of society and the importance of making choice of the noble trends that will lead to the highest and best in life.

The third topic is on **"Youth Keeping Pure."** It is possible for youth to guard association and avoid the degrading tendencies to lustful thoughts and behavior which pave the way to a ruined life and an unhappy future setting for a home. Youth needs to think on these things and receive the knowledge that will safeguard him in days of habit forming and character building.

The fourth topic is on **Learning to Love**. Too often people make great fun of the natural inclinations of young people to seek some one upon whom to bestow their affections for life. It is well to bring some of the deeper elements of true love before the minds of our youth and let them compare the ways of true love with the ways where selfishness and baseness have entered in to ruin the lives of men and women and mar the purposes of God in forming the family. Love needs to be under the guidance of our will which is first of all under the guidance of the Spirit of God if we would enter this stage of life in accord to the will of God.

You will find helpful suggestions for the conducting of these meetings in the "Program Builder." There are also suggestions of reading matter that will make the study of the topics all the more interesting and helpful. May the Lord direct both the leaders and the young people in a way to make these studies of greatest profit for time and eternity.

THE CHRISTIAN HOME

Col. 3:18-4:6

Topic for April 13

MOTTO

"Put on charity."

MEDITATIONS ON THE TOPIC

I. The **Christian Home** is a home like God intends. It places man at the head with a realization of his responsibilities and duties as the husband and father, provider, protector, cherisher. The wife takes her place as an "help meet" for her husband, a mother of his children, a keeper of the house and a companion for him in life.

God's plan is that children should be led and taught and lovingly provided with an all-round development "in the nurture and admonition of the Lord," and that they respond to their parents in obedience and attentiveness to instruction. As they grow in days and years they should show their gratitude for parental care by requiting their parents, in faithful support and tender regard to the end of their days.

Where there are servants or other inmates of the home, it is God's plan that all work in harmony and peace, each respecting the other in their spheres of service with due respect for one another's feelings and personality. All should remember that there is One in heaven who is over all and is no respecter of persons. The Lord should be the center of all our treatment of one another. What is

done is to be done as to the Lord and not to men.

The home is a place of prayer and worship. God is the center of our devotions. His praises are sung in song and His help is sought in prayer. The Christian home is a unit in the support of the service of the church. Ministers of the Gospel count on the intercessions of the faithful Christian home as well as the service of its inmates to supply the program of the Church of Christ in behalf of the souls of men. This is the recruiting station of the Lord to supply the mission field at home and abroad with faithful workers who know the Lord and know the standards of Christ and His church.

II. The Text.—Col. 3:18-4:6.—This passage is a section taken from Paul's letter to the Colossian Church on the practical phases of Christian living in its relation to home life. Wives, husbands, fathers, children, servants, masters, each in their own sphere receive admonition as to how the life of the Christian is expressed in these varied relationships.

OUTLINE STUDY

I. Personal Qualities That Characterize the Christian Home.

1. The spirit of submission in the wife (v. 18).
2. The force of love in the husband (v. 19).
3. An attitude of obedience in children (v. 20).
4. Parental consideration for children (v. 21).
5. Employees under acceptable service (v. 22).

6. Employers are just in their demands (v. 1).

II. Christian Graces in the Home.

1. Live in divine fitness (v. 18).
2. Cultivate a gracious spirit (v. 19).
3. Seek to please the Lord (v. 20).
4. Encourage each other in the right (v. 21).
5. Work in the fear of God (v. 22).
6. Do everything heartily in service to Christ (vv. 23, 24).
7. Be considerate of others (v. 1).

III. Divine Principles to Govern the Home.

1. The exercise of daily prayer (v. 2).
2. The attitude of thanksgiving (v. 2).
3. The spirit of intercession for Christian workers (v. 3).
4. Good behavior toward the outside world (v. 5).
5. Commendable speech (v. 6).

SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears under this date.

For Seniors

1. Authority in the Christian Household.
2. Obedience in the Christian Household.
3. Domestic Harmony.
4. Christian Behavior Toward Outsiders.

PERSONAL THOUGHT

My service in the home is unto Christ. Every submission, every service, every directive order, every ministry of love and mercy, every activity is in the name of Jesus and with worship and praise to the Father.

SEED THOUGHTS

The Genius of the Home

Surely the world owes a great debt to the home. Yet the true home spirit and ideals were never more in danger of being completely swept away. The only adequate way of paying up, in this case, will be the restoration of the early home with its simple, pure, strong ideals. The home is not only the first member of the national family historically, but is still first in importance. The first-born must still have the birthright place and portion if the family is to prosper. All the roots of these things named still run down here for their sustenance.

A weakened home means a weakened people. It should be keenly noted that nothing else, absolutely nothing else, can take its place. A weakened home means a weakened church. It puts a greater task upon the educational institutions; and yet, however strong and able, these can never do the home's work. It means a lowered standard in business, and in political and social life. Students of present-day conditions in church and national and business life would better dig their investigating spades a bit deeper down into subsoil.

A father and mother living together with their children, tender in their love, pure in their lives, strong in their convictions, simple and orderly in their habits, do infinitely more than presidents and governors, legislators, educators, and clergymen can do in making strong nations. And that is a "more" that can be replaced by nothing else. True strength can come to a nation only as the

genius of the home pervades the whole inner life of the people.—S. D. Gordon.

A real Christian home is an earthly Eden in which all the beauties of the Christian religion with its fragrant blossoms of love, its delicious fruits of righteousness, and rich harvests of spiritual blessings are fostered, enjoyed, and perpetuated by those who live within its realm and strive to make their abode (by God's grace) a divine institution—a place where angels are pleased to hover over both day and night.—J. S. Shoemaker.

The benediction of heaven rests upon the consecrated family, the members of which are bound together with the bonds of true love and are laboring together diligently to make their home a training school in preparing the rising generation for real usefulness in the Lord's service, thus helping to extend His cause and kingdom at home and abroad, in whatsoever sphere the Lord through the Holy Spirit may direct.—J. S. Shoemaker.

FORMING WHOLESOME FRIENDSHIPS

Prov. 27:1-19

Topic for April 20

MOTTO

"Every good tree bringeth forth good fruit."

MEDITATIONS ON THE TOPIC

I. Wholesome Friendships.—There is more than one side to friendships. Society has many members. Groups of people get together and have a certain influence upon one another. People have tried extreme measures in their lives to keep things **wholesome**. Some have excluded themselves from association and lived the lives of hermits; others have mingled with the throng and tried to make themselves popular. There is, however, a better plan. All friendships tend to form themselves into certain strata. The saying that "birds of a feather flock together" shows itself in the realm of the unclean and the evil as well as in the realm of the pure and the righteous. But there is also an opportunity to help one another to reach higher standards and to become a wholesome associate for one another by means of the Christian standards and Christian grace.

Social life with individuals who are under a leadership that degrades rather than uplifts is not wholesome. At times we need to contact such persons with the strong influences of grace such as the Lord exercised with publicans and sinners. But we need to be sure of our standing ground and not weaken our footing by compromises of truth and purity and the integrity of Gospel standards. Intimate associations with evil characters stronger than we to rule the trend of thought and practice are dangerous for us and for all who are yet unsettled in their character. Counsel of tried and true friends and teachers needs to be sought and followed in such things. God's Word is safe footing at all times and should characterize our earnest thought.

Having our bearing fully in hand, we may do much to form wholesome friendships by interchanging ideals and helping one another to higher and nobler paths of Christian life and experience, "provoking one another unto love and good works," "sharpening the countenance" of our friends by wholesome contact and "by hearty counsel," and by living a life of noble example to them. We may well choose association with strong Christian characters who have a kindly concern for our welfare and will lift us up and strengthen us in things that are true and noble.

II. The Text.—Prov. 27:1-19.—This passage has safe words concerning the help of

true friends. Sincerity and faithfulness and hearty counsel and helpful contacts are held in contrast to flattery and deceit, contentions, anger, envy, and evil doing.

OUTLINE STUDY

I. Achieving Personal Values in Friendship.

1. Sharing joy with others (Prov. 27:9).
2. Receiving a stimulating influence (Prov. 27:19).
3. Improving each other's conduct (Heb. 10:24).
4. Elevating ideals of another (Prov. 27:17).
5. Strengthening character (I Tim. 4:12).

II. Qualifying for Wholesome Friendship.

1. Entertain pure thoughts (Phil. 4:8).
2. Observe good manners (I Cor. 15:33).
3. Exercise the spirit of unselfishness (I Cor. 10:24).
4. Hold to good speech (Titus 2:8).
5. Practice clean living (II Cor. 7:1).
6. Observe principles of modesty (I Tim. 2:9).

III. Essential Needs for a Creative Friendship.

1. Emotional maturity (Rom. 12:9).
2. Self-control (I Cor. 9:25).
3. Sociability (Rom. 15:2).
4. Loyalty (Phil. 2:3).
5. Christian ideals (I Tim. 4:12).

SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears under this date.

For Seniors

1. Personal Values Derived from Friendship.
2. How I Can Qualify to Be a Good Friend.
3. How I Can Improve My Personal Traits.
4. The Contribution of Friendships to Preparation for Courtship.

PERSONAL THOUGHT

Seek to be a worthy friend and to be helpful to others for the uplift of their souls as you seek to find friends who will bring blessing to your own soul.

SEED THOUGHTS

Not in some cloistered cell
Dost Thou, Lord, bid me dwell
My love to show,
But 'mid the busy marts,
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer
When breath of ill is near
And foes annoy;
The sinning to restrain,
To ease the throb of pain —
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
Oh, grant me strength, I pray
With lowly love each day,
And purpose true.

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds—
Oh, happy lot.—R. M. Offord.

"Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely

Some beam would fall brightly on me."
—Sel.

Character is so largely affected by associations that we cannot afford to be indifferent as to who and what our friends are. They write their names in our albums, but they do more, they help make us what we are. Be therefore careful in selecting them; and when wisely selected, never sacrifice them.—M. Hulburd.

A good man is the best friend, and therefore soonest to be chosen, longest to be retained, and indeed never to be parted with, unless he cease to be that for which he was chosen.—Jeremy Taylor.

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness; and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.—Prov. 4:14-19.

David's Resolution for Association

I will sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.—Psalm 101.

YOUTH KEEPING PURE

Ps. 119:9-16

Topic for April 27

MOTTO

"Keep thyself pure."

MEDITATIONS ON THE TOPIC

I. Keeping Pure.—There must be a break with the ways and works of evil or we are only trifling in the thought of keeping pure. One who does not stand out and out for purity and truth cannot expect to be clean. One who is not clean through the cleansing blood cannot be clean by renouncing certain forms of evil-doing. The sources of the heart-life must first be made right before any outward cleansing can affect the life very permanently. What if the refraining from certain sinful practices are observed, while the issues from the heart are still sending forth bitter water? "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

When once the inner life has been purified and we are ready to be kept under the purifying power of Christ by the constant cleansing power of the blood and the strong, pure washing of the Word of God and the ener-

gizing power of the Holy Spirit, then obedience to the instruction of the Word and the discerning power of the Spirit who works in all the intricate fields of our life and association will keep us from defilement. The help of godly friends and parents will greatly safeguard us if we are responsive to the Holy Spirit who gives us the help of ministers and friends as gifts from Christ to guide us in the way. Eph. 4:11-16. As long as we seek to keep ourselves in the way of propriety and purity in our conduct, we shall be safe if we pray for the grace of God which He freely supplies to those who come boldly to the Throne for mercy and help in time of need. Heb. 4:16.

II. **The Text.**—Ps. 119:9-16.—The Word of God is recognized as a means of preserving as well as cleansing the young man's ways. He must seek with his whole heart for God's help and hide God's Word in his heart. He must treasure the Word and rejoice in it and make it his meditation and respect God's ways.

OUTLINE STUDY

I. Strive for Honorable Living (II Tim. 2:19-22).

1. Renounce wickedness (Eph. 5:11).
2. Follow righteousness (I John 3:7).
3. Follow faith (Eph. 6:16).
4. Follow charity (I Pet. 1:22).
5. Follow peace (Col. 3:15).
6. Associate with honorable people (II Tim. 2:22).

II. Keep Your Thought Life Pure (Phil. 4:8).

1. Think on things that are true.
2. Think on things that win respect.
3. Think on things that are just.
4. Think on things that are pure.
5. Think on things that are lovable.
6. Think on things that are of good repute.

SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears under this date.

For Seniors

1. Youth and Honorable Living.
2. Keeping Our Thoughts Pure.
3. Principles of Purity Applied to Social Activities.
4. The Price of Purity.

SOURCE MATERIAL

Paths to Noble Manhood, by C. F. Derstine, Part III.

Paths to Beautiful Womanhood, by C. F. Derstine, Part III.

The Fine Art of Living Together, by Albert W. Beaven, Chapter I.

The Question of Petting, by M. J. Exner.

PERSONAL THOUGHT

Surrounded by many perversions and violations of the way of purity, I may, nevertheless by the help of God be guided and kept in the way of purity in all my social contacts.

SEED THOUGHTS

More holiness give me,
More strivings within;
More patience in suffering,
More sorrow for sin;
More faith in my Saviour,
More sense of His care;
More joy in His service,
More purpose in prayer.

More gratitude give me,
More trust in the Lord;
More pride in His glory,

More hope in His Word;
More tears for His sorrows,
More pain at His grief;
More meekness in trial,
More praise for relief.

More purity give me,
More strength to o'ercome;
More freedom from earth-stains,
More longings for home;
More fit for the kingdom,
More used would I be;
More blessed and holy,
More, Saviour, like Thee.

—Lewis Hartsough.

Take time to be holy,
Be calm in thy soul;
Each thought and each motive
Beneath His control;
Thus led by His Spirit
To fountains of love,
Thou soon shalt be fitted
For service above.

—W. D. Longstaff.

LEARNING TO LOVE

Song of Solomon 2:1-17

Topic for May 4

MOTTO

"Love never fails."

MEDITATIONS ON THE TOPIC

I. **The Lessons of Love's School.**—There is a distinction between the love shed abroad in the heart by the Holy Spirit and the natural love that humanly springs up between individuals, or even the love that springs up between a man and a woman. The first is divine love, while the other is human according to the nature imparted to mankind by the Creator. And yet a very striking resemblance enables the Holy Spirit to describe the divine love in terms that can be understood.

Love sees something beautiful and attractive in its object. That beauty and value may not appear at once, but is discerned by the lover who sets his affection upon the individual. Love that is to be strong must necessarily be based upon more than a passing whim. There must be in the lover some stability of character and of ideals that is discovered in the person prospective of love. The more of the divine nature there is in the individual the higher the quality of love there will be and the more stable and lasting will be its manifestation. The love of God



GRACE TO DO WITHOUT

My heart rejoices in God's will,
'Tis ever best—I do not doubt;
He may not give me what I ask,
But gives me grace to do without.

I blindly ask for what I crave,
With haughty heart and will so stout;
He oft denies me what I ask,
But gives me grace to do without.

He makes me love the path He leads,
And every fear is put to rout;
When with my fondest wish denied,
He gives me grace to do without.

Oh, blessed hallowed will of God,
To it I bow, with heart devout;
I will abide in all God's will,
His way is best, I do not doubt;
He may not give me what I ask,
But gives me grace to do without.

—Selected.

for a lost world, the love of Jesus in giving Himself, the love of saints for souls of men who are about them, illustrate love of a divine quality. The love of a Christian in human affairs is deepened by divine love in the heart. The love of a young man for a young woman has its natural human aspect, but his ideals and purposes make him seek for higher appeals than just the natural and earthly. He holds to the standards of God's plans for Christians in the home. Attraction does not take him off his self-control. He seeks the leading of souls to the higher plane before even the surface attraction is allowed to take root in what may be called love. The glory of God and the desire for His approval and blessing will work in his purposes and bring all personal and selfish thoughts completely under control.

It will be helpful to study I Cor. 13 to learn in what an excellent way true love works in its relation to all men and how we need to secure such grace in our lives as we enter the school of love.

II. **The Text.**—Song of Solomon 2:1-17.—This passage reveals something of the love of a young man and a young woman who are devoted to one another. It is highly typical of Christ and the church in the relation of love to each other.

OUTLINE STUDY

I. Principal Assets to Love.

1. Reasonable restraint (Prov. 16:32).
2. Mature judgment (Heb. 5:14).
3. Personal fidelity (I Thess. 4:4).
4. Sincerity (Titus 2:7).
5. Common religious convictions (Amos 3:3).

II. Principal Characteristics of Love (I Cor. 13:4-8).

1. It is very patient.
2. It is kind.
3. It knows no jealousy.
4. It is not boastful; makes no parade.
5. It is not conceited; has no exaggerated opinion of itself.
6. It is always courteous; considers feelings of others.
7. It is never selfish; does not demand applause.
8. It is never irritated; is good-natured.
9. It is not resentful; is unmindful of wrongs.
10. It feels a sense of regret at failure of others.
11. It shares the gladness of victory.
12. It is slow to expose the faults of others.
13. It finds delight in believing the best.
14. It is always hopeful.
15. It is full of endurance.

SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears under this date.

For Seniors

1. Assets to Love.
2. Characteristics of Love.
3. How Can I Know When Love Is Real?
4. The Necessity of Love for Marriage.

PERSONAL THOUGHT

Have I entered into the true relation of love with my Saviour? Do the standards of my love to Him properly enter into all my human relationships, enabling me to love my fellow or some special one according to His plan for me?

SEED THOUGHTS

A Bad Mixture

And then, even more than these, there is a constant mixture of love, real love, with base,
(Continued on page 128)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

TWO NOTABLE EVENTS

Owe no man anything . . . —Paul.

This magazine, sponsored by the Mennonite Publication Board, undoubtedly has the privilege of presenting news within our own borders. This month we have two notable events to record; both will undoubtedly go down in the annals of Mennonite history.

The Two Million Dollar Debt

In 1923 the Mennonite colony by permission of Lenin was transported from Russia to Canada, but without money or other possessions. They were allowed their clothes and small personal effects. These refugees settled in parts of Ontario, Manitoba, Alberta, and British Columbia. During all these years they have worked, saved, and provided for themselves, their families, and others, and are a credit to the Canadian Dominion.

One of the local leaders who in an outstanding way worked on behalf of this large group was Bishop David Toews, Rosthern, Sask., who died recently, Feb. 25, 1947. He kept the respect of the Canadian Government to the extent that when a delegation met Premier MacKenzie King quite lately, he inquired about Mr. Toews; when informed of his serious illness he left the interview and sent him a long telegram. This telegram greatly appreciated by him in his last days.

Not only this, but the Canadian Government has kept its word of honor, all during both World Wars, and afforded this group of immigrants the same privileges of C. O.'s, as those granted the early settlers in Canada. To show appreciation the Historic Conference of Peace Churches sent a delegation with an engraved letter of appreciation to the Premier, Hon. MacKenzie King. He received the committee with deep gratitude, remarking "that men in office often receive letters of criticism, but very rarely words of thanksgiving." He was visibly moved.

When these colonists left Russia, they were brought to Canada at the expense of the Canadian Pacific Railway Co. The bills mounted to **two million dollars**. All that this company had for security was the signature of six penniless Mennonite brethren, with their word of honor that the debt would be repaid. There were a few isolated cases of carelessness; and some died who consequently could not pay their share. Today all these debts have been paid, as well as the main sum.

This recognition of an **old debt** has profoundly stirred the nation. The newspapers and magazines from East to West have either editorially or in other notes spoken highly of this fine gesture of honesty and integrity.

Mr. Frank Foulds, president of the Agricultural Institute of Canada, told the Brantford Women's Canadian Clubs about all this. His remarks have been given wide circulation. Here they are: "To me this is one of the finest examples of citizenship—a group of people who kept a bargain."

A ceremony marking the event was held in Beamsville, Ontario. This was largely attended by many from far and near. Profound thanksgiving was given to God, and appreciation to the Canadian Pacific Railway Co., and to the members of the group which came from Russia to the Dominion. Long may the blessings of the Lord be upon them. The Mennonites which sponsor this magazine also co-operated in caring for these immigrants in many sections. Over all may the Lord be glorified in this expression of Christian brotherhood. There is still a "tie that binds."

THE S. S. "VOLENDAM"

Another notable event, fraught with dire peril in the face of overwhelming odds, including the threats of shootings, was the sailing of more than two thousand Mennonite refugees from Germany. God ruled and overruled. He made it possible that 2,303 Mennonite refugees could leave Europe. They arrived at Buenos Aires, Argentina, on Saturday, Feb. 22, 1947 en route to Paraguay.

On the human side much appreciation is due to the brethren who labored so tirelessly on behalf of their helpless fellow brethren; to General Joseph T. McNarney and his U. S. military staff; to the Argentine Government; and very greatly to the Paraguayan Government, which offered them a home. May the Lord, whose Providence guided over all, reward each and all for their humane considerations.

Allow us to quote the article, "God Still Speaks," from the Mennonite Central Committee Canadian Headquarters' Letter, arranged by Director C. J. Rempel:

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify ME.—Psalm 50:15.

The story of the Mennonite refugees who have now landed safely in Argentina to be transshipped to Paraguay is one fraught with disappointments, sorrow, and threats, but also with joy that comes only when prayers are answered. What stands out above all else, however, is the definite leading of our heavenly Father who, through this movement, has spoken very emphatically to both believer and non-believer.

Our first contact with these refugees was made more than a year ago by Brother Sam Goering who then was our European Relief Director. When Brother Goering, after seeing the hopelessness of their condition, frankly told them of the darkness ahead as far as any aid was concerned, one of these refugees, with an oppressed and broken spirit but with an unshakable faith in God, sounded a note that was to be echoed and re-echoed in days to come when he said, "Then we must pray more earnestly."

To Brother C. F. Klassen fell the difficult task of carrying full responsibility for the movement of a group of Russian Mennonites to Paraguay. Those who lived under the greatest threat of deportation and impending danger were to be moved—and then only those who voluntarily chose South America as their future home. The movement would mean an expenditure of \$500,000.00. The many seemingly unsurmountable obstacles almost dampened the spirits of our workers. They fully realized that before such a tremendous task could be successfully concluded many obstacles would need to be overcome; such as obtaining passports for persons who have no identification papers, overcoming laws that forbade them to leave, the preparation of lists with thousands of names, the assembling of people for proper inoculations, transportation to the port of embarkation in bitter cold, and the negotiations with officials who were bound with international laws and restrictions. But, in faith believing, they took God at His Word and boldly laid plans for a task that looked hopeless. The first of a series of events was the chartering of a ship.

In Rotterdam, Holland, the morning of January 28 dawned dark and cold, very cold. Slowly the refugees came in trucks, vans, buses, and trains. In an orderly fashion and with joy unspeakable, 329 people carrying their earthly possessions in their hands ascended the gangplank, and before long the ship silently slipped out of the harbor heading for Bremerhaven, where they were to be joined by the group from Berlin and some out of the American Zone.

The ship docked at Bremerhaven on Wednesday, January 29, where approximately 800 of our refugees who had previously arrived from a camp at Munich, Germany, were waiting to

be taken on board. After consultation between ship officials and group leaders, it was decided to take these people aboard ship without delay. In subzero weather which chilled refugees and workers to the bone the task was completed by 4 o'clock in the morning. A steaming cup of coffee which was handed to each refugee was eagerly grasped if for no other reason than just to warm the numb fingers.

But a dark cloud hung heavily over the hearts of our people. Word had just been received that the Russian officials had refused to let our Berlin group pass through their sector of Germany on the way to Bremerhaven. The boat was chartered for one trip at a price of \$375,000.00. On the basis of 2,000 or more passengers the cost per person was not too high—but as matters now stood, the boat would be forced to leave with but one-half the number of people on board, as time did not allow the processing of additional refugees. All frantic efforts on the part of rich diplomatic officials who pled our cause brought the same answer—"No chance in the world."

The captain of the boat was anxious to leave according to the terms of the contract. With a heavy heart Brother Klassen gave orders to sail. He felt uneasy, however, and after again taking the matter to God in prayer, decided to have the captain wait for another day. Many prayers were lifted during that night, but when no encouragement was forthcoming arrangements were made to hold a farewell service on board the ship and then let her depart.

The service was bathed in tears. The hopeless situation was carried to God in prayer and left in His hands. Just when the service was coming to a close, word was received "There is hope," and a few minutes later a message came over the ship's loud-speaker, "The group can leave Berlin tonight." Some people shouted, others wept, others knelt down and prayed. God had wrought a miracle.

This sudden change of events was the spark that set to motion reserve energy in our fatigued workers who had already performed in marvelous fashion. It now was a race against time. Freda Dyck, who had remained with the Berlin group while Peter, her husband, was on the ship supervising the loading, was contacted by telephone and informed that the refugees must be ready to leave in a matter of about three hours. She worked feverishly, hurrying from house to house to give the good news and at the same time cautioning the people to be quiet and tell no one. In the meantime Peter, her husband, together with his brother, Cornelius, and Siegfried Janzen, were rushing back to Berlin in a jeep. They arrived just when the people were leaving for the station. With the help of American military authorities trucks were supplied and a train of 41 box-cars containing straw, blankets, stoves, and fuel was placed on a sidetrack. Even the ordinary traffic in these blocks was cut off to expedite the movement of the refugees.

At two o'clock in the morning the entire group, except one old lady and one child who died en route arrived in Bremerhaven. They were a sorry looking group—poor, with little clothing, thin from the lack of food, drawn faces from the anxiety and fear, and so cold they could hardly carry their club-bags. Despite these conditions their eyes could not hide the thankfulness towards their heavenly Father for this new chance in life. And reason they had, for the Russian authorities had threatened with shooting any attempts to move these Mennonites. Only a personal intervention by General Joseph T. McNarney persuaded the Russian authorities to withdraw their threat.

At four o'clock in the afternoon the gangplank was raised. The howling of icy wind drowned out the swish of the propeller that moved the ship out to sea. Amidst many tears of joy and the singing of the hymn "So Nimm denn Meine Haende" (Take Thou my Hand, O Father), the 2,303 Russian Mennonites settled down to their first comfortable night in many months. Praised be the Lord.

Additional Information

Almost immediately after the Volendam sailed for South America, Brother C. F. Klassen was taken to the hospital with a fever of 103. In addition to this, he developed a serious case of erysipelas. Our latest report is that he has been discharged.

Housing Arrangements in Argentina failed. Two days before the arrival of the boat in Buenos Aires it was learned that our arrangements for the temporary housing of the refugees had fallen through, causing a very serious and trying situation. The immigration hotel which could house 4,000 people was not made available to us as we had thought. Much work had to be done within twenty-four hours. At the end of that time, through personal interventions in the U.S.A. and Canada, the State Department had dispatched a cable to the U.S. Embassy in Buenos Aires, the National Catholic Welfare—War Relief Service had sent a cable to their representative, the Intergovernmental Committee of London, England, dispatched a cable to Buenos Aires, and the Canadian Foreign Affairs Department had sent a cable to the Canadian Ambassador. The messages were almost identical, "Do all you can to help solve the housing situation for the Mennonite refugees." These cables, together with the work of the Paraguayan Embassy, brought results. Brother C. A. DeFehr cabled that the Mennonites are now living in tents which, together with blankets and kitchen utensils, were supplied by the Argentina military authorities.

Some Dramatic Moments. Such a large movement always carries with it certain rare incidents. At the ship's side one woman was reunited with her husband after an absence of sixteen long and trying years. Another man who was in one of the refugee camps was looking forward to meeting his wife and family who were to arrive from Berlin. When word came through that the Berlin group could not come, he decided against going to Paraguay and returned to his camp. His family, however, did arrive and are now in Paraguay while he is left in Europe.

Complete lists showing the name of every person on the boat are in the possession of the M.C.C. offices. The Canadian Mennonite Board of Colonization and the office of Brother C. F. Klassen have similar lists. Any of these three will be able to answer any question as to possible relatives who may be in the group.

One Home in Berlin is to remain open. While the entire group of refugees who are stationed at Berlin have moved out, it is planned to continue to keep one of the ten homes in order to make it available to any other Mennonites who may find their way to Berlin. Siegfried Janzen and his wife, Margaret, who were supervising the refugee work in Holland are now stationed in Berlin to carry on a work similar to that of the Peter Dycks who accompanied the group to Paraguay.

General Joseph T. McNarney interceded for Mennonites. On February 14 an article which appeared in the New York Times revealed a dispute between the U.S.A. and Russian Authorities over our group of Mennonites in Berlin who were to leave with the Volendam. According to U.S. officials, Marshall V. D. Sokolovsky had advised United States Authorities that any attempt to move these Mennonites from Berlin through the Russian Zone to Bremerhaven would be resisted to the point of shooting. Only a last minute intervention by General McNarney persuaded Marshall Sokolovsky to withdraw his threat, U.S. officials said.

NATIONAL S. S. CONVENTION

These words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children.—Deut. 6:6-7.

One of the important movements of today is the readjustment of a **Uniform Bible Lesson Series** for our Sunday schools in North America, and in other parts of the world. What is happening is of serious moment to all of us who are evangelicals, when it comes to the Word of God. Formerly there has been extreme dissatisfaction, because men of a liberal bias edged their way into the Committee, which arranged the **Uniform Lesson Series**. It will be of interest to know some of the results of the attempt to adjust this more satisfactorily. The report by Erma Z. Hare from the pages of our worthy con-

temporary, the **Evangelical Visitor**, is quite informative:

The sessions of the National Sunday School Convention opened with devotions conducted by Dr. Porter, pastor of the Jefferson Park Bible Church, Chicago. A lengthy business session followed in which the morning study groups were dispensed with to give the time to a discussion of the new Uniform Bible Lesson Series which have been formulated by a specially appointed committee. Dr. Anderson presided and Dr. James DeForest Murch, secretary of the committee, presented the report. The following are guiding principles adopted by the Lesson Committee.

1. The name of the new lesson series shall be the "Uniform Bible Lesson Series."
2. The curriculum shall be Bible centered in content. The text for study shall be related to and in harmony with the context both in letter and spirit.
3. The supreme purpose of the series shall be the winning of every pupil to the Lord Jesus Christ and the submission of his life to the will of God.
4. The lessons shall be directed to the teaching and training of the pupil for Christian character and service.
5. Recognizing the limitations of the theory of gradual development as the solution of problems of character, the curriculum will keep clearly in view the important place of crisis, conflict, and choice in the making of Christian character.
6. Each cycle will be five years in length.
7. Cycle content will consist of selections of Scripture approximately 40 per cent from the New Testament, 40 per cent from the Old Testament, and 20 per cent from both Old and New Testament in a related study. The entire fifth year will consist of related lessons on Christian doctrine and life. Thus four years will be devoted primarily to instruction in a body of Bible truth with the fifth year devoted to further emphasis on application.
8. The selection of lessons shall be determined by the nature and capacities of childhood with necessary adjustment to adolescent and adult life.
9. Topical lessons shall be limited in number and always grounded in Scripture.
10. The schedule of lessons shall be geared to major observances of the church year.

Members of the Lesson Committee are Dr. Clarence H. Benson, chairman; Dr. James DeForrest Murch, secretary; Bishop Leslie R. Marston; Dr. Harold C. Mason; Dr. Harry Ironside; Miss Henrietta Mears; Dr. H. H. Savage; Rev. S. H. Frodsham; Dr. Robert C. McQuilkin, and Dr. Robert R. Fritsch. The new Uniform Bible Lesson outlines will be released to editors, writers, and publishers within a few weeks, but will not be made available to the general public until January 1, 1948. Several independent and denominational publishers of Sunday-school literature and editors of church and Sunday-school journals have indicated that they will adopt and publish the new lessons.

Between conventions the work of the Association will be carried on by the new Board of Directors elected at Chicago. The board consists of Dr. Archer E. Anderson (Presbyterian USA), president; Dr. Clarence H. Benson (Presbyterian US), vice-president; Dr. James DeForest Murch (Disciples of Christ), secretary; Mr. Robert C. VanKampen (Northern Baptist), treasurer; Rev. Jesse R. Hastings (Methodist); Rev. L. A. Brown (Free Methodist); Dr. J. P. McCallie (Presbyterian US); Rev. J. R. Mumaw (Mennonite); Rev. Ralph M. Riggs (Assemblies of God); Dr. H. H. Savage (Northern Baptist); Dr. J. H. Walker (Church of God); Mr. J. Clair Peters (United Brethren); Dr. W. L. Surbrook (Pilgrim Holiness); Mr. A. J. Stewart (Canadian Presbyterian); Dr. Roy S. Hollomon (Southern Baptist). Mr. C. V. Egemeier was re-elected executive secretary and Chicago was made permanent national headquarters.

Much attention was given to a program of expansion through the development of state, county, and city Sunday-school associations. Three new state associations were represented at the convention. Regional set-up rallies will be held during the coming year at Boston, Omaha, Chattanooga, Denver, and Portland.

The thing that impressed me about this convention, aside from the helpful information and inspiration that was received, was the oneness in spirit and fellowship that prevailed.

Not a note of discord was felt, but the spirit of Christ dominated every discussion and every motion that was made. No one thought of denominational boundaries. The one aim and thought of the convention was how the Sunday school might reach and win more souls to Christ.

During the session on Friday afternoon Dr. Clarence H. Benson presented a most challenging and thought-provoking message on the subject "Too Little and Too Late." Building his message on the phrases "And it shall come to pass when thy son shall ask thee," and "when thy children shall ask thee in time to come," Dr. Benson said that teaching has been too little and inadequate. Six and one-half million dropped from the Sunday school in the last two decades. A nation which cannot save its own children cannot save the world. Eighty per cent of all our Protestant churches were once Sunday schools. Ninety per cent of all Protestant preachers were Sunday-school pupils. Ninety per cent of new contacts are made in the Sunday school. We must educate or die. Seventy per cent of all money spent in the church should be spent in the Sunday school. There is too little preparation for the Sunday school. Then, we are too late. Too late in reaching, too late in teaching, and too late in saving our children. The Sunday school grows by population from within and by conquest from without. Three-fourths of what a child learns has been learned by the time he is seven years old. When must we start teaching salvation, then? Faith is the thing that holds a man. Only as children have been indoctrinated can they be evangelized.

We are too late in saving our children. It takes less time and effort to win twenty children than one adult. Dr. Benson told a touching story in which a small boat was about to go over a falls carrying its occupants with it. When someone cried out for their rescue, the reply was "Redemption point is way up the stream." When we ask children to decide for Christ we are asking them to make a decision, but when we ask an adult we are asking them to reverse a negative decision already made. Child conversions are permanent. We must do God's work in God's time. A challenge to all teachers is the statement of a little girl when she said "First I learned to love my teacher, then I learned love my teacher's Bible, then I learned to love my teacher's Saviour."

Dr. Walter Wilson stirred the heart of every teacher when he spoke about "The Soul Winning Teacher" in the closing message of that day. His text was taken from I Corinthians 2:4, 5. The aim of the teacher is, or should be, to win for Christ and to teach more perfectly the way of Christ. There are ten things for every teacher to remember. 1. The pupil looks at the teacher first. Did it work with her? 2. She must go to the class spiritually minded. Have a peculiar, indescribable, indispensable unction. Keep this in mind from the time you approach the church. The casual social conversation with those you meet will rob one of this spirit. 3. Be resourceful. 4. Make it interesting; use odd illustrations, anything to catch the attention of the pupil. 5. Make it clear and plain. 6. Diagnose the case and prescribe the right medicine and the right dose. Do something for your pupils; inviting a Junior or Intermediate boy to dinner is a great event for him. 7. Build confidence and trust. 8. Do not hurry souls. Never ask a question that can be answered by yes or no. 9. Expect definite results. 10. Learn to apply the right scripture. In closing Dr. Wilson advised teachers to teach the lesson as it is and there will be something for everyone.

A GOOD EXAMPLE

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit, and a heart to praise God for His mercies, we may walk therein with comforts and come to the end of our journey in peace.—Dewey.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

TWO NOTABLE EVENTS

Owe no man anything . . . —Paul.

This magazine, sponsored by the Mennonite Publication Board, undoubtedly has the privilege of presenting news within our own borders. This month we have two notable events to record; both will undoubtedly go down in the annals of Mennonite history.

The Two Million Dollar Debt

In 1923 the Mennonite colony by permission of Lenin was transported from Russia to Canada, but without money or other possessions. They were allowed their clothes and small personal effects. These refugees settled in parts of Ontario, Manitoba, Alberta, and British Columbia. During all these years they have worked, saved, and provided for themselves, their families, and others, and are a credit to the Canadian Dominion.

One of the local leaders who in an outstanding way worked on behalf of this large group was Bishop David Toews, Rosthern, Sask., who died recently, Feb. 25, 1947. He kept the respect of the Canadian Government to the extent that when a delegation met Premier MacKenzie King quite lately, he inquired about Mr. Toews; when informed of his serious illness he left the interview and sent him a long telegram. This telegram greatly appreciated by him in his last days.

Not only this, but the Canadian Government has kept its word of honor, all during both World Wars, and afforded this group of immigrants the same privileges of C. O.'s, as those granted the early settlers in Canada. To show appreciation the Historic Conference of Peace Churches sent a delegation with an engraved letter of appreciation to the Premier, Hon. MacKenzie King. He received the committee with deep gratitude, remarking "that men in office often receive letters of criticism, but very rarely words of thanksgiving." He was visibly moved.

When these colonists left Russia, they were brought to Canada at the expense of the Canadian Pacific Railway Co. The bills mounted to **two million dollars**. All that this company had for security was the signature of six penniless Mennonite brethren, with their word of honor that the debt would be repaid. There were a few isolated cases of carelessness; and some died who consequently could not pay their share. Today all these debts have been paid, as well as the main sum.

This recognition of an **old debt** has profoundly stirred the nation. The newspapers and magazines from East to West have either editorially or in other notes spoken highly of this fine gesture of honesty and integrity.

Mr. Frank Foulds, president of the Agricultural Institute of Canada, told the Brantford Women's Canadian Clubs about all this. His remarks have been given wide circulation. Here they are: "To me this is one of the finest examples of citizenship—a group of people who kept a bargain."

A ceremony marking the event was held in Beamsville, Ontario. This was largely attended by many from far and near. Profound thanksgiving was given to God, and appreciation to the Canadian Pacific Railway Co., and to the members of the group which came from Russia to the Dominion. Long may the blessings of the Lord be upon them. The Mennonites which sponsor this magazine also co-operated in caring for these immigrants in many sections. Over all may the Lord be glorified in this expression of Christian brotherhood. There is still a "tie that binds."

THE S. S. "VOLENDAM"

Another notable event, fraught with dire peril in the face of overwhelming odds, including the threats of shootings, was the sailing of more than two thousand Mennonite refugees from Germany. God ruled and overruled. He made it possible that 2,303 Mennonite refugees could leave Europe. They arrived at Buenos Aires, Argentina, on Saturday, Feb. 22, 1947 en route to Paraguay.

On the human side much appreciation is due to the brethren who labored so tirelessly on behalf of their helpless fellow brethren; to General Joseph T. McNarney and his U. S. military staff; to the Argentine Government; and very greatly to the Paraguayan Government, which offered them a home. May the Lord, whose Providence guided over all, reward each and all for their humane considerations.

Allow us to quote the article, "God Still Speaks," from the Mennonite Central Committee Canadian Headquarters' Letter, arranged by Director C. J. Rempel:

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify ME.—Psalm 50:15.

The story of the Mennonite refugees who have now landed safely in Argentina to be transhipped to Paraguay is one fraught with disappointments, sorrow, and threats, but also with joy that comes only when prayers are answered. What stands out above all else, however, is the definite leading of our heavenly Father who, through this movement, has spoken very emphatically to both believer and non-believer.

Our first contact with these refugees was made more than a year ago by Brother Sam Goering who then was our European Relief Director. When Brother Goering, after seeing the hopelessness of their condition, frankly told them of the darkness ahead as far as any aid was concerned, one of these refugees, with an oppressed and broken spirit but with an unshakable faith in God, sounded a note that was to be echoed and re-echoed in days to come when he said, "Then we must pray more earnestly."

To Brother C. F. Klassen fell the difficult task of carrying full responsibility for the movement of a group of Russian Mennonites to Paraguay. Those who lived under the greatest threat of deportation and impending danger were to be moved—and then only those who voluntarily chose South America as their future home. The movement would mean an expenditure of \$500,000.00. The many seemingly unsurmountable obstacles almost dampened the spirits of our workers. They fully realized that before such a tremendous task could be successfully concluded many obstacles would need to be overcome; such as obtaining passports for persons who have no identification papers, overcoming laws that forbade them to leave, the preparation of lists with thousands of names, the assembling of people for proper inoculations, transportation to the port of embarkation in bitter cold, and the negotiations with officials who were bound with international laws and restrictions. But, in faith believing, they took God at His Word and boldly laid plans for a task that looked hopeless. The first of a series of events was the chartering of a ship.

In Rotterdam, Holland, the morning of January 28 dawned dark and cold, very cold. Slowly the refugees came in trucks, vans, buses, and trains. In an orderly fashion and with joy unspeakable, 329 people carrying their earthly possessions in their hands ascended the gangplank, and before long the ship silently slipped out of the harbor heading for Bremerhaven, where they were to be joined by the group from Berlin and some out of the American Zone.

The ship docked at Bremerhaven on Wednesday, January 29, where approximately 800 of our refugees who had previously arrived from a camp at Munich, Germany, were waiting to

be taken on board. After consultation between ship officials and group leaders, it was decided to take these people aboard ship without delay. In subzero weather which chilled refugees and workers to the bone the task was completed by 4 o'clock in the morning. A steaming cup of coffee which was handed to each refugee was eagerly grasped if for no other reason than just to warm the numb fingers.

But a dark cloud hung heavily over the hearts of our people. Word had just been received that the Russian officials had refused to let our Berlin group pass through their sector of Germany on the way to Bremerhaven. The boat was chartered for one trip at a price of \$375,000.00. On the basis of 2,000 or more passengers the cost per person was not too high—but as matters now stood, the boat would be forced to leave with but one-half the number of people on board, as time did not allow the processing of additional refugees. All frantic efforts on the part of rich diplomatic officials who pled our cause brought the same answer—"No chance in the world."

The captain of the boat was anxious to leave according to the terms of the contract. With a heavy heart Brother Klassen gave orders to sail. He felt uneasy, however, and after again taking the matter to God in prayer, decided to have the captain wait for another day. Many prayers were lifted during that night, but when no encouragement was forthcoming arrangements were made to hold a farewell service on board the ship and then let her depart.

The service was bathed in tears. The hopeless situation was carried to God in prayer and left in His hands. Just when the service was coming to a close, word was received "There is hope," and a few minutes later a message came over the ship's loud-speaker, "The group can leave Berlin tonight." Some people shouted, others wept, others knelt down and prayed. God had wrought a miracle.

This sudden change of events was the spark that set to motion reserve energy in our fatigued workers who had already performed in marvelous fashion. It now was a race against time. Freda Dyck, who had remained with the Berlin group while Peter, her husband, was on the ship supervising the loading, was contacted by telephone and informed that the refugees must be ready to leave in a matter of about three hours. She worked feverishly, hurrying from house to house to give the good news and at the same time cautioning the people to be quiet and tell no one. In the meantime Peter, her husband, together with his brother, Cornelius, and Siegfried Janzen, were rushing back to Berlin in a jeep. They arrived just when the people were leaving for the station. With the help of American military authorities trucks were supplied and a train of 41 box-cars containing straw, blankets, stoves, and fuel was placed on a sidetrack. Even the ordinary traffic in these blocks was cut off to expedite the movement of the refugees.

At two o'clock in the morning the entire group, except one old lady and one child who died en route arrived in Bremerhaven. They were a sorry looking group—poor, with little clothing, thin from the lack of food, drawn faces from the anxiety and fear, and so cold they could hardly carry their club-bags. Despite these conditions their eyes could not hide the thankfulness towards their heavenly Father for this new chance in life. And reason they had, for the Russian authorities had threatened with shooting any attempts to move these Mennonites. Only a personal intervention by General Joseph T. McNarney persuaded the Russian authorities to withdraw their threat.

At four o'clock in the afternoon the gangplank was raised. The howling of icy wind drowned out the swish of the propeller that moved the ship out to sea. Amidst many tears of joy and the singing of the hymn "So Nimm denn Meine Haende" (Take Thou my Hand, O Father), the 2,303 Russian Mennonites settled down to their first comfortable night in many months. Praised be the Lord.

Additional Information

Almost immediately after the Volendam sailed for South America, Brother C. F. Klassen was taken to the hospital with a fever of 103. In addition to this, he developed a serious case of erysipelas. Our latest report is that he has been discharged.

Housing Arrangements in Argentina failed. Two days before the arrival of the boat in Buenos Aires it was learned that our arrangements for the temporary housing of the refugees had fallen through, causing a very serious and trying situation. The immigration hotel which could house 4,000 people was not made available to us as we had thought. Much work had to be done within twenty-four hours. At the end of that time, through personal interventions in the U.S.A. and Canada, the State Department had dispatched a cable to the U.S. Embassy in Buenos Aires, the National Catholic Welfare—War Relief Service had sent a cable to their representative, the Intergovernmental Committee of London, England, dispatched a cable to Buenos Aires, and the Canadian Foreign Affairs Department had sent a cable to the Canadian Ambassador. The messages were almost identical, "Do all you can to help solve the housing situation for the Mennonite refugees." These cables, together with the work of the Paraguayan Embassy, brought results. Brother C. A. DeFehr cabled that the Mennonites are now living in tents which, together with blankets and kitchen utensils, were supplied by the Argentina military authorities.

Some Dramatic Moments. Such a large movement always carries with it certain rare incidents. At the ship's side one woman was reunited with her husband after an absence of sixteen long and trying years. Another man who was in one of the refugee camps was looking forward to meeting his wife and family who were to arrive from Berlin. When word came through that the Berlin group could not come, he decided against going to Paraguay and returned to his camp. His family, however, did arrive and are now in Paraguay while he is left in Europe.

Complete lists showing the name of every person on the boat are in the possession of the M.C.C. offices. The Canadian Mennonite Board of Colonization and the office of Brother C. F. Klassen have similar lists. Any of these three will be able to answer any question as to possible relatives who may be in the group.

One Home in Berlin is to remain open. While the entire group of refugees who are stationed at Berlin have moved out, it is planned to continue to keep one of the ten homes in order to make it available to any other Mennonites who may find their way to Berlin. Siegfried Janzen and his wife, Margaret, who were supervising the refugee work in Holland are now stationed in Berlin to carry on a work similar to that of the Peter Dycks who accompanied the group to Paraguay.

General Joseph T. McNarney interceded for Mennonites. On February 14 an article which appeared in the New York Times revealed a dispute between the U.S.A. and Russian Authorities over our group of Mennonites in Berlin who were to leave with the Volendam. According to U.S. officials, Marshall V. D. Sokolovsky had advised United States Authorities that any attempt to move these Mennonites from Berlin through the Russian Zone to Bremerhaven would be resisted to the point of shooting. Only a last minute intervention by General McNarney persuaded Marshall Sokolovsky to withdraw his threat, U.S. officials said.

NATIONAL S. S. CONVENTION

These words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children.—Deut. 6:6-7.

One of the important movements of today is the readjustment of a **Uniform Bible Lesson Series** for our Sunday schools in North America, and in other parts of the world. What is happening is of serious moment to all of us who are evangelicals, when it comes to the Word of God. Formerly there has been extreme dissatisfaction, because men of a liberal bias edged their way into the Committee, which arranged the **Uniform Lesson Series**. It will be of interest to know some of the results of the attempt to adjust this more satisfactorily. The report by Erma Z. Hare from the pages of our worthy con-

temporary, the **Evangelical Visitor**, is quite informative:

The sessions of the National Sunday School Convention opened with devotions conducted by Dr. Porter, pastor of the Jefferson Park Bible Church, Chicago. A lengthy business session followed in which the morning study groups were dispensed with to give the time to a discussion of the new Uniform Bible Lesson Series which have been formulated by a specially appointed committee. Dr. Anderson presided and Dr. James DeForest Murch, secretary of the committee, presented the report. The following are guiding principles adopted by the Lesson Committee.

1. The name of the new lesson series shall be the "Uniform Bible Lesson Series."
2. The curriculum shall be Bible centered in content. The text for study shall be related to and in harmony with the context both in letter and spirit.
3. The supreme purpose of the series shall be the winning of every pupil to the Lord Jesus Christ and the submission of his life to the will of God.
4. The lessons shall be directed to the teaching and training of the pupil for Christian character and service.
5. Recognizing the limitations of the theory of gradual development as the solution of problems of character, the curriculum will keep clearly in view the important place of crisis, conflict, and choice in the making of Christian character.
6. Each cycle will be five years in length.
7. Cycle content will consist of selections of Scripture approximately 40 per cent from the New Testament, 40 per cent from the Old Testament, and 20 per cent from both Old and New Testament in a related study. The entire fifth year will consist of related lessons on Christian doctrine and life. Thus four years will be devoted primarily to instruction in a body of Bible truth with the fifth year devoted to further emphasis on application.
8. The selection of lessons shall be determined by the nature and capacities of childhood with necessary adjustment to adolescent and adult life.
9. Topical lessons shall be limited in number and always grounded in Scripture.
10. The schedule of lessons shall be geared to major observances of the church year.

Members of the Lesson Committee are Dr. Clarence H. Benson, chairman; Dr. James DeForest Murch, secretary; Bishop Leslie R. Marston; Dr. Harold C. Mason; Dr. Harry Ironside; Miss Henrietta Mears; Dr. H. H. Savage; Rev. S. H. Frodsham; Dr. Robert C. McQuilkin, and Dr. Robert R. Fritsch. The new Uniform Bible Lesson outlines will be released to editors, writers, and publishers within a few weeks, but will not be made available to the general public until January 1, 1948. Several independent and denominational publishers of Sunday-school literature and editors of church and Sunday-school journals have indicated that they will adopt and publish the new lessons.

Between conventions the work of the Association will be carried on by the new Board of Directors elected at Chicago. The board consists of Dr. Archer E. Anderson (Presbyterian USA), president; Dr. Clarence H. Benson (Presbyterian US), vice-president; Dr. James DeForest Murch (Disciples of Christ), secretary; Mr. Robert C. VanKampen (Northern Baptist), treasurer; Rev. Jesse R. Hastings (Methodist); Rev. L. A. Brown (Free Methodist); Dr. J. P. McCallie (Presbyterian US); Rev. J. R. Mumaw (Mennonite); Rev. Ralph M. Riggs (Assemblies of God); Dr. H. H. Savage (Northern Baptist); Dr. J. H. Walker (Church of God); Mr. J. Clair Peters (United Brethren); Dr. W. L. Surbrook (Pilgrim Holiness); Mr. A. J. Stewart (Canadian Presbyterian); Dr. Roy S. Hollomon (Southern Baptist). Mr. C. V. Egemeier was re-elected executive secretary and Chicago was made permanent national headquarters.

Much attention was given to a program of expansion through the development of state, county, and city Sunday-school associations. Three new state associations were represented at the convention. Regional set-up rallies will be held during the coming year at Boston, Omaha, Chattanooga, Denver, and Portland.

The thing that impressed me about this convention, aside from the helpful information and inspiration that was received, was the oneness in spirit and fellowship that prevailed.

Not a note of discord was felt, but the spirit of Christ dominated every discussion and every motion that was made. No one thought of denominational boundaries. The one aim and thought of the convention was how the Sunday school might reach and win more souls to Christ.

During the session on Friday afternoon Dr. Clarence H. Benson presented a most challenging and thought-provoking message on the subject "Too Little and Too Late." Building his message on the phrases "And it shall come to pass when thy son shall ask thee," and "when thy children shall ask thee in time to come," Dr. Benson said that teaching has been too little and inadequate. Six and one-half million dropped from the Sunday school in the last two decades. A nation which cannot save its own children cannot save the world. Eighty per cent of all our Protestant churches were once Sunday schools. Ninety per cent of all Protestant preachers were Sunday-school pupils. Ninety per cent of new contacts are made in the Sunday school. We must educate or die. Seventy per cent of all money spent in the church should be spent in the Sunday school. There is too little preparation for the Sunday school. Then, we are too late. Too late in reaching, too late in teaching, and too late in saving our children. The Sunday school grows by population from within and by conquest from without. Three-fourths of what a child learns has been learned by the time he is seven years old. When must we start teaching salvation, then? Faith is the thing that holds a man. Only as children have been indoctrinated can they be evangelized.

We are too late in saving our children. It takes less time and effort to win twenty children than one adult. Dr. Benson told a touching story in which a small boat was about to go over a falls carrying its occupants with it. When someone cried out for their rescue, the reply was "Redemption point is way up the stream." When we ask children to decide for Christ we are asking them to make a decision, but when we ask an adult we are asking them to reverse a negative decision already made. Child conversions are permanent. We must do God's work in God's time. A challenge to all teachers is the statement of a little girl when she said "First I learned to love my teacher, then I learned love my teacher's Bible, then I learned to love my teacher's Saviour."

Dr. Walter Wilson stirred the heart of every teacher when he spoke about "The Soul Winning Teacher" in the closing message of that day. His text was taken from I Corinthians 2:4, 5. The aim of the teacher is, or should be, to win for Christ and to teach more perfectly the way of Christ. There are ten things for every teacher to remember. 1. The pupil looks at the teacher first. Did it work with her? 2. She must go to the class spiritually minded. Have a peculiar, indescribable, indispensable unction. Keep this in mind from the time you approach the church. The casual social conversation with those you meet will rob one of this spirit. 3. Be resourceful. 4. Make it interesting; use odd illustrations, anything to catch the attention of the pupil. 5. Make it clear and plain. 6. Diagnose the case and prescribe the right medicine and the right dose. Do something for your pupils; inviting a Junior or Intermediate boy to dinner is a great event for him. 7. Build confidence and trust. 8. Do not hurry souls. Never ask a question that can be answered by yes or no. 9. Expect definite results. 10. Learn to apply the right scripture. In closing Dr. Wilson advised teachers to teach the lesson as it is and there will be something for everyone.

A GOOD EXAMPLE

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition. We often travel on a hard and uneven road, but with a cheerful spirit, and a heart to praise God for His mercies, we may walk therein with comforts and come to the end of our journey in peace.—Dewey.

A New Printing . . .

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What is so wonderful, so unique in the Christian life is that in every believer there are such undreamed of possibilities. On the human plane we are so hopeless and helpless. Our friends assess us at our true value. They know our weaknesses, our deficiencies, our limited capacity, how few are our talents, how puny our possibilities. They have sized us up so clearly, sometimes so cruelly. But when a child of God steps out in faith and on God, and discovers the secret of taking hold of God, of taking Him at His Word by faith, then a new factor is introduced which con-

founds all calculations, and nullifies all estimates.—Dr. Northcote Deck.

What had Peter lost? Not nearly as much as he had gained. His life was holier and happier, his wife and mother-in-law were certainly happier. Peter did not have to work so hard. A few nets—what did they amount to? They would not catch fish unless the Lord made them to. Yet how gracious the Lord was with Peter! He did not even make Peter feel mean.—L. S.

YOUNG PEOPLE'S MEETINGS

(Continued from page 125)

bad motives and emotions. Much that is not pure and good gets so mixed up in the human heart with real love that it is impossible for the human eye to see the line between. Selfishness is a foul poison ivy that has overspread all life until we even fail to recognize it as a poison. Its tendrils are very small and thin, but of remarkable toughness, and with a peculiarly tenacious clinging clutch. Its lean pointed fingers run everywhere. They reach in and coil themselves around the purest, holiest things, and unto the most hallowed corners of the saintliest hearts. Selfishness takes on the color of its surroundings until the keenest eye is deceived, and the most thoughtful heart befuddled. No corner and no thing seem quite free of its subtle slimy touch.—Sel.

Read here I Cor. 13 and note the qualities of love—what it is and what it is not—to get a clear view of what it is.

THE MASTER'S TOUCH

A young Italian boy knocked one day at the door of an artist's studio in Rome, and when it was opened exclaimed: "Please, madam, will you give me the master's brush?"

The painter was dead, and the boy, inflamed with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying: "This is his brush; try it, my boy."

With a flush of earnestness on his face he tried, but found he could paint no better than with his own.

The lady then said to him: "You can not paint like the great master unless you have his spirit."

So it is with us in the church today; if Christians have not the Master's spirit they cannot successfully carry on the Master's great work.—Christian Union Herald.

Friendships are fragile, and require as much care in handling as any other fragile and precious thing.—Randolph S. Bourne.

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CHRISTIAN MONITOR



Whistler's Mother

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MOTHER, LISTEN TO THE WIND

BY URSULA MILLER



DORRIE, I'm going west," James Nolt spoke to his wife. Her eyes brightened with a lovely light. "You see how it is, don't you? I've been out of camp now for a year, and where are we and what have we got? She answered with a deep and secret happiness. "Yes, I do see James; you couldn't have done anything else."

James had had a fear that Dorrie might not like the west; and (may God forgive her) she had a fear gnawing her heart like a cancer that her husband, her dear young husband—she had been afraid that her husband was spineless because he might not want to go. Nothing had been right since he had come from camp where he had spent four years. And everything had been wrong. And that was why her heart beat exultantly when he had told her they were going west! Going west! Going somewhere to begin getting somewhere.

They were on the way. In their thinking the two basement rooms in her brother-in-law's house were now far back—where they used to live. People, their own people and others, wouldn't look at them now any more as odd or different just because they were unable to find, since James returned from camp, a house to live in; to make a decent start; to own a home of their own; to have a great many things such as fine furniture, lovely food, guests, gardens, fruit, and beautiful clothing.

* * *

Oh, it had been terrible, heartbreakingly terrible—the desolate loneliness of those many camp years for both her and James. The years were now over, but the aftermath was in a way fully as dreadful. People who hadn't the experience just simply could not understand how, after having been gone out from a community four years, one had to become oriented once more. And to Dorrie that period had been utterly horrible. There were no houses to be had. True, James had a job; but with two children, plus high ideals, living in two basement rooms in a house where—it was dreadful to think it—they knew they were unwelcome, even though they paid a high rent. Their brother-in-law was a good man, but he loved money inordinately and had always had plenty to love. A camp experience, being poor, or being unfortunate, were inconceivable to him as applied to himself. It seemed to Dorrie and James often that to put himself—his soul—in another soul's stead was for him simply an impossibility.

* * *

But at long last they were on the way. It had been far from easy. Their brother-in-law had frequently informed them that they would starve to death; that they would never get rich, and other similar things.

But James had a cousin living in a section of the west country, and he had found a place that he thought James could handle. And now they were on the way with all their possessions in a truck and an automobile.

The driver of the truck was a friend of theirs, also out of camp, who was on his way west to work for James' cousin.

Dorcas and Jimmy, the children, were happily thrilled.

"We're pioneers," Jimmy shouted. "We're pioneers, Mommy."

"See our covered wagon!" said Dorcas.

"See the Indians and the rattlesnakes and the sagebrush!" sang out Jimmy.

* * *

This was their last night's stop. They drove in to a cabin camp and all climbed out to limber up their cramped muscles.

"Mommy, let's eat," the children shouted in unison.

"I get so hungry out here," said Jimmy.

"It's the air," said the two men smiling in an understanding manner.

"It's because we haven't been getting proper food and not enough of it, because I am not able to cook right on a trip like this," said Dorrie as she set about preparing supper. Very soon she called them in to eat. They were all deeply grateful for the food and the prosperous journey and expressed their gratitude to God. For supper they had bread, potatoes, meat that Dorrie was able to buy at the last grocery store they passed, and some lettuce and fruit. The children drank milk and the adults had coffee.



MOTHER

Sweet thoughts of our dear mother come,
In memories fond and true;
For oft we think of her and home,
And what she used to do;
And as we ponder thus, it seems
When all is said and done—
Those were, of all, the happiest dreams
That we have ever known.

When illness came into the home
'Twas mother who was there,
Her gentle hand upon our head
And in her heart a prayer.
Quite often from the Book she read,
The one she held most dear,
And then she'd tuck us into bed,
And tell us, "God is near."

Whenever mother went away
It did not seem like home,
And how we counted every day
Till she again would come!
And as she stepped inside the door,
With kind and loving smile—
That lovely place was home once more,
And life again worth-while!

Sometimes at eve, when we were gone,
And the hour was growing late,
She still would have a dim light on,
And there would calmly wait.
Her eyelids would not close in sleep
Though tired she had been,
She fondly listened for each step—
Until we all were in.

Carnations pink were our delight
When Mother's Day was here,
But now we've changed them for the white
In sorrow and in tears;
But since she is in heav'n, so fair,
Away from grief and sin,
We somehow feel she's watching there—
Until we all are in.

—Salome E. Roberts.

"It is not so far any more," said James the next morning. "With luck we ought to be there before noon."

"Oh, I didn't know the world was so big, so big," Jimmy was singing as they drove along.

"Or so very, perfectly beautiful," chimed in Dorcas, not willing to be excelled in ecstasy of expression.

"Back—back—where we used to—live it was so-so sort of like a coat that is too tight. Not room enough—I mean you couldn't get a good breath," Jimmy explained at length while the others laughed at him.

"Mother, listen to the wind, Mother," said Dorcas, and Jimmy shouted,

"O, Mother, see the wind the lovely, lovely, lovely wind."

"You can't see the wind," Dorcas reminded her brother haughtily.

"You can so," Jimmy replied. "You can see Jesus if you shut your eyes."

* * *

"There's the place," James said to Dorrie as he entered a short lane. "Home, Dorrie!" Dorrie looked at her formerly downcast husband. He looked taller, he had a new light in his eyes, a new tilt to his chin, a new sound to his voice. Then after all these remarkable facts registered in her mind, she turned to look at—her home.

"We're home, we're home!" shrieked the children.

Dorrie's heart overflowed with a joy unspeakable, and she experienced the most intense happiness she had ever known. She and James and the young man who drove the truck followed the children into the house. It was not like the huge brick structure in the basement of which they had been living. That house could have swallowed this one. It was small all right but not too small. The children raced along to see everything in a minute. Dorrie was afraid her feet would get the mastery and begin racing with the children. But she was a wife, the mother of children, and had a certain standard of dignity to uphold.

* * *

There was a tiny entrance hall with a stairway and a little closet for coats; and a living room behind that; on the other side there was a small dining room and a fair-sized kitchen. They followed the children upstairs. They were utterly wild with the most unadulterated joy she had ever witnessed. Three bedrooms—but it could well have been a palace for the wild demonstration of happiness the children expressed. She wondered in her heart whether the children, small as they were, could have felt the lostness and the utter aloneness she and James felt since camp days began and ended. She hoped that now she would be given grace and power from the Almighty to make up to her husband and children in a measure the things they had lost and that now they might forget the devastating years of the past.

"Our home, Mother, our home!" they shouted, "our own home, our beautiful home!"

James stood there and his eyes questioned hers. She answered his unspoken words. "I never in all my life was so happy." And his eyes glowed with appreciation. "We'll have

(Continued on page 139)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

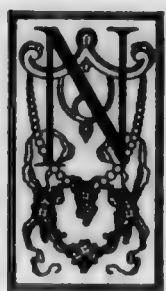
Vol. XXXIX

SCOTSDALE, PA., MAY, 1947

No. 5

WITH A STRONG HAND

BY D. LENOIR KERSTING



O! No! No!"

"But Ma, all the other fellows have had gang meets at their houses and it's my turn now!"

"I wouldn't think of having that pack of rowdies in my house, Jimmy! They'd have everything I own broken to bits in no time!"

"But, Ma—" Jim's voice held a trace of tears.

"Don't argue with your mother, Son," came Harry's voice wearily from behind the evening paper.

"O Dad, why can't I ever have fellows in like other boys do? Ma's so fussy about the old house; she never lets me."

Nora noticed the pleading in his voice giving way to rebellion. It's always this way, she thought. First he asks, then he argues, and he goes away mad. She looked at Harry. It was Harry's habit to side with Jim in everything he wanted. And she had always had her way against the two of them.

With a sigh Harry put down his paper. Nora braced herself. Now he's going to plead Jimmy's cause, she thought. But I will not have all those strange boys skidding on my waxed floors, and putting their grubby hands on my doilies and things. Harry was taking off his glasses, shifting his position in his chair. Nora's eyes narrowed for combat. Restlessly she stirred the fire, and threw in another piece of wood. Now Harry cleared his throat. Well, why didn't he say something? The silence was wearing, with Nora sitting tense and waiting, and Jim lounging in the doorway, viciously chewing a match.

"We've been all over this ground before, Son." How patient was Harry's voice—the patience of despair! "And your mother remains adamant. Let us drop the subject and not renew it again."

There was a moment's heavy silence, and then without another word, without a backward glance, Jim went out and shut the door quietly behind him. Nora took up her interrupted reading with a little sigh. "He was more subdued tonight than usual," she said.

"It's always calmest just before the storm," answered Harry darkly.

She gave her husband a quick, sideways glance. "Did he say where he was going tonight?"

"Does he ever? Do we ever know where he is? You don't want him at home, and so he goes."

"I don't want him at home, Harry? Of

course I do! But not the whole townful of rowdies!"

"What do you expect him to do—sit and crochet?"

"O Harry! Don't be mean!"

"Nora, that boy is ours and we're responsible for him. If we don't make something for him to do at home, he'll go elsewhere to find something to do. Watch what I say, no good will come of it!"

Nora looked about fondly at her restful, immaculate rooms. "If he could only be content with just us," she said wistfully.

"But he can't," argued Harry. "We're old fogies. He's young, with fire in his bones."

Harry sat twisting the paper as he talked. Abruptly he gave it a throw into the fire and went into the kitchen. Nora heard the ice-box open and shut, heard the clink of the milk bottles.

"Nothing for me, dear," she called. She focused her eyes on her book, but Jim's young face came between them and the printed page. Jim's face, brooding, rebellious, demanding. Relentlessly the clock on the mantel ticked off the seconds, and still Jim's face blurred each page she turned. At last she put down the book. There was no use. Harry had already gone to bed. There was no use to sit up alone and worry and wonder.

Nora never knew what it was that woke her, but in one split second she was fully awake. The watch on the stand said two o'clock. Surely Jim had come in, he always had every other night. What a breathless, oppressive silence hung over the house!

With one deft motion she was in her house coat, and had her slippers on her feet. Softly she padded up the stairs, listened at the door for his regular breathing. Not a sound! Not a sound anywhere. Her heart caught silent in her throat.

She went over to the bed, running her hand

over the pillow, but no warm face and tousled hair was there. The pillow was smooth and cool and untouched.

Panic seized her. "O dear God," she whispered. Then into the stillness and fear of that empty house came the sharp, commanding jangle of the telephone. Nora stood petrified. Again the phone shrilled against her numbness.

"Rochester is calling Mr. or Mrs. Harry Warrne. Will you accept the charge?"

"Yes, yes, of course. Hello. Yes, this is Mrs. Warrne."

"This is Chief of Police Melrock. We have your son, and are holding him for trial. He was in a party of boys who stole two cars. Your son was driving one. We just caught up with them here at Rochester."

Nora never knew what she answered, or how she got the receiver back in place. Jim! Her little boy, only fifteen. O God, how could this thing be? They had taken him to church and Sunday school all his life. He had always had a good home, and been taught to do right. Oh, it couldn't be Jim! There must be some hideous mistake!

The day of the trial Nora sat alone by the window overlooking the drive. Her clasped hands were wet. Her haunted eyes glowed feverishly in her anguished face. Would Harry never come? "O God, don't let me lose my mind over this! Help me to bear it."

Suddenly Harry was there at her side, looking down at her. She rose quickly, surprised to find that her limbs would support her.

"When did you come? I've been watching the drive for an hour."

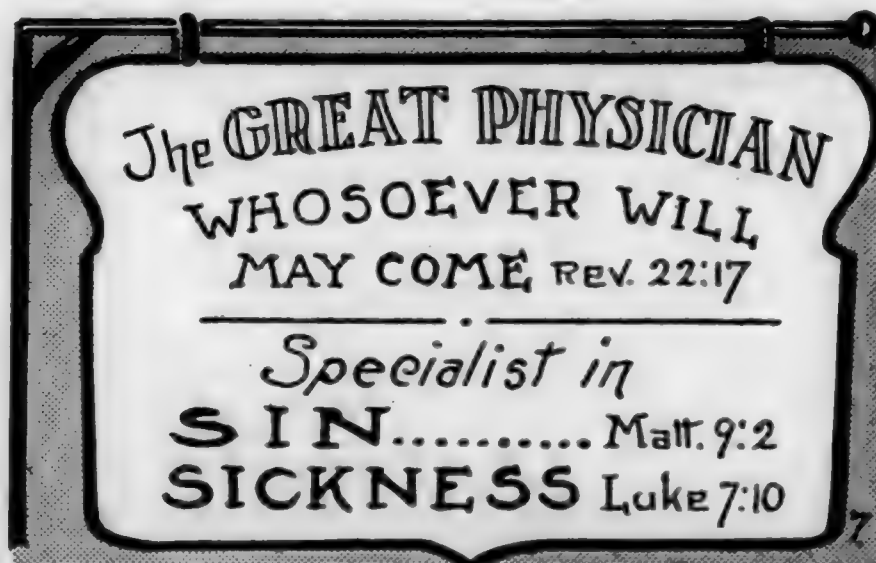
"Stopped out front." His voice was heavy, his lips gray. The haggardness of death was in his face.

Desperately, helplessly, she held out her hands to him. "Tell me," she sobbed. "Tell me quickly. I can bear it."

He put his arms about her. His voice was a hoarse whisper. "Six months, darling. They gave him six months." Harry's face was wet against hers, and his body trembled. "O Harry, Harry! My dear, my dear!"

It seemed bitter to Nora that life dared go on the same as ever. Harry must go to work, must stop for gas and oil, must call to say he was taking lunch with Mr. Arsboro, did she mind too much? Just as he always had.

But life could never be the same again to Nora. If the bread burned, it didn't matter. If the tablecloth was spotted, it didn't matter. If there was dust where the boss's wife laid her gloves, it didn't matter. Nothing mattered to Nora except the clock and the calendar. She counted the weeks, the days, and the hours that separated her from Jim. Oh, to



see those muddy tracks on the floor once more! Oh, to have the towel on the bar in a crumpled heap!

The nights were long for Nora—nights in which she lay awake, feeling the awful desolation that lay upon the house, her heart one burning pain, and tears stinging her face. Her boy in the reform school! Her Jim!

"How cruel God was!" Nora thought in the bitterness of her soul. To let this happen to them, when other people's boys had been brought up much worse than hers, and sometimes didn't even come home at nights, and their parents didn't worry about them either. How cruel God was! How unfair!

Harry was as good as gold. He didn't say, "Remember, it could have been different." Never a word did he say. His heart was too broken for that. He aged in those six months almost beyond recognition. Sometimes, seeing him come up the walk with a slow step, his head bent against the wind, Nora cried out within herself, "You're getting old, Harry! You're getting old. We're both getting old. Life is slipping through our fingers."

Where was the life that had once been theirs? Where the joys that they had shared? Once she had rejoiced in the charm of her home, in the pleasant chatter of her friends. But it was all so much nothingness now—a clanging cymbal. Her life was so empty, so utterly divested of everything worth-while. And she could not pray. She could only suffer.

The bitter winds swept down from the North and wrapped the village in their icy breath. Nora, watching at the window as Harry made his way through the drifted snow, thought of Jim. What was he doing in this kind of weather? Did he have to go out and work, scantily clad? Was his mind embittered, his spirit broken?

Nora noticed as the weeks slid into months, that Harry read the newspaper less and less. Often when she glanced at him of an evening he was reading a Sunday-school publication, or some religious periodical. And she herself felt a stirring within, a desire to cast off the old life and begin again. She felt somehow as a chrysalis must feel as it makes its final struggle out of the old life of bondage into the new life of freedom.

One night in the deepest hour of her spiritual grapple, with forces about her and within, when her heart cried out in desperate need for divine aid, she saw Harry go to the bookcase, take out the Bible, and begin rather helplessly leafing through the pages.

He took off his glasses with a sigh, dropping the Bible into his lap. "It's all such a maze," he said. "I'm lost when I try to read the world's best seller. What has happened to us, Nora? We used to read the Bible every morning and night together when we were first married."

Nora's heart answered: "We're off the main road, Harry; we're stumbling along in the dark somewhere." Aloud she said nothing; she only sat staring at Harry.

"What has happened to us, Nora?" he repeated.

"You think it is our fault that Jim—"

She did not finish. She could not. His name brought such constriction to her heart, such remorse and regret.

"I know that it wasn't the Lord who failed, Nora. We both know it. And it wasn't just that we didn't always know where Jim was either. It was that we had failed to fortify him with the truth with which we were fortified when we were young."

The lump of grief and sorrow that was lying in Nora's heart softened into tears, and as she cried her bitterness seemed to dissolve. "It was all my fault," she sobbed. "Remember when I wanted to go to Dr. Sigmour's church because it was so much more fashionable? That was the day we began to go down hill, Harry. O my dear, let us go back to our own little chapel, that you yourself helped to build!"

How well she remembered their enthusiasm over that little church which had been theirs in the first flush of spiritual happiness!

Harry spoke thoughtfully. "Yes, my dear, I think we should go back, but first we ought to know where we stand with the Lord. Some of our friends there might look at us askance, and make remarks in undertones like people do sometimes with backsliders. And that would hurt our feelings, and we might waste many more years before we get straight with Him. If we get into the right relationship to Christ Himself, nothing can move us.



THE SISTER MONTHS

**When April steps aside for May,
Like diamonds all the raindrops glisten;
Fresh violets open every day;
To some new bird each hour we listen.**

**The children with the streamlets sing,
When April stops at last her weeping;
And every happy, growing thing
Laughs like a babe just roused from sleeping.**

**Yet April waters, year by year,
For laggard May her thirsty flowers;
And May, in gold of sunbeams clear,
Pays April for her silvery showers.**

**All flowers of spring are not May's own;
The crocus cannot often kiss her;
The snowdrop, ere she comes, has flown;
The earliest violets always miss her.**

**Nor does May claim the whole of Spring;
She leaves to April blossoms tender,
That closely to the warm turf cling,
Or swing from tree-boughs, high and slender.**

**And Mayflowers bloom before May comes
To cheer, a little, April's sadness;
The peach-bud glows, the wild bee hums,
And wind flowers wave in graceful gladness.**

**They are two sisters, side by side
Sharing the changes of the weather,
Playing at pretty seek-and-hide—
So far apart, so close together!**

**April and May one moment meet,—
But farewell sighs their greetings smother;
And breezes tell, and birds repeat,
How May and April love each other.**

—Lucy Larcom.

And we may in time be a blessing where we've been a hindrance and disgrace to His name."

"You are right, as always, Harry."

"But, I tell you, Nora, what appalls me is that I am a stranger in a strange place when I come to find my way through this book I once knew and loved so well. How the years change us!"

"It is so many, many years, Harry! Why our Jimmy was just a little fellow when we had that flash of prosperity that made me want to take my fur coat within view of a more sophisticated gathering."

She sat thoughtfully for some time, her mind going back over the years. And the things that once had seemed so important, seemed so trivial now. So trivial! And the mistakes—how easy it was to see them now, in the light of this galling experience!

At Nora's suggestion they read together the third chapter of the Gospel of John, and then the whole book of first John. "Our course is clear," said Harry, and the lines of strain seemed to leave his face. "We have to ask forgiveness and start again."

They knelt together then, and reconsecrated their lives to Him who had redeemed them.

"Nora, my wife, it has all been worth it," said Harry as they rose from their knees, tears of joy on both their faces. "All the pain and humiliation of having this happen to our boy. God sent it for our good."

"To bring us back," said Nora reverently. "He has brought us out of Egypt with a strong hand, Harry."

"Yes, and I am confident that God in His mercy will let this work good for Jim, too, and not evil. Even though we deserve richly to suffer for our sins, yet God works all things out for our good. He always means the best for us. How wonderful!"

"How could we be so faithless to Him?" whispered Nora. "My dear, I must write to Jim at once. Surely it will soften the remainder of his stay there."

"I will write, too," agreed Harry. "Remember that old poem, Nora, by Susan Coolidge? 'Every day is a fresh beginning. Listen, my soul, to the glad refrain! And in spite of old sorrow and older sinning'—Ah, that is for us, Nora! 'Take heart with the day and begin again.'"

"Praise God for sorrow when it draws us closer to Him," breathed Nora.

"Amen," echoed Harry.

Cohasset, Minn.

THIRD PLACE

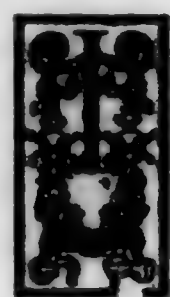
In a boy's college room among the banners and pennants was one that read: I AM WILLING TO BE THIRD. It wasn't until the freshman year was almost ended that his chum spoke about it.

"George," said he, "I have been curious all the year to know the meaning of that motto on the wall over your table. I may not come back next year; tell me what it means."

"My mother gave it to me," answered George. "She said if I would live a helpful life, I must be willing to put God first, others second, and self third."—S. S. Lesson Illustrator.

FAMOUS SONGBIRDS

BY BERNARD T. BURKART



IN ALL Nature there are no sounds more pleasing to our ears or more satisfying to our souls than the music of birds. A bird may not be particularly lovely of plumage, but if it has a pleasant, cheery song we are happy and eager to make its acquaintance. Indeed, it is not the gorgeously attired tropical species that have the best voices—most of them possess only harsh, raucous notes; on the contrary, it is the plain, soberly clad birds of the North that have a world-wide reputation for their vocal ability.

The European skylark, for instance, is famous as a songster wherever English is spoken or read. This bird has been glorified in a vast array of literature, both poetry and prose. It is an European lark, mainly brown of plumage and about seven inches in length. It is found throughout the whole of Europe, migrating south and east in winter to northern India, Persia, and Egypt.

The ecstatic song of the skylark, combined with its good health in captivity, has made it a favorite cage bird. Its renowned flight song begins in early spring and continues throughout the summer. Starting from the ground, the skylark begins to ascend almost perpendicularly in wide circles, uttering at first a few feeble, irregular notes; but as it continues to ascend the song becomes louder, richer and more varied in tone. Long after the bird has attained a height where it is lost to the eye it continues to fill the air with its extraordinary music. Then, still chanting its rippling, joyous melody, it descends in a slanting direction to the ground.

The skylark frequents open, cultivated districts, nesting generally in open grass or grain fields. Two broods are reared in a season. The food of these larks consists of various weed seeds and insects. In winter the skylarks assemble in large flocks and at this season are trapped in considerable numbers for food, especially in the region of the Mediterranean sea.

Perhaps the most celebrated songster in the world, in the opinion of most European writers, is the nightingale. This bird is a member of the Sylviidae, the Old World warblers. It is found generally over most of Europe, but is rare or absent in many localities in England. It is migratory and winters in Persia, Arabia, Nubia, Algeria, Abyssinia and the Gold Coast. It, too, is a plain species; its upperparts are rusty brown, tinged with olive, and its underparts are pale ashy gray blending into white at the throat and belly.

The variety, volume and rich qualities of the nightingale's notes are indescribably beautiful. The long, quivering strains are at once plaintive and suggestive of ecstasy. The male sings at any hour of the day or night while his mate is incubating on the nest; but it is the flood of sweet melody he pours forth in the stillness of evening that has given the nightingale a lasting, world-famous reputation as a songster. The period of song is from mid-April to mid-June, when the young are hatched.

The nightingales are active, insectivorous birds about six inches in length, frequenting small trees and bushes. They arrive in England about the middle of April, the males ten to fourteen days ahead of the females. It is then, before mating takes place, that they are taken by bird-catchers and caged, because at this period they become reconciled to confinement; whereas, if taken after mating they fret and pine away and finally die.

The nest of the nightingale is roughly constructed of leaves and grasses, placed on or near the ground in damp places or in the vicinity of water. The female lays four or five olive green eggs. The nightingale has been a favorite, even in ancient times, and is often mentioned in the poetry of India, Persia, Greece and Rome. These are probably different varieties, however, of the European nightingale.

Let us now consider an American species, the hermit thrush, which bears an extremely high distinction among our native song birds. It is not nearly as famous as the European skylark or nightingale, nor are its notes remarkable for volume or variety; but in purity and sweetness of tone and exquisite modulation, its song is unequalled. Some are inclined to consider the notes of the wood thrush not inferior to those of his cousin, but there is a tranquility of tone, an exalted serenity of expression in the notes of the wilder hermit thrush which is superior to any other woods music to be heard anywhere.

The hermit is one of the most abundant of our thrushes, passing northward in great

numbers throughout April and May. The bird is uniformly olive brown on the upperparts, with a distinctly reddish brown tail. Its buffish breast is spotted with wedge-shaped black dots. It is slightly over seven inches in length. It nests in the swampy forests of the extreme northern states and well up into Canada. To hear its exalted song one must visit its summer home for, unfortunately, it does not sing in the migrations.

The hermit thrush's song appeals strongly to sentiment, and suggests a serene religious beatitude such as no other sound in Nature does. It is not a proud or gorgeous strain, like the tanager's rich, tangy warble, or the oriole's gay whistle, but the notes of the hermit thrush are the personification of peace and spiritual calm.

We now come to a bird whose technical vocal ability ranks above that of any other species. This is the mockingbird. It may well be called our national songbird; its remarkable vocal accomplishments have made it famous not only throughout the Americas but over all the world as well. It is a common bird of our southern states and may be found as far north as southern Illinois, Indiana, Iowa and Ohio.

In Florida mockingbirds begin to sing in February and by March the air rings with their music. They sing almost constantly, even throughout the midday heat which silences most other birds. On moonlight nights many individuals sing throughout the night. The "Mocker" is about the size of a robin and belongs to the family of thrashers and catbirds. It is a grey-plumaged bird, showing conspicuous white wing-patches in flight. It nests in thickets, orange trees, and similar places, laying four to six bluish or greenish eggs spotted and blotched with brown.

The name "mockingbird" is more or less of a misnomer. Not every bird of this species is a mimic—there are, indeed, many individuals who have no notes but their own. Good mockers are really very uncommon. One ornithologist stated that he once heard a mockingbird in South Carolina that imitated the notes of thirty-two different kinds of birds found in the vicinity, and this in only ten minutes of continuous singing. This was certainly a phenomenal case.

The "mocker" is the most gifted of our songbirds in that it is a musician of marvelous technique, but its song has comparatively little depth of feeling. His music arouses our admiration and makes us credit him with extreme cleverness, but it does not stir the soul as does the song of the hermit thrush. —The Watchword.

There are a great many "if's" in the world that are like a swarm of wasps. If you let those "if's" out they will sting you from head to foot. But there is one glorious if that will kill them all; it is this: If the Lord Jesus could fail, if He could desert us, then all would be lost. That kills all the other "if's," because it is an impossible if. He cannot fail us or leave us; He must live, He must conquer, and while that is the case the other "if's" do not signify anything to us.—C. H. Spurgeon.



GOD'S MESSENGERS

The thrill of a Jenny Wren at dawn,
A pine tree on the terraced lawn.
Daisies yellow and white are seen,
Pink clovers fragrant on the green;
Yellow marigolds in a row,
Butterflies flitting to and fro,
Fleecy clouds of pinky-white,
Stars that dot the blue at night.

These in their way speak of God;
Then, let us very softly move
That we might hear these voices clear,
And hearing, may our voices raise
To the Creator hymns of praise.
And may we live from day to day,
So that what we do and say
Will not mar the beauty fair,
But will show that God is there.

—R. M. B.

CHRISTIAN MONITOR PULPIT

THE ONLY BEGOTTEN SON OF GOD

BY C. F. DERSTINE

TEXTS: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the **only begotten of the Father**.) full of grace and truth. . . . No man hath seen God at any time: **the only begotten Son**, which is in the bosom of the Father, he hath declared him. . . . For God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.—John 1:14, 18; 3:16.

These are unique words—the central truth of Christianity and the theme of the Gospel. The Incarnation is the “Central Fact of the Universe!” The Incarnate Word, as the Creator and Sustainer of all things, came from the “bosom of the Father” into the “Temple of His Body” in which was enshrined the glory of the “Eternal Word.” This glory the Gospel writer saw. “**Full of Grace**,” He is our life; “**full of truth**,” He is our light. There is a stark simplicity in the words: “The Word was made flesh, and dwelt among us.” None other could have written it so. This utterance has the manifest stamp of God’s signature upon it. This impressive fact combined with that of the dying Saviour is the “Central Fact of Redemption”—the sublime manifestation of the invisible God.

The word “begotten” is deeply impressive. The virgin Mary became God’s receptacle for the holy “seed.” The word “only” is significant, for it differentiates Jesus Christ from every created being. This creative act of Deity—made possible “that holy thing”—which shall be called Jesus.

The three verses which contain the words “only begotten” Son, with their immediate contexts, present the most clear, compendious, and comprehensive development of the Christian’s salvation in the entire Bible. May the Spirit guide us as we ponder this development.

“God so loved”

The origin of this supreme “demonstration” was the love of God. His love provided this unique, supernatural Person, a divine exhibit. The Incarnation made possible this “manifestation” of the “Eternal Logos.” Although Jesus Christ is the “Center of Creation,” such a demonstration was impossible through the channel of creation. The love of God is seen in nature. It speaks of His love. Scientists tell us that the sun, “the eternal fire,” is just far enough away to warm us, without burning us, that its twelve thousand degrees Fahrenheit suffer no variation, and that if there were but a mere fifty-degree’s variation vegetation would be roasted or frozen. But there isn’t. This love is written on every beam of sunshine; splashed on every raindrop; carved on the earth every returning spring; realized in every bite of food; and in every quaff of refreshing water, overhead, around us, and beneath us.

The love of God is penned in the Bible

plainly: “God is love.” The Scriptures make clear that there are no boundaries to His love—no limitations, no reservations—it includes everybody and excludes nobody.

Calvary is the most impressive demonstration of this divine love. The Cross is the final word. That Cross, “stained with blood so divine,” tell its own irrefutable story. One of the shortest words in the text is tremendously expressive—God **SO** loved the world.

Some years ago, when the writer was in jail—as a visitor—the warden, Captain Schuyler, asked this question: “Are you the minister for today?” To which I replied: “I am supposed to be.” In turn he said: “Quite a young fellow to be a preacher.” Noticing his strained look, I said: “You seem to be quite disturbed.” The Captain spoke: “I have reasons to be disturbed. We nearly had a riot among the thousand prisoners but two weeks ago.” I inquired: “What happened?” He answered: “A guest speaker walked to the edge of the platform, raised his arm, and with a clenched fist said something like this: ‘Do you men know why you are in this jail? I’ll tell you.’ But he didn’t. There was one chorus of hisses from all over the auditorium. Finally, he left the platform, and went away.”

The captain looked at me, and asked quizzically, “You’re not preaching on the prodigal son? That chap is a joke in this prison. Nearly every young preacher feels called to speak about him. If the prisoners want some fun, they ask that colored chap yonder to mount a box, and speak about this fellow.” Whereupon, I asked: “Do you want to know what I’m preaching about today?” He replied: “Not necessarily. I’ve said my story; I’ll trust you.” But I did tell him. “Captain, I’m speaking about the ‘**Most Misunderstood Being in the Universe**.’ The text: ‘This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.’” The results were a thousand prisoners deeply stirred, an invitation to return written by the prisoners through their prison paper, and a request from the staff to return, which has already lasted for thirty years. This misunderstanding is universal.

“The world”

The love of God opened a “Broad Gate of Compassion.” This love overleaped the barriers of race, religion, and caste. Our Lord

contacted Samaritans—they were race outcasts; he ate and drank with Publicans—they were political outcasts; he stooped to reach sinners of the lowest degree—they were social outcasts. One such was Mary Magdalene, out of whom He cast “seven demons.” This suggests that she struck the bottom, the lowest that women can fall.

A society woman of culture, a great admirer of a poet living in one of our largest American cities motored to his home for an interview. On arrival she found him absent. His wife explained: “Poets are hard to find at home, they are usually here and there, hoping to get some inspiration, which would inspire the next poem.” Following this, she urged her to drive through the foreign and colored section, stating that he might be found in one or the other. Disgusted and disappointed, she said, “The foreign and colored section!” Her chauffeur urged her to accept the advice. They found him in the colored section, eating watermelon in a typically southern fashion, the pieces cut in half-moon style. This was more than she could stand! But—if our Lord would have touched that city, He would have felt quite at home. So would the Apostle Paul who wrote: “I am made all things to all men, that I might by all means save some” (I Cor. 9:22).

“Gave his only begotten Son”

This blood-stained “Gate of Sacrifice” was opened at tremendous cost. It would have been quite easy to have given the gift of a new world. An Archangel could have been dispatched to earth. But Jesus Christ always shrank from Messiahship, without suffering. In the wilderness the tempter suggested the doing of “stunts,” such as the leap from the pinnacle of the Temple. The devil used Peter as his mouthpiece, suggesting that to die should be brushed aside as unworthy of consideration. Later, in the Garden of Gethsemane, the suggestion came directly from Satan, that Jesus should “dodge” the cross. Earlier, Satan suggested that the nation be taken by “storm,” and Jesus be made “King.” Our Lord triumphed in every hour of temptation, setting His face towards Jerusalem—to die.

He knew that “I, if I be lifted up, . . . will draw all men unto me.” Thus He informed Nicodemus: “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” The Cross was “costly.” It involved the “**Greatest Gift**,” and the most sacrifice. The highest cost was to drink the cup of our iniquity to the bottom dregs. As it is written: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God **IN HIM**” (II Cor. 5:21). What a boon blessing!

“Whosoever”

This all-inclusive word means just that. It’s the “**Wide-Gate of Salvation**.” The Incar-

nation and the Cross reach from the throne of the highest heaven to the lowest hell of human life. So much so that our Lord states it thus: "Him that cometh to me I will in no wise cast out." This outreach towards sinners is oftentimes difficult to believe and comprehend. It may be more easily understood by actual instances in human redemption.

While I was engaged as an evangelist in a small city in the state of Ohio, a lady asked: "Would you visit a wicked, rough, godless man?" To which I replied: "Yes, madam!" Later she said: "I'm sorry I requested such a visit; this man is so tough that you are in danger." After brushing aside her fears and requesting her prayers, the pastor and I arrived at the home. At first there was no response to the knock. Soon we heard words expressing a towering rage. Taking the initiative we stepped inside the hall, and sat down awaiting his arrival. The pastor quickly introduced me, and speaking kindly of Mr. Rudy K—, said: "This is Mr. K—, one of the best blacksmiths and an excellent machinist." Presently, the Spirit of God suggested a poem, which built a roadway to his heart. Mr. K—, would you appreciate a recital about a "Blacksmith and the Bible?" He replied: "Yes, sir, but I didn't know that they wrote any poems about blacksmiths." It was something like this:

"Last eve I paused before a blacksmith's door
And heard the anvil sing the vesper chime,
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

" 'How many anvils have you had?' said I,
'To wear and batter all those hammers so?'
'Just one,' he said, then with a twinkling eye,
'The anvil wears the hammer out, you know.'

"And so I thought the anvil of God's Word
For ages sceptic blows have beat upon,
Yet though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone."

While quoting this, pointing to my Bible, he answered thus: "Is there anything in that Book, for a man who has been a drunkard since fourteen years of age, and a blasphemer ever since I can remember?" To which I replied: "Yes, sir, Mr. K—, there is: 'Him that cometh to me I will in no wise cast out.' " With a look in his eyes expressing deep anxiety, he asked: "How'll I come?" We advised him pointedly and thoroughly. After this, he bowed his knees, folded his hands above his head, like a child praying and was silent for a few moments. Edging over to assist him in praying, I heard his first words: "Almighty God, have mercy on my poor blasphemous soul" The pastor and I prayed with him, and for him. He arose, his face with the marks of sin etched all over it, with a look in the eye like a rainbow emerging from a storm cloud. Immediately we saw hell in the face and heaven in the eyes. This man's conversion made such an impression in the city that the writer was invited to speak at the Rotary Club and other business organizations throughout the city. Although his drinking, ungodly comrades tried their best—

never another drop of liquor crossed his lips; and that tongue never uttered another oath. Before his conversion he was so dangerous that mothers would not allow their children near his shop. Afterward he was so gentle and kindly that he became known as the children's friend. This citation is but one of millions that could be written to illustrate the scope of the Saviour's work.

"Believeth in him"

The Word of God presents no abstract scheme of doctrine for salvation, but it sets forth the Person and the work of the Lord Jesus Christ. Salvation requires appropriation—in other words, making what God did for us our very own. To do this, the individual must believe. This is the "Easy Gate of Entrance."

Dr. P. W. Philpott puts it vividly: "The Greatest Proposition In the World" is to believe, and be saved. Adversely, "The Greatest Tragedy in the World" is not to believe, and be damned.

The Cross brings salvation through the Incarnation within range of all men—poor, rich, ignorant, learned, young and old, civilized or barbarians. What a grand opportunity!

"Should not perish"

The Incarnation and the Cross afford a divine deliverance at once so complete that in the words of Martin Luther: "This gift is so large that it swallows up sin, death, and hell." What an assurance! What an escape—"not perish!"

The word "perish" is a difficult word to define; it can't be defined. Biblical references afford the best clue to this word of doom. Here they are in all their awfulness: "These shall go away into everlasting punishment;" "God will despise the image of the wicked;" "What shall it profit a man, if he gain the whole world, and lose his own soul?" "There shall be weeping and gnashing of teeth;" "The Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This suggests not only removal from the presence of God—but out of the range of His power. One chief purpose of our Lord's return is vengeance. The awful form of judgment is everlasting. To escape this doom—the extent of it—is only possible by the "Way of the Cross."

"But have everlasting life"

What a contrast from the doom! What a "Beautiful Gate of Life!" The Incarnation and the Cross have a gracious "PURPOSE." God began with "Lost Sinners," decreed a "Lifted Saviour," that all might procure through Sovereign Grace a "Lasting Salvation." The "Present Salvation" was provided through the channels of the Cross. The "Gift of the Holy Spirit" makes possible an "Imparted Life." Both are requisites before "Immortality" of the body will be conferred upon anyone. Allow us to illustrate this purpose with two recent triumphant testimonies from the lips of departing saints of God.

Prior to an operation a noted surgeon was informed by the attending physician that the patient on the operating table was a prominent minister. Knowing the seriousness of the case he requested this minister to pray. The minister surprised not only the surgeon but the rest of the staff by praying the first prayer taught to him by his own mother. This prayer, which expressed the first spark of faith, had a better meaning for him than those which he prayed in after years. It was both appropriate and meaningful:

"Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake, [he did]
I pray the Lord my soul to take.
And, this I ask for Jesus sake. Amen."

Lately a minister's wife, an excellent speaker at many conventions and other gatherings of Christians, Mrs. B. D. H— moved to my home city. As a youthful minister of the Gospel she inspired and challenged me and other budding ministers in many ways. For some time the writer had the privilege of ministering to her from Lord's Day to Lord's Day. Suddenly she became ill and was taken to the hospital for rest, and treatment for a heart condition needing attention. While a number of her friends were standing by her bedside, she remarked: "Pastor, I would like to have a personal talk with you, and that, quite soon." She related with a calm, poised Christian fortitude: "This time I'll not make the grade. This heart of mine is about to strike its last beat. Take charge of my funeral, but I have only one request. Preach as you feel directed of the Lord. May I suggest three hymns to be used on that day.

"First:

'Beneath the Cross of Jesus
I fain would take my stand,
The Shadow of a Mighty Rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.'

"Second:

'There is a green hill far away,
Within a city wall,
Where the dear Lord was crucified,
Who died to save us all.'

"Third:

'There is a Fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.'

Presently, there was a gripping silence, a long, set look out into space. With moist eyes, a radiant face, and a ringing hope, she said: "Pastor, that's my hope." Not a word about her many years of activity for the Lord. Not a word about her consistent life. Not a word about many other things. But, what a testimony for the Lord Jesus Christ, the Incarnation of God in the flesh, the ONLY Begotten Son of God—the Atoning BLOOD OF THE CROSS!

Kitchener, Ont.

To say, "I am a Christian," and never worship with Christians is hypocrisy.

Editorials

Mother's Day

The second Sunday in May was designated as Mother's Day by Congress in 1914. For thirty-three years it has been observed as a national holiday, and as a result it has become well established in our thinking and observance. We believe it serves a good purpose, but, like everything good, it can be abused.

Most people appreciate their mothers, but many do not have the appreciation for them that they ought to have. This is often true of young people, who accept and even demand many things from their mothers, but who are all too niggardly in expressing or showing anything like an adequate appreciation to them. Too often it is not until our mothers are gone that we begin to realize what they have meant to us and to develop a deep appreciation for them.

Mother's Day, then, can serve a good purpose in reminding us of our duties toward our mothers in the way of respect, honor, appreciation, love, and service. May the day remind us to speak of them and to them more kindly and appreciatively, to show our love for them not only in word, but in deed of loving service. Flowers and other gifts are all right in their place, but they cannot atone for neglect in other ways. The daughter's help with the dishes, the housecleaning, and other home chores, the son's willingness to lend a hand in making mother's burdens lighter will mean far more than an elaborate gift once a year, and will put real meaning into Mother's Day gifts and other expressions of love.

For those who are separated from their mothers, whether by distance or because they have passed on to a better world, Mother's Day is a good time for meditation and the renewing of fond memories of mother. Let us remember and cherish her loving ministrations during childhood, her kindly counsels, her mild reproofs, her devout prayers, and all that she did for us to guide our steps in the right way.

Some of the abuses of the day might be to have the thought of mother stand above the idea of worship on the Lord's Day. With all the love and respect that we properly owe to our mothers, we must remember that they are human and therefore not objects of worship. But if the thought of mother leads us to worship better the God whom she served, if it causes us to live more godly lives, if it points us to the heavenly home to which she is traveling or has already gone, then Mother's Day can be a real blessing to us.

Someone has beautifully said: "Mother is one of the sweetest, grandest, and most powerful words in the English language. The sturdy sailor far away at sea thinks of mother, and all his better feelings are revived. The brave soldier, dying on the battlefield, looks up into the face of comrades, and with his last breath whispers, 'Mother!' The fever-stricken one lays a hand gently on his forehead, and he too whispers, 'Mother!' . . . God Himself has placed such value upon that name that long life is promised to him who honors it; and the wise king said that only 'the foolish man despiseth his mother.'"

May the coming Mother's Day bring us thoughts and motives that will inspire us to a better appreciation of and a greater desire to worship and serve our Lord, who, in His last moments, said to the disciple whom He loved, "Behold thy mother!"

Summer Service Units

The Mennonite Church through its session of General Conference held at Souderton, Pa., in August, 1946, authorized the setting up of a program of service units to be administered by the Relief Committee of the Mission Board. The program envisages a wide scope of activities under the direction of a

full-time executive officer, known as the director. The Relief Committee accepted this assignment and has made a beginning in carrying out the assignments and directives of General Conference. Previous to this year the Committee has operated a number of service units, but the work being done this year will be the first under General Conference authorization.

A full-time director has not yet been secured, although efforts have been made to find some brother who could give his time and energy to this task. Until a more permanent organization can be set up, the work will be carried on largely as heretofore—in the form of summer service units. Brother Laurence Horst, Hesston, Kans., who served as director in the summer of 1946, is serving in the same capacity this summer. Last year seven units, comprised of thirty individuals, served in six different states. This year one unit has already served in the region of Culp, Arkansas, and plans are being made for thirteen units in all, comprising fifty-six persons and serving in twelve different states.

This is a growing work, and all indications are that it will continue to expand so that there will be a year-round program, offering many different types of service for varying lengths of time. Some work done in a home community may require only marginal time; other types can be carried on during a few weeks or months in the summer; and still other services might require a term of from one to five years. To show the aims of this service program we quote the following from the report of the Special Study Committee, as given before General Conference: "The service program should utilize as much as possible not only those who are more skilled, trained, or talented, but also workers with limited experience, training, and talent. Opportunities should not be limited to those already experienced in public church work, or are especially qualified to do religious work, but made open to consecrated workers who can give good and faithful service in other fields not commonly thought of as religious."

Anyone interested in giving a few weeks of service this summer should communicate with Laurence Horst, Director of Service Units, Hesston, Kansas.

Building Christian Homes

This is the theme for the young people's Bible meetings for April, May, and June. Anyone consulting the "Program Builder" will find listed an interesting and helpful series of topics for study and discussion during this period. The subjects are also given in the MONITOR from month to month. In studying the trends in our own nation and throughout the world it is not difficult to reach the conclusion that one of the greatest needs in the world today is that of Christian homes. This is attested to by the alarming increase of the divorce rate and the terrible wave of juvenile delinquency, and crime in general, that is all too prevalent everywhere. Anything that the church can do to implant in her young people the principles that are needed to establish Christian homes and to give Scriptural guidance in founding and maintaining such homes will be of untold value both for time and for eternity.

In the introduction to this series of topics in the "Program Builder" we find these significant statements: "It is becoming more and more urgent that youth make an intelligent approach to marriage. . . . It is becoming increasingly more clear that training for marriage and parenthood is essential to success in marital relations and to the creation of a wholesome family life. We are sure our constituency will agree that the strength of the home measures largely the strength of the church. We hope these programs will make a definite contribution to this end."

It is more than a familiar maxim to say that as the home is, so are the church and the nation. It is a serious truth. If the home continues to decay in the rapid rate that it has of recent years, our country is doomed. And if the church cannot build up and maintain sturdy, loyal, Christian homes, she too will suffer loss on a great scale. Let us then get behind the program of "Building Christian Homes."

CHRISTIAN LIFE

REST IN CHRIST

BY SIMEON W. HURST

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.—Isaiah 11:10.

There remaineth therefore a rest to the people of God.—Hebrews 4:9.

Even though cessation of hostilities was officially declared over a year ago, yet in the hearts of men and women war continues to rage stronger than ever. The "root of Jesse" spoken of by the prophet Isaiah has come to bring peace and rest to the earth, but how few know experimentally this rest in their souls! If there ever was a time when the people of God and especially missionaries needed an anchor for their souls or a resting place, it is in our present day of tumult and unrest. All the world's securities and peace conferences are of no avail to bring peace and rest to the individual heart as long as the Prince of Peace is standing on the outside. True rest is found not in outward circumstances, agreements, or material fortifications, but only in the Person of the Lord Jesus Christ. Peter chained in prison between two soldiers, Stephen facing the angry mob, or Christ in the bottom of the boat, were all surrounded with the dangers of death, but regardless of this they were in possession of that sweet rest which Christ alone can give.

Those three words, "It is finished," uttered by our Lord on the cross express the foundation for true rest. Even though after the crucifixion the world thought that our Lord was utterly defeated, yet in the realms of glory were rejoicing and praise to the Lamb who had conquered by the way of death. He arose again the third day, triumphant over all the hosts of darkness. The righteous claims of our holy God have been completely met by the sacrifice of His only begotten Son. Calvary brought to completion the work of redemption, therefore the words of our Lord, "It is finished," meant more than the mere termination of His earthly life; they meant that God's eternal purposes for the salvation of mankind were now fulfilled. The veil of the Temple was rent in twain from top to bottom, opening up for us a new and living way into the Holy of Holies. There is nothing that we can do to add to what Christ has done for us at Calvary. He did it all. It is up to us now to accept by faith that we have been joined to Him in His death and resurrection and allow the Spirit to make this real in our everyday lives and rest in the finished work of the cross. Our own goodness or worthiness will not avail in the least to get us to glory. The Father desires to see only one thing, and that is the blood of the Lamb that was slain; when He sees that, no matter in whom it may be, He is fully satisfied to accept us into His family. How the Lord

must be grieved to see many who profess to be His followers hustle and bustle about and worry about every little thing that does not work out according to their preconceived plans when He has invited us to cast all our care upon Him for He careth for us! How often we are guilty of kneeling beside our beds in the evening and committing all our cares to Him and then lying awake half the night worrying about them! When we commit something to the Lord let us leave it there and rest in Him who said, "It is finished."

After man was created in God's image and his will was in perfect harmony with that of the Father, he daily walked and talked with Him in the garden and had peace and rest in his soul. When man, however, chose to follow his own will and thereby sinned against God, that harmony was broken, and he was cast out of the garden and separated from the tree of life by "cherubims and a flaming sword which turned every way." The life line had been cut off. Man's heart was now in a terrible state, for God had moved out and the devil had taken possession. Turmoil and unrest now filled his heart. There was no way to get back into fellowship with the Father except by the way that God Himself would provide. In the Old Testament God provided a way whereby the sins of the people could be "covered" or "passed over" in anticipation of Christ's sacrifice, which alone could put away sin. When the high priest entered into the Holy of Holies once a year with blood to make an atonement for the sins of the people, the congregation wait-



ON TO PENTECOST

Some of us stay at the cross,

Some of us wait at the tomb,

Quickened and raised with Christ,

Yet lingering still in its gloom.

Some of us bide at the Passover feast,

With Pentecost all unknown.

The triumphs of grace in the heavenly place

That our Lord has made His own.

If the Christ who died had stopped at the cross,

His work had been incomplete.

If the Christ who was buried had stayed in the tomb,

He had only known defeat.

But the way of the cross never stops at the cross,

And the way of the tomb leads on

To victorious grace in the heavenly place

Where the risen Lord has gone.

—Annie Johnson Flint.

ed anxiously on the outside, wondering whether or not the sacrifice had been accepted before the Father. After this they again had a temporary rest in their souls, for they knew that their sins had been forgiven through the shed blood of the slain animal. This blood could, however, not bring lasting rest, for a new sacrifice had to be made every year. When Christ the Lamb of God appeared, His sacrifice once and for all made an atonement for the sins of the whole world, and through His shed blood we can again be restored into harmony and fellowship with God. In the ages past God had a plan whereby He could again restore fallen man into fellowship with Himself. This was through the offering of His only begotten Son who came not to do His own will but the Father's. God had found a Man who was willing to give up His own will and say, "Not my will, but thine, be done." Christ gave His life rather than to do His own will. It is only as we are willing to identify ourselves with the One who did not His own will but the Father's and allow the cross to put to death all our own selfish ambitions and desires that we can again be brought back into harmony with God and receive peace and rest in our hearts. This may mean the giving up of an Isaac who is much loved and given by God, but nothing short of absolute, full surrender will give us true rest. Only as we are willing to give up our own wills and joyfully, in humble submission, accept God's will for our entire lives can we know the preciousness of resting in Him. Trying to keep up one's reputation or stick up for one's rights or convince other people to think as we do all militate against the soul rest that is possible in Christ.

We further notice that one day Christ said to the multitude, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." F. B. Meyer says on this passage that Christ here spoke of two phases of rest. The first is the rest that a soul receives when he believes on the Lord Jesus Christ—rest from the penalty and guilt of sin. Then there is another rest which is a deeper rest. "Ye shall find rest unto your souls." The first rest is similar to Israel coming out of Egypt. They had been delivered from the bondage of Egypt, but they were still in bondage to themselves. Egypt is a picture of the bondage of sin. They had been delivered from that, but they had not yet entered into the land of Canaan where God had promised them rest. In the book of Numbers we read about thirty-three times that the children of Israel moved. Constantly on the go and laboring in the energy of the flesh is not the rest that Christ promised. God had not promised Israel rest in the wilderness but only when they would cross the Jordan, which is illustrative of our identification with Christ in His death and resurrection, could they know the true rest. Many who have found the first rest and know that their sins are forgiven are still wandering about in the wilderness seeking rest for their souls and at the same time in bondage to their own selfish desires. "So we see that they could not enter in because of unbelief." There is a price to be paid. Self will consent to

MOTHER'S DAY MEDITATIONS

BY NAOMI GRAYBILL

almost anything but death. It must, however, die to find true rest. Christ said, "Take my yoke upon you, . . . and ye shall find rest." At another place He said that we are to take up our cross and follow Him. It seems to me that there is a similarity between the yoke and the cross. It is certainly contrary to human reasoning to think of taking on a yoke or a cross to find rest. It is, however, Christ's way and the only way to find true rest.

In order to retain this rest in our souls we need to walk in the light as He is in the light. One phase of the experimental out-working of this walking in the light with God and with our brethren and sisters means a constant confessing our faults one to another and bringing into the light everything that would hinder that indwelling peace and rest. This in turn keeps us in a humble and broken state before the Lord. Christ said, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." We cannot have real fellowship with our brother neither rest in our hearts as long as we harbor feelings of hatred, envy, or pride towards him. All those manifestations of the flesh spoken of in Galatians 5:19-21 cause nothing but unrest and turmoil in our hearts and must be brought into the light and put under the blood. Only as we walk in the light as He is in the light and remain in a humble and broken state before the Lord can the blood of Christ daily cleanse us from all sin, which in turn brings peace and rest to our hearts. May we learn of Him, for He is meek and lowly in heart.

There is another phase of rest which I wish to touch on just briefly and that is rest in battle. Canaan was a land of rest to Israel, but there were battles to be fought. We as soldiers of the King of kings are engaged in a spiritual warfare. There are times when the battle becomes exceedingly fierce and the devil would have us believe that we are on the losing side. How blessed it is at times like this, when the night seems awfully dark, to simply rest in the victory of our Lord over all the hosts of darkness at Calvary and know that He is fighting the battles for us. The devil will endeavor in every way possible, and he has a good many ways, to insert fear or doubt into our hearts and thereby disable us to stand against his attacks. "Finally, my brethren, be strong in the Lord, and in the power of His might." Let us rest in Him who said, "It is finished." May we put absolutely no confidence in the flesh but only in the Captain of our salvation who knows no defeat. We are joined to Him. May we allow the Spirit to make this union real in our everyday lives; then we shall know that blessed indwelling rest which is ours in Christ even this side of the eternal rest in heaven.

"There remaineth therefore a rest to the people of God."

"His rest shall be glorious."

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

Musoma, T.T., East Africa.

"Whatsoever things are true, whatsoever things are honest, . . . think on these things" (Phil. 4:8).

Mother is rocking her baby to sleep. How quiet everything is, but listen, she is singing a soft lullaby. Look now, the baby is peacefully sleeping. Gently she kisses her baby and tucks her into her bed.

* * *

Listen, mother is telling her little girl a story. I believe it is the story of David. See how the little girl drinks in the story. Now see, she kneels, and if we listen closely we can hear,

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep,
If I should die before I wake,
I pray Thee, Lord, my soul to take;
And this I ask for Jesus' sake.
Amen."

Mother kisses her and tucks her in, and soon she is in the land of dreams.

* * *

The little girl looks very miserable. She has told a lie and mother is reprimanding her. You can hear mother is talking in firm, but soft tones. They kneel together in prayer. See, they rise from prayer. I think the little girl has learned her lesson.

* * *

It is a bright morning in September. The little six-year-old is excitedly getting ready for her first day of school. How eager she seems! How talkative she is! But the mother is quiet. I believe she is loath to send her child away from the tender protection of the home, but she prays the Lord to keep her little one from the evil. Mother tenderly kisses her girl, before she begins this new era in her life.

* * *

The little girl continues to grow. Mother guides her and prays for her. She curbs her naughtiness and her selfishness. Mother prays that she may yield to the Lord when He reveals the burden of sin to her. There was great happiness when she did give her heart to Jesus. Mother was a great help to her daughter in her new Christian life.



LEARNING TO PRAY

**My mother teaches me to pray.
She says for me to always say
A thankful word for everything
That makes me glad, remembering
That God has given them to me.
She says He loves me, and that He
Is always pleased with every prayer
That thanks Him for His loving care.**

**She says God listens when we pray,
And gives the answer the best way.
She says to trust Him, for He knows
The things we need, and that He shows
His love for us, although He may
Not give the things for which we pray.**

**She says to pray for others, too,
Not always begging God to do
Something for me alone, so I
Shall talk to God each day and try
To say the things that I should say,
And learn to pray as I should pray.**

—Grace Noll Crowell.

The little girl is not a little girl any more. She is a young lady now. It seems as though she is leaving home. Father is putting several suitcases in the car. The whole family is out in the fresh morning air. There are tears in her eyes as she bids good-by to each one. There is a prayer on the mother's heart. She is wondering if her young daughter will easily make the adjustment, if she will remain true to her Lord in spite of the temptations that will come to her. I believe she will, don't you?

* * *

You know that a mother loves her children. She loses herself in living for them. She will forego her desires for the good of her little ones and for her growing sons and daughters. She stops to kiss their little hurts, and to settle their disputes. She explains their perplexing questions about God, and the many other things that puzzle a child's mind.

As her children grow, and develop various interests she makes them her interests. She helps on that stamp collecting hobby that Robert likes so well, and patiently teaches Mary to knit, as she seems to be so interested in it.

You know a mother loves her children when she punishes and corrects them. She realizes that their sinful nature must be curbed. A Christian mother feels responsible to God for her children. She prays constantly for the jewels that have been entrusted to her care.

But do we return this wonderful and unselfish love? I am afraid not nearly as lavishly as it is bestowed upon us. So often instead of fulfilling her desires for us we crush her hopes by our willful ways. We cause her so much pain when we insist on our own way when it is not best for us. Sometimes we only begin to appreciate mother when we are away from home. Then we realize what she has meant to us. We long for mother's advice when we meet with problems.

Somehow, even though I am away from home I can feel Mother's and also Father's influence. When temptations come my way, their teaching and prayers help me to overcome them.

Let us thank the Lord again for Christian parents. They are God's instruments to teach us the way of righteousness. Let us not forget to tell them that we appreciate them and what God has done for us through them.

Scottdale, Pa.

Place of Hardships

It is the hardships and troubles and sorrows of life that draw us nearest to one another, offer a field for our sympathy, cement and sanctify our friendships, melt our hearts into kindly feelings for our neighbors, and, in our own hour of darkness, bring us nearest to the love and compassion of God.—C. F. Perry

HOW SPIRITUAL POWER IS LOST

BY E. E. SHELHAMER

We all admire anything that is powerful—for instance, a horse, an engine, or Niagara Falls. On the other hand, we pity weak and sickly things. Now let us notice how a Spirit-filled saint can become a weakling.

1. In Thought Life! "As he thinketh in his heart, so is he" (Prov. 23:7). He is no better than the thoughts he entertains. No difference if he does appear well when preaching, singing, or praying. If he allows himself to dwell upon unkind, unclean, or uncharitable thoughts, he is already prepared to go further. Samson was shorn of his power and was not aware of it until the crucial test came. Be astonished and alarmed, O man, if you can allow yourself for one moment to cherish thoughts that you would not want spoken aloud! Inward purity gives poise and prestige that cannot be had by sitting before a large audience.

2. Too Much Talk! Like an engine, there must not be needless escaping of steam. Lincoln said he traveled on a crude steamboat up the Ohio River, and the whistle was so large that when they blew it, the change in the speed of the boat was noticeable. Yes, a big talker is usually weak in pulling heavy loads at an altar.

3. Lack of Solitude! It was when "Jacob was left alone" that the angel met him. He had to get away from his family, servants, and cattle. Valuable as these are, many a man allows them to crowd out communion with God. The result is loss of spiritual power. One can bring on leanness of soul by being too much in public. So as sure as one mingles too freely with worldly minded people he will be contaminated.

After having spent a "pleasant evening," have you not often gone to your room dejected in soul? Do you not frequently awake in the night, or early morning and feel like saying, "Lord, forgive me for talking and laughing too much?"

4. Self-indulgence! It was when David "tarried still at Jerusalem," ate big dinners, mingled freely with politicians and was inactive, instead of being at the forefront of the battle, that he lost self-control and went down like a big oak with a crash. One old writer said, "Self-indulgence is the law of death, while self-denial is the law of life."

France became weak before her enemies, principally because of wine and women and loss of all sense of purity in heart and life. Purity and power are inseparable. Friend, is there a lack of holy unction? If so, do not pray for more power, but rather for purity.

5. Holding a Grudge! We are in a world of criticism and misunderstandings. When one is injured or misjudged he can do one of four things: (1) **Flare up** and answer back! (2) Be too refined to do this, but **harbor and hold it!** (3) Be so Christlike as to **forgive it!** (4) Not only forgive, but **forget!** It takes a magnanimous man to be able to say, "I am too busy minding God and winning souls to remember an insult. I study to forget every-

thing that reflects unfavorably upon another, and on the other hand, I study to remember everything that tends to his advantage." What a happy world this would be if we could measure up to this. "**Go thou and do likewise!**"—E. E. Shelhamer.

WAITING FOR CHRIST

What a strengthening thing is the waiting for Christ! I am waiting. I do not think much of an uncomfortable inn if I know that I am only there for two or three days on the way. I might perhaps wish it were better; but I do not trouble myself much about it, because I am not living there. I am not living in this world, I am dying here; if there is a bit of the old life, it has to be put to death. My life is hid with Christ in God. I am waiting for the appearance of the Lord Jesus Christ—waiting for God's Son from heaven, who is going to take us there, to an inheritance incorruptible, undefiled, that fadeth not away; and all that we pass through here is merely this exercise of heart, which God sees to be needed to bring us there, where, the Lord Himself will have us with Himself, and that forever. And there is nothing more practically important for everyday work and service than our waiting for God's Son from heaven. If you want to know what this world is, and if you want to get comfort for your soul, you will be waiting for God's Son from heaven. If I am belonging to the world, I cannot have comfort. The Apostle says, "If in this life only we have hope in Christ, we are of all men most miserable." And if we are getting into ease in it, we shall find His discipline. But the moment I am waiting for God's Son from heaven; my life is but the dealings of God with me as an object, and that object that it should be to praise, and honor, and glory at the appearing of Jesus Christ.

Let me ask you all to search and see what would be the effect of Christ's coming on your souls? Would it be this? Here I am passing through in heaviness because of manifold trials; but He will come and take me out of it to Himself? Or would it rather surprise you? Would it find you with a number of things that you would have to leave behind? As to your heart, where is your heart as to the coming of the Lord Jesus Christ? Young or old (there may be more to learn if we are young); but, would the coming of the Lord Jesus find you with plenty of things to throw overboard? or with this feeling: here is an end of all the exercise of heart? He for whom I have been waiting is coming to take me to Himself. There is the difference between Christians. If my whole life is founded upon this, that His will is the motive and spring of it, I shall find the exercises and the needed trial; but the coming of the Lord would be simply this to my soul, He is coming to take me away to Himself. —Selected.

"Which do you broadcast, joy or gloom?"

MOTHER, LISTEN TO THE WIND

(Continued from page 130)

hard times, perhaps, and I'll begin on the ground floor, but I'll be out in the fields working with God, and for my own family once again."

The children rushed down to the cellar, the others following. Dorrie said joyfully, "Why, this is a nice basement."

"But we won't live in the basement, Mommy, will we? We'll just store fruit in the basement," said Jimmy and Dorcas. They all went upstairs to begin unpacking and straightening up. As they went out to the porch to begin work, an amazing sight greeted them. There were a number of people and automobiles about; there were several children, a number of women, men, baskets of food, buckets, brooms, brushes, mops. Informal introductions followed with much talking and laughing.

"We're always so glad to have newcomers in our church and neighborhood, and we thought we'd welcome you right off," said one of the group. This was a signal for action. Some washed windows, some mopped floors, some cleaned the basement, some even painted the walls of one room. Some of the men worked outdoors; one plowed the garden. The house, they said, had not been lived in for quite a while. Several women had improvised a table close to the house under a tree, and food in abundance was being placed on it. Jimmy and Dorcas besides becoming acquainted with the children present were wide-eyed with amazement at the generous supply of food and the continued activity.

The day came to an end. Evening was at hand and they now had not only a house but a home. Their guests had left for their own homes. Already James and Dorrie felt as if they belonged to the group. The loneliness and desolation of the past years seemed to slip away as a shawl sliding off the shoulders of a sleeping old woman. They belonged. They were one of a neighborhood.

"They say we've got a good live church here too; even though it is small," James said to Dorrie.

Dorrie laughed. "I didn't even need to be told that; not after they came in to work and welcome us, utter strangers, as they did today. Why, we were strangers and they took us into their hearts," Dorrie said as the astonishing truth rushed to her mind. James nodded very happily.

"Mother, listen to the wind, Mother!" shouted both the children as they were in their own rooms, in their own beds.

"O Mother, isn't this beautiful? I feel as if I had lived here forever. I feel as if I had lived here once before," Dorcas waxed eloquent in her happiness.

"Oh, I love our own beautiful, marvelous home with you for a Mother and our dear Daddy," Jimmy said while Dorrie stood in the hall listening to them both. "O Mother," shouted Jimmy, "the wind whispers the sweetest things to me—like little songs—or stories! And with his fingers he pats my cheeks. I know he will kiss me while I sleep."

Then both together said sleepily, "O Mother, listen to the wind, Mother."

Protection, Kans.

OUR HOME CIRCLE

SECURING THE CONFIDENCE OF OUR CHILDREN

BY ALTA ERB

"Mother, I'm afraid I can't be back to go to town to buy my clothes. Fred and I want to follow the creek to its source once. You buy them. You know what a boy wants." John's mother did know how to buy a boy's clothes, not only to cover his body but to maintain his boyish self-respect.

While driving to town Mervin, a high-school sophomore, questioned his father, who was a postal clerk. "Dad, can't a man in an overalls job be just as good a man as one in a white-collar job?" Respect for father's understanding made a glad heart. And in the discussion that followed, Mervin's thinking contributed as much to the answer as did his father's.

Mary broke a beautiful vase while dusting it. Immediately she carried it to her mother with expressions of regret. No fear held Mary from approaching her mother, for she knew Mother appreciated her daughter more than the vase.

In high-school science class the teacher, following the teaching of the text, gave the impression that man had evolved from a lower life form. At home Bob said, "What shall I do, Father? I don't believe this teaching. What are the facts of the Bible? Help me to think them through." Encouraged by his son's confidence in his knowledge of the Word, Father with his son set about to meet the error. The result was that the teacher believed with Bob and declared this belief to the whole class.

After school the boys discussed going down to the pond to skate. Jim would take them home in his car just before dark. But Harry, perhaps the most popular of the boys, would not go without going home first to ask his parents. One boy jeered and asked what his dad would do if he went just this once. "Perhaps nothing," said Harry, "but they expect me to come home, and I wouldn't disappoint them."

A charming daughter who greatly appreciated her parents had the practice of going to her folks' bedroom and telling them about her friendship when she had spent an evening with her lover. No apron strings brought her. She just had appreciative and companionable parents who attracted her confidence.

James was really glad to introduce his chums to his father, the man for whom he had such keen admiration. He knew all the boys would enjoy him, and they did. Father appreciated the boys too.

These youth had confidence in their parents. They trusted in them because the parents understood them. Confidence was built also on appreciation. In their homes they felt secure, because they believed in their parents. The son who admired his father

had no trouble respecting him. Parental rights were appreciated and accepted.

It is almost second nature to the tiny child to trust in his parents, to confide in them, to believe in them, to respect them, and to follow them. Too often this attitude changes, and that all too soon. Loss of confidence brings sad and heavy hearts. Even preschool children often become critical of father or mother, those who were once their idols.

How well we know that we can't demand or compel confidence in us as parents. Why did they once so completely confide? Was it not because they experienced a love that met all their needs, that made them happy, and gave them a sense of perfect ease when in our care? They could not identify their needs nor discern the values for which we nurtured them so carefully. We became students of



MY MOTHER

Who fed me from her gentle breast
And hushed me in her arms to rest,
And on my cheek sweet kisses press'd?
My mother.

When sleep forsook my open eye,
Who was it sung sweet lullaby
And rocked me that I should not cry?
My mother.

Who sat and watched my infant head
When sleeping in my cradle bed,
And tears of sweet affection shed?
My mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye
And wept, for fear that I should die?
My mother.

Who ran to help me when I fell
And would some pretty story tell,
Or kiss the part to make it well?
My mother.

Who taught my infant lips to pray,
To love God's holy Word and day,
And walk in wisdom's pleasant way?
My mother.

And can I ever cease to be
Affectionate and kind to thee
Who wast so very kind to me?
My mother.

Oh no, the thought I cannot bear;
And if God please my life to spare
I hope I shall reward thy care,
My mother.

When thou art feeble, old and gray,
My healthy arm shall be thy stay,
And I will soothe thy pains away,
My mother.

And when I see thee hang thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,
My mother.

—Author unknown.

the infant and were diligent to give him what he needed. The returns in confidence were most satisfying.

But a baby does not stay a baby. Each age of childhood, youth, and adolescence also requires love and understanding and security and joy in our care. To meet the needs of any age requires love, a love that is glad to spend and be spent. What love is found in the parent who always gives a good answer to the every question of the child! She considers the child's matters important and listens. Giving only the appearance of listening is soon detected. The mother who has no time for the child merits no confidence.

Understanding the growing child requires careful observation, sympathetic consideration, and prayerful study. We must regard the laws of growth that God has put in him. We deal not with the child we may wish we had (one that would spoil none of our plans), but a real person. A child is not a little man or woman. Child life is very real and very significant. Those who pay the price of understanding will be rewarded by being appreciated, respected, and trusted.

Each child has a right to find a place in the home circle. He must be wanted and enjoyed. The gentleness, the kindness, and the courtesy with which he is treated give him assurance. His property rights must be respected. Older children especially must have some privacy. Parents should not open their mail. Every age has a personality that must be appreciated and respected. We cannot demand blind obedience without loss. Discussing children with words or any sign language in their presence is not kind. If we are considerate of another's plans we do not interrupt at just any point. This consideration must be given to the child who is to respect his parents. Allow the child to make his own decisions whenever possible. Confidence will nurture confidence. Repeated criticism of what a child does will weaken the bonds of love and faith, because the child becomes discouraged and less careful to please.

Companionship with our children is a great factor in building confidence. Living together, playing together, working together in our home, sharing our joys and sorrows from babyhood, reading together, enjoying each other's friends, worshiping together, studying together—while we do these activities we get close to our children and reap many fold for the time and energy given. In a home with a beautiful Christian family atmosphere children-and-parents' ties become strong. To such a home a child delights to return for counsel and fellowship.

Proverbs 31 says it is the good wife who gets the praise. "Her children arise up, and call her blessed." If we desire our children to come to us for advice, to tell us their secret ambitions, to obey us, to admire and respect us, we must be worthy of these confidences. For their sakes we must be strong in the Lord, we must know the Word we profess to live, we must be consistent in all our living, we must be pure and noble above reproach, we must be intelligent and wise. Too often it may be the lack of evident goodness that separates child and parent. Our spirits must be nurtured daily at Jesus' feet. We need

wisdom from above to live worthy of our children's confidences.

We need not tell our children to confide in us. By such admonition we may get less respect. But it is our privilege and oppor-

tunity to nurture them to an appreciation of and confidence in their parents. Every parent has a right to the joy of his children's confidence.

Scottsdale, Pa.

MY MOTHER LIVES

BY MAUD MOHLER TRIMMER

Some years ago my dear mother left this earth. Though we knew that it was infinitely better that she should be relieved of suffering and promoted to a better world, yet the separation made us sad and lonely.

With the passing of time I have learned many things about this change we call death. It need not be so terrible as we have often made it. In fact, the passing of a Christian should be a glorious event. But a more important thing that I learned is that though my mother has passed out of sight and hearing, nevertheless she lives and will continue to do so many years after the house I live in has crumbled to dust. I write this to comfort those who have suffered a similar loss.

On Mother's Day I have often heard some speaker state that his mother was perfect. I know that my mother was not perfect. She had very strong virtues, but with them little weaknesses that made her human and lovable. Knowing her so intimately, and seeing all sides of her character, I am convinced that she was superior, even extraordinary. Looking back into the past, I recall that like most adolescents, though I thought my mother the dearest woman in the world, even so, there were points in which I thought she might be improved. Later, after a separation of a number of years, when I saw her again, I wondered if by any chance I could ever equal her.

My mother was a gentle woman, perfectly poised, dignified, of pleasing manner and perfectly at ease in any society. She read a great deal and was so well informed on current events and so keenly interested in the fine arts that she was an interesting conversationalist.

It makes me happy to remember that my mother did not measure people by what they had, but what they were. Character was the criterion by which she selected friends.

In common with all Christian mothers, her ideals and standards of conduct were very high. She instilled these into her children. Many times as I am confronted by a problem I am reminded of her teachings and helped in choosing the right course.

She enjoyed fine literature and had excellent taste in literature. In the last years of her life in her letters to me she discussed what we were both reading. Often when some story or article interested her she would mail it to me for my opinion. So now as I read I seem to hear her telling me what she thinks. The printed page brings her close.

When she spoke she used not only correct, but choice English. Her pronunciation was accurate and her enunciation clear. When we were little children she carefully corrected any slip of English or error of pronunciation

in our speech. When I wrote letters she corrected them before they were posted and if they were too bad I was forced to rewrite them. If I have learned in some degree how to use our language, it is not an accident or cleverness on my part. I was trained.

My mother did one thing I decided not to do. When my younger sister died she treasured all her little possessions and stored them away in my sister's trunk, just as she had put away those things that had once been her mother's or her sister's. Once in a while she would open the trunk to look at these things, and it was like looking into a casket for her and for the rest of us. So when my dear mother went on her long journey, and I was given some of the things she had enjoyed, I did not put them out of sight. Instead I kept them where I could see and use them. In time I grew to enjoy touching and handling them. It was like a caress from her hand to feel them.

After I married and went to a home of my own, my mother gave me many little gifts for my comfort, my convenience or to delight my eyes. I can not prepare an ordinary meal for my family, much less for company, without making use of something that reminds me of her. As I see and enjoy these gifts I know how much she loved me and I think that love is still alive.

Though she was never well-to-do she always had enough to help those in need. The sufferings of the poor wrung her heart. Many times my little arms were weary from carrying a basket to some poor person of our acquaintance, and I heard blessings rained on her.

My mother made the Saviour real and near to us. As little children, my sister and I knelt at her knee to say our prayers before we kissed our parents good night and went to bed. Sunday afternoons she entertained us by reading stories from the Bible to us. She read to us a great deal.

She did many little, kindly deeds. She loved young people and entered into their problems. She liked to entertain them. It gave her pleasure to talk to the young men and she delighted in giving girls presents for their hope chests. I am sure the thoughtful things she did for others set other kindly deeds in action, and these yet others, so that it is altogether likely her loving thoughts are still having their effect in spreading joy.

So as I use the things she gave me I am conscious of her love, and so long as I remember her tastes, her ideals and her acts, and as long as others remember them, she lives in our memories and the influence of her life goes on. As it is with my mother, so it is with all the other good people who have

gone. Life on earth does not cease with death. It goes on carrying out its purposes.—The Gospel Messenger.

MOTHER HAS NO JOB

A boy had obtained a job—his first—and was boasting of the amount of work he did.

"I get up at half-past five and have my breakfast," he said.

"Anyone else get up, too?" he was asked.

"Oh, yes. Mother gets my breakfast and then she gets dad's at half-past six."

"And your dinner?"

"Oh, mother gets that, too, and then she gets father's."

"Has she the afternoon to herself?"

"Oh, no! She cleans up, looks after the children and gets tea for dad and me when we come home. Then we read the newspapers and go to bed."

"And your mother?"

"Well, she does a bit of sewing then, when all is cleaned up after tea."

"What wages do you get?"

"Oh, I get 10 shillings, and dad gets four pounds."

"Mother? Oh, she don't get wages. She don't do no work."—London Times.

"ECHOES"

Start right and start right away.

The world makes way for the determined man.

Habit is a cable. We weave a thread of it every day, and at last we cannot break it.

There are no sleepers or baggage cars on the train going to heaven—wake up and unload!

A loose tongue may get its owner into a tight place.

Don't let laziness keep you from the church—an idle man is a temptation to the devil.

Many people find the church cold because they insist on sitting on the "Z" row. Come forward, brother!

When you get to the end of your rope, tie a knot in it and hang on.

The man who rides a hobby generally wants the whole road to himself.

Life does not consist in what a man possesses but in what possesses him.

He who plants thorns should never go barefooted.

Sixty-six muscles are required to produce a frown, and only sixteen to smile—wear a smile and "save the difference."

If the world laughs at you, don't worry, laugh right back at it. It's just as funny as you are.

When a shadow falls across your path, somewhere the sun is shining.

Wild oats need no fertilizer.

The fellow who is pulling on the oars has no time to rock the boat.

There is danger ahead when a man throws his tongue into high gear before he gets his brain going.

Regularity in church attendance is determined more by desire than by distance.—Publisher Unknown.

MISSIONS

TAKING THE GOSPEL TO THE UPPER PENINSULA

III

BY CHESTER C. OSBORNE

A pioneer in this work, Bro. Osborne continues his interesting descriptions of the mission field in the Upper Peninsula.

When Jesus, the Christ, becomes precious to souls, the natural result is that this appreciation is expressed in a concern for others who know not the happiness of God's salvation. This healthy sign has been very evident in the growth of the work. The response of souls in each community has not been large nor phenomenal, but it is very noticeable that those saved become interested in the spiritual condition of people about them and also in the surrounding communities.

The spring mud was hardly settled in the roads in 1939 until representatives of the

first three months lived in the Germfask community and drove the seventeen miles to their own field of labor. In the fall the way opened that they were able to purchase a farm in the center of the community, and near the school-house where the group gathered for worship services.

They entered into the work with the first class of converts under instruction. Since that time, by the blessing of God through the workings of His Spirit, there have been a number of confessions, most of whom were received into church fellowship. We praise

Him for those who have remained faithful and have proved the sustaining grace of God; and trust that those who have turned back to the world may yet give their hearts and lives to be blessed of God.

The school building, later abandoned as a school, was purchased by the Mission Board in 1945, redecorated, and a new roof put on. On May 19, 1946, the building was dedicated to the Master's use. The present membership totals seventeen, with three more receiving instruction and expected to be received soon.

A recent testimony from one of these, an elderly man, may be of interest here. When

the ordinances were being taught, this man, upon coming to the one of the prayer veiling, remarked, "I saw and understood that when I read the Bible through." An unsaved man once remarked, "I believe Mr. Troyer actually believes himself, what he teaches." We are glad for the consistent evangelical living that is being done as a witness to these people.

We are happy that here, too, the Christians not only appreciate the work of the church, but that they also are putting their lives into the furtherance of the cause of Christ in that section of His vineyard. It gives us joy to know that there are others who plan to come this spring to help in the Lord's work.

This interest in the "other sheep" found results four years ago when a canvass was made of the village of Naubinway and its surrounding community. The Lord led with the conviction that He was definitely opening a door there for witnessing. Recalling some of the early incidents is interesting as we see the Lord's leading. The first man contacted

was filing a saw. When he found out who the visitors were and what their business was, he just didn't have time for them, but suggested that they go on into the house and visit his wife who was religiously inclined. To their joy, they found that she was a devoted Christian lady. She has been a source of encouragement and joy to the workers ever since. The response there was not very encouraging for quite a while, but the Lord continued to lead the workers of the Wildwood brotherhood each Sunday afternoon the twenty miles to Naubinway. One soul, an elderly man, was led to Christ on his deathbed. After a year or two it was seen that this "remote control" witnessing was not sufficient, so the Mission Board was asked to consider placing a worker in Naubinway.

Brother and Sister Ora Wyse had been prepared of God with a definite conviction for service in the Upper Peninsula. In January, 1946, they moved into the community and took over the work and its responsibilities. Under the blessing of God it has grown continually. In the fall of 1946 the community church house was purchased and plans are being made to place it on a more substantial concrete foundation, to level up the building, to place new siding on it, which is already on the grounds, and in a general way to improve the attractiveness of the building.

Four young men have been received into church fellowship, and two young ladies are receiving instruction for fuller fellowship at the present time. The average attendance ranges from thirty to thirty-five people. A revival meeting was planned for the third week in April. All four of the different brotherhoods will fellowship in an Easter series of meetings at the Germfask church this year.

A teaching staff from Wildwood and Naubinway conducted a summer Bible school in the town of Engadine during the season of 1946 with very good interest. This may be



Fishing Is One of the Occupations of the People of the Upper Peninsula

Germfask brotherhood were making contacts in a community five miles east of Curtis, known as Sandtown. The response from the people of the community was very good, and a desire for regular services was expressed. One mother stated that she had been praying that the Lord should send some preacher to teach her five children, and she considered this as an answer to her prayer. This all resulted in a weekly Sunday afternoon church service conducted for their benefit.

From the very first the interest of people in the Word of God and their own souls' need, grew until by the spring of 1940 eleven converts were seeking still more definite instruction, and reception into the church by baptism. The workers at Germfask felt that these souls were handicapped in not having a resident pastor, so an appeal was made to the Mission Board, and in May, 1940, Brother and Sister Clarence Troyer and family moved up to care for this work. They were unable to find a house to live in, so for the



Wildwood Church House

the beginning of more definite work there. Summer Bible schools have been a definite part of the work in each of these two fields.

For the past few weeks Brother Troyer and his group have been conducting a Sunday evening worship service in the town of Curtis, with very good attendance and interest.

Meanwhile, during these same years, the Fernland group did not lose their vision, but were definitely led of God into several other fields of witnessing, which will be discussed in the concluding article.

Germfask, Michigan.

THE LIFE OF A REFUGEE

BY MAGDALEN FRIESEN AND MARIE BRUNK

Another interesting glimpse into the lives of a few who are typical of many thousands who are strangers in strange lands in this topsy-turvy world in which we live.

"Fools rush in where angels fear to tread." We experienced for ourselves the truth of this statement in our recent boxcar escapade from Bremerhaven to Munich. The fate of those refugees from Berlin, who did not leave for Paraguay, but were going via boxcar to the camp in Munich greatly concerned Brother C. F. Klassen, so he asked us to accompany the train to Munich. We, with blithe ignorance of the ensuing trial, accepted this commission with willing hearts.

The problem of transferring these 115 refugees to Munich was a puzzling one. To Cornelius Dyck goes all the credit for making arrangements for them to travel on these boxcars which were scheduled to be moved to Munich. He notified us that this string of 41 boxcars would be taken straight from Bremerhaven to Munich without stopping. Our people were not to be molested for the boxcars were supposedly sealed, with contents unknown.

At about 6 o'clock p.m., on Saturday, the first of February, we confidently climbed into one of the boxcars with 28 other inhabitants, (half of whom were children), and established ourselves on our davenport of donated clothing bags. Then began the initial period of waiting for the engine—but no engine came at six, and no engine came at seven, and no engine came at eight, etc., ad infinitum. Cornie constantly vibrated between the German officials, the telephone, and the boxcar to find out what was holding up the exodus. At last at 12 o'clock we finally heard the welcome train whistle, and with a terrific lurch—the first of thousands to follow—we were off.

"So Magdalen in her kerchief
And Marie in her cap
Both settled down
For a long winter's nap."

But not for long! We had crawled down the line but a short way when the train jerked to a sudden halt. Now what! A succession of martial steps neared our car and a stern voice demanded in broken English, "Where are the leaders of this train? How many people are on this train, and who are they?" This scene was re-enacted endless times before our destination was finally reached. Since we did not have the proper papers, we held our breath, for fear the inquisitors might stop our procession before it had started. But after a prolonged wait of several hours, we finally pulled out.

Lacking paint and brush, may we give you a verbal picture of the dim interior of what

was to be our habitat for the coming days and nights? Boxcar life centered about the small black stove from which radiated all the light and heat available. Incidentally, the first night the repeated staccato jerkings of the train caused the stovepipe to wrench loose from its moorings and to be spewed out into the inky blackness of the night, leaving in its wake a boxcar full of smoke. The two men of our group quickly scuttled up from their beds of straw and pushed the offending "critter" nearer the door where its choking windpipe could again exhale its fumes. On one other occasion the violent lurch of the train caused the red hot stove to completely lose its balance and to repose in alarming proximity to the straw.

Coming back to our picture, a sea of indistinguishable human forms lay jostling one another on the straw-covered floor, as the train lumbered through the night. Thanks to the army, there were sufficient blankets for all. Accompanying the click of the wheels was the incessant sizzling of the water that spurted out of the little pot which was a permanent fixture of the stove. A big white baby carriage at one end of the car kept constant rhythm with the rocking of the train.

The day's activities began at dawn, when the covers were shaken out and folded into couches for the day. Then each individual received a vigorous scrubbing and combing and was ready to meet the new day. To the mother of each family fell the duty of preparing a breakfast for her brood. The meals consisted of a slice of bread, a concoction which they dubbed a coffee, and some supplementary meat and powdered milk which we had been able to supply in limited quantities. Shortage of food was the most acute problem we had to face on the trip, and we ate very sparingly of the lunch which the ship's steward had thoughtfully prepared for us. Each boxcar had an ample supply of jerry cans which furnished water during the journey. These jerry cans were in constant use, for someone was always either stirring up milk or brewing coffee. They generously offered us some of their coffee, but we declined, due to its scarcity.

The train crept along at a snail's pace all that first night. In the morning we were awakened by a German voice calling for the leaders. We stumbled out of the car only to be notified that the engine was "kaput" and we would have to wait for another one. We were stunned! Not only that, but upon further investigation, we were told that this

engine never makes a run of more than a hundred kilometers. Our hearts sank to the bottom of our toes when we saw our engine departing for Bremen, leaving the train parked on the sidetracks of an insignificant little village in Germany.

A call to Bremen revealed that no engines were available, and no one knew when one would be free to come. Our frantic minds sought desperately for a means of escape. We called Kiel (where an M.C.C. unit in Germany is located), but without success. We dismissed as impracticable the possibility of putting our charges on a passenger train since there were no suitable connections. Finally we gave up in resignation and decided to sit and wait it out in this dingy little railway office of Eystrup.

At noon the welcome news came that an engine was on the way, but not until the latter part of the afternoon did we shake the snow of Eystrup from our heels. The rest of the journey stretched out into an interminable procession of changing of engines accompanied by the round of questioning and endless periods of waiting. The climax was reached on Monday morning at Wuerzburg, when the inadequacy of our papers came to light and we were told to return to Bremerhaven. This was more than our wearied minds and bodies could endure. Nothing else availing, tearful supplications finally moved the heart of the American military official to give us the welcome permission to proceed on to Munich. However, our troubles were not over, for every engine in Wuerzburg was apparently "kaput," and we again spent most of the day waiting until the third engine finally got us on our way.

Added to our cares was that of seeing that each passenger was aboard when the engine finally had been attached. One of the times that the train began to move we found that a woman from our car was absent. Stretching our necks out of the door we called madly, "Emma, Emma," but no Emma appeared. Visions of her mangled body lying on the tracks floated before our mind. We were rather chagrined to turn back and see her husband calmly rocking the baby carriage and paying no attention to our desperate efforts. He thought that she had gone to an adjoining car, and at the next stop, upon investigation, this proved to be true, much to our relief.

Toward the end of the journey boxcar living began to tell on the children. We noted their lack of energy; in fact the children had been pale and listless ever since we began the journey. Their chief means of enjoyment lay in gazing in rapt attention at the tree-covered hills of central Germany, clad in a soft mantle of snow, which rolled away before our open boxcar door. The last day this apathy was colored by a growing restlessness and querulousness which was also marked in the other passengers.

Our dread of the coming night seemed to be shared by the children, for they showed great reluctance to be tucked away on their beds of straw. The long hours of darkness were an endless nightmare for all of us. The rocking of the train was a soothing lullaby for the slumbers of the children, but every one of its endless stops was punctuated by a

round of coughing and the wail of tearful complaints by the smallest ones. Especially little Siegfried of the rocking carriage protested most vehemently at each cessation of movement. Not only the children, but also the adults, including the two M.C.C. workers, developed a chesty "refugee cough" during the trip. Particularly one of the men suffered from a racking cough which seemed to wrench his body from his soul.

But all things come to an end, and so did our boxcar days. At 2:00 a.m., Tuesday morning we were awakened with the inexpressibly welcome news that we had arrived in Munich. We had to call to the stationmaster to inform him that we wished to be taken to the Funk Caserne U.N.R.R.A. camp. He asked that we wait until 7:00 the next morning and we

readily consented since we thought 2:00 a.m. wouldn't be such a suitable time to show up at camp. However, the wait again stretched out into endless lengths, and it was 9:30 before this final engine at last put in its appearance. Our arrival at Funk Caserne camp was staged at the crucial moment in which the U.N.R.R.A. officials were deciding whether or not to accept these additional Mennonite refugees. However, the presence of the refugees effectually settled the matter. Immediately plans were made for transporting them to their barracks and giving them their first hot meal in a week. With light hearts we waved adieu to the boxcars that had furnished us with such varied experiences during the past three days and nights.

INDIA MASS MOVEMENTS

A Book Review

BY GEORGE J. LAPP

Christian Mass Movements in India, J. Was-kom Pickett; The Abingdon Press; New York, Cincinnati, and Chicago.

This is an appreciation and an appraisal of a work efficiently and thoroughly done by the author of the above-named book. J. W. (now Bishop) Pickett, at the behest of his own church and also the National Christian Council of India, undertook a far-reaching and exhaustive survey of those communities in India where Indian people came into the Christian fold by the thousands. To him was committed the task of determining the causes of such movements, the results in the lives and relationships of the converts, and the impact their conversion made upon the life of the peoples about them, and also whether or not it definitely contributed to a more extensive program of evangelism in India.

Dr. John R. Mott in the Foreword wrote, "The Christian mass movements in India constitute a significant phenomenon in the non-Christian world—an extensive and impressive effort for the social and religious uplift of the depressed multitudes. . . . These movements in the subdepths of India are becoming increasingly a subject of concern throughout Christendom. . . . Considerations such as these emphasize the importance and relevancy of this volume, which sets the results of the first critical survey of Christian mass movements. . . . As a result of the painstaking work we have placed in our hands a notable conspectus of the achievement, values, weaknesses, and possibilities of this great human and divine enterprise."

This great survey was made at a time when a special interest was taken in the welfare of the rural Christian communities of India. It became increasingly apparent that if these disinherited communities were effectively to witness to the grace of God in their lives ways and means must be found for their social and economical as well as their spiritual emancipation. Surveys were being made of social and economic conditions by missions in their own areas and by specially appointed com-

missions which attempted to correlate all findings and make specific recommendations for advance along various lines of interest. It was found that the intelligence level was low and that before much could be done for the respective church communities literacy must become more general and that initiative and thrift must characterize the communities instead of lethargy and indifference to progress.

The times were ripe for a survey report on mass movements into the Christian fold in India and this survey report was very gratefully received by both those who had to do with mass movement Christians and by those who were working in areas where as yet no mass or large group movements had taken place. The former desired suggestive helps to solve their many problems and the latter sought information as to why group movements had not yet taken place in their fields.

The first part of the book deals with the history of group and mass movements in India. Their origin is not clear but for the most part they began and flourished in Indian states rather than in British territory. The spread of mass movements seemed to be stimulated by outstanding converts who witnessed fervently and

effectively among their own people. The stories of Ditt of the Punjab, the Bishop of Dornakal, an Indian church leader in a very large mass movement area, and others who were used of God either to initiate movements or efficiently to nurture the converts are most helpful reading to all concerned. And, who would not be interested in such large numbers openly confessing the Christian faith?

Much of the book is concerned with the motives which prompt an acceptance of the Christian faith. They vary. Many come with mixed motives. They recognize the power of Christ and His way to emancipate. The greater desire may not be that of the spiritual birth so much as social or economic advantage and freedom from the bondage of caste and indentured labor and indebtedness. The moral status of the community was of no great concern to the converts. There was little response to attempts to determine the moral conditions of the people. However, they recognized that through Christian teaching and Christian education moral resistance would become stronger and conditions would improve.

The great concern evinced everywhere in mass movement areas was that the group of converts have proper Christian teaching both before and after baptism. Where this did not obtain hundreds either reverted to their former pagan and idolatrous loyalties and customs or became organized among themselves as virtually Samaritans with mixed religious loyalties. This deplorable condition was found in several places in India where groups of converts were not properly cared for.

But while limitations and weaknesses obtained, Dr. Pickett and his contemporaries considered that even most nominal adherents to the Christian faith were still more ready to place themselves in the hands of Christian leaders for receiving spiritual help and any benefits from believing in and following Christ. They were also considered potential forces for Christ in India. The reviewer met a group of sweeper Christians in Nagpur, India, who had been brought from the north of the country to do sweeper service in the city. They had not received careful spiritual nurture in their own country and until we drew the attention of the Nagpur missionaries to them they were neglected in their new home. They had organized among themselves and buried and married their own people without the service of any ordained Christian minister. They represented conditions mentioned above.

Dr. Pickett has fearlessly warned regarding the dangers attending mass movements from the neglect of personal spiritual nurture and growth, from the caste developments within Christian groups, ineffective application of methods of help, and inefficient administration and ministration. He is optimistic, however, as to the possibilities of success in mass movement areas. Greater progress can be achieved by proper allocation of leadership personnel, by a more adequate program of spiritual nurture for individual growth, by Christianizing the moral and social life of the communities, and by proper consideration of their economic status. The education of the people is imperative. It should be Christian in every possible respect.

Since the publication of this report the question has been raised, Why have not mass move-



Daniel, an Indian Christian Compounder and His Family

ments taken place all over India? One answer which is most widely accepted is, that where all classes of people have opportunities for progress and prosperity and are contented with their lot there is found the least desire for any change either socially, economically, or religiously. Greater equality of opportunity obtains in British territory, therefore fewer group movements. Other reasons have been given but this might be considered the main one. However, there have been rapid growths in numbers where mass movements have not obtained. They have been due to the impact of the Gospel upon those who yielded to the Christian appeal and in turn witnessed among their own

people and brought them to Christ in increasing numbers. In other areas famine relief was a great factor in bringing men and women under Christian teaching with the result that many accepted Christ and formed the nuclei for Christian churches. Under these conditions all castes and classes are represented in the Christian communities. While referred to in his book, yet Dr. Pickett considered this outside the province of his survey.

The book is well worth the reading. It will stimulate interest in all forms of soul seeking and saving in India. We would recommend its being given a place in every home library.

Goshen, Ind.

THE POLISH COLPORTEUR OF BELGIUM

BY CLEO A. MANN

Director of Mennonite relief work in Belgium, Bro. Mann gives us a picture of the opportunities for Gospel work in this little country of many languages.

A number of months ago a letter was received from Atlee Beechy informing us that a request had come to Akron from Belgium for French Gospels of John. He stated that Akron would supply these if we were unable to do so from Brussels. French Gospels were easily purchased from the Methodist Book Store, but there was no opportunity to deliver them until today.

So, on the way to Malmedy we drove through Liege, winding on over the hills and through the little Belgian villages with their brick and stone houses built together and out to the streets, until we came to Evegnée, which was built around and upon a large hill. All along the way the tall, black, man-made slag hills of the mines rose above the many beautiful hills which God had made.

After several inquiries we came to a humble home, a four-room house, one of three built together like an apartment house. From the window the wife saw us and opened the door saying, "And now you have come to our home, and I had hoped you would not, for it is such a poor home and I did not want you to see it." She was assured that it was not the house which made a home and she soon forgot some of her embarrassment in the exchange of news of the past few months.

Mrs. Liebrek was born in England. She married a Polish Christian who has become so interested in his fellow countrymen that he now has a small Polish group associated with the Methodist Church of Liege. It was here that we first met Pastor Liebrek when his Polish group was the first to be served in our Liege distribution. Mrs. Liebrek assist-

ed on that day. She could speak English, French, Dutch, and some Polish and had some previous experience in relief distribution. Finding her very helpful, we asked whether she could assist daily. Every morning she came from her home, a trip of two hours by foot, bus, and tram, insisting that it was not too much for her. She said that our delegates had come all the way from America—it was not too much for her to come this short distance from her home.



A Group of French and Polish-speaking Young People of Liege, Belgium, Ready for an Afternoon of Tract Distribution

Tea was soon brewing, and as we sipped tea Pastor Liebrek came home. He was a little later than usual, for he had stopped for a short meeting with a few believers on the way. With him came his son, Samuel, fifteen years old, who was working in a chocolate factory, and the younger son, John, ten, who is attending school. They are two fine boys. We noticed that the elder was wearing a coat he had received in the distribution last May.

After some pleasant greetings, he saw the French Gospels, five hundred of them, and said, "Oh, I am very glad. I have had one thousand French tracts to distribute, but they are not so good. This," said he, holding up

a Gospel, "is the Word of God. It needs no comments; it speaks for itself. When I hand out a tract, I am responsible for what is in it. But the Word of God, it is life! It is so much better."

Then he told some experiences in tract distribution. "Liege has many churches but not many people on the streets handing out the Gospel. And there are many Jehovah's Witnesses and others promulgating their false doctrines. Many of the Protestant churches just open their doors saying, 'Come, come.' But I believe that we must go out and speak to the people and place the Word of God in their hands. What good does a Gospel do lying on a shelf? It must be in the people's hands."

In a recent tract distribution, he interested the French- and Polish-speaking young people in a joint program. Young folks, from eight to eighteen years, were handing out the tracts. It was quite an inspiration to see those little boys and girls handing them out here and there in the parks, in the market places, and in the streets and the homes. Only two or three tracts out of a hundred were thrown down and many who had not received any, asked for one for themselves. Now a few new people have come to services because of the invitation stamped on the tract. These were all in French. Now he would have these Gospels to distribute!

But he needs some Polish Gospels too! How many could he use? Well, there are about 10,000 Polish miners in and about Liege who came there in about 1925. Was there anything else he could use? Yes, some Italian Gospels too, for a very large group of Italian miners had moved in. Yes, one thousand would not be too many. And now there was soon to come a large group of displaced persons from Germany. And he would be willing to take of his scanty earnings to buy coupons of international postage to help pay for packages from America.

One was impressed that this Polish miner had indeed caught a vision of the needs of these poor miners and of all the other unsaved people and realized also the great work which the Word of God and the Holy Spirit could accomplish, if only a man would be willing to be God's messenger to distribute the Gospels.

Before we parted, he drew from a shelf a small English Bible with very small print asking that we read and pray. There came to us those wonderful words of Paul, Ephesians 2:1-8: "And you hath he quickened, who were dead in trespasses and sins; . . . and hath raised us up together and made us sit together in heavenly places in Christ Jesus: . . . by grace are ye saved through faith; and that not of yourselves: it is the gift of God." What wonderful grace and what wonderful love!

As we walked together to the car, we were not thinking of the humble home for which the wife apologized. Rather, we knew this house as the home of a man of God, a servant of God, who was willing to live among these humble miners in order that he might be used to bring the Word of God, the way of salvation and abundant life, unto them.

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BIBLE STUDY

BIBLE DOCTRINE

LXIX. THE KINGDOM OF PEACE (Continued)

BY THE BIBLE STUDY EDITOR

The Law and the Kingdom

It has always been difficult to reconcile the nature of the kingdom of Israel, and its methods of judgment, with the kingdom of Christ, which we portray as a kingdom of peace and good will. There will always be more or less of a controversy regarding their natures. In the previous study the prayer of Christ was used as a portrayal of the peaceful nature of our Lord's attitude toward men and His desire that men should take the same attitude toward each other. The nature of the Lord's kingdom is certainly set forth in that prayer. It expresses Christ's appreciation of the Father's will, and the Father's purpose concerning the relationship of men in His kingdom.

If the Lord Jesus was then in the act of fulfilling the law, and setting forth the principles of righteousness under the law, then the spirit of the law was one of peace and good will, rather than one of judgment and vengeance. Is it possible that men have wrongly interpreted the law and its purposes for men? Can it be said that the law of God was one of vengeance and destruction? If that were the case, then Jesus would have been a destroyer of men. Instead of being a destroyer, He said, "The Son of man is not come to destroy men's lives, but to save them" (Luke 9:56). The disciples had mistaken the purpose of the law, for they had asked that fire should come down from heaven to destroy those who had opposed Him. And it is certain that Jesus had come to fulfill the law. He had not come to set it aside. He used the law constantly, referring to its statements and to its demands, but not at any time did Jesus use the law as an occasion to destroy or kill any person. He pointed out the fact that those were condemned who did not keep it.

On one occasion men purposed to test the law and also test Jesus, by bringing before Him a case where the law demanded the death of a transgressor. Instead of assenting to the death of the woman taken in adultery, Jesus required the acknowledgement of sin on the part of the accusers, and finding no guiltless man to cast the first stone, He himself, a guiltless being, and the Author of the law, said, "Neither do I condemn thee: go, and sin no more" (Jno. 8:11). Jesus had used the law in order to show both the men and the woman the sin in their lives, and directed them to turn away from their sins. This was the method in which Jesus constantly used the law. He pointed out a spirit of life that was even higher than that of refraining from the sins which the law condemned. He taught

that men should live by their love for the things that were right, and thus fulfill the purpose of the law.

Those who lived under the law could best understand its purpose. Yet many of them, like the Jews who sought to entrap the Lord by their devices and questions of interpretation of the law, saw only an occasion of judgment of the offender. It is said of the priests and elders, that they asked their questions and sought occasion by His works of mercy on the Sabbath days, to put Him to death. How like men in our day, who seek to execute the judgment of death upon the world of evildoers, and nations, because the law condemned the sins of men and pronounced death upon the transgressors in certain cases! The law did not say that every sin was to be punished by death. What was God's purpose in giving the law?

The Apostle Paul was perhaps the most faithful interpreter of the law of God. He was a student of the law under Gamaliel. However, the other apostles may have understood the implications of the law as well as Paul. When discussing the matter of justification with Peter, there was a mutual understanding that men were not saved by the deeds of the Law. Gal. 2. There was no reason why the Gentiles should have been brought under the law, when the Jews could not be justified by it. But nowhere in the Gospel presentation was the purpose of the law as fully set forth as in Paul's epistles. Jesus had said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbour as thyself." The law was intended to maintain peace with God and with man. Its purpose was that of preventing offenses of men against God and keeping men from offending each other.

Abraham was before the law, but he was not without law. The world was never without a law, or the law, from God. The Edenic covenant continued until the Flood. And because of the transgressions of that covenant the first world was destroyed. The covenant with Noah was in force, regarding matters of food and human relationships, such as the shedding of blood, and continued until the giving of the law at Mount Sinai. There was a law of respect to parents and purity, by which Noah pronounced the curse upon Ham and his sons. Gen. 9:24-27. Transgressions were prevalent during those early years. God was gracious to mankind; He desired that they should enjoy His fellowship. He made His covenants with them, as He did also with Abraham. But transgressions were

prevalent during all of those years. The law served not to prevent men from inheriting the promises. It was "added because of transgressions" (Gal. 3:19). The transgressions were present first, and the law was "added" to make known the fact of sin. Rom. 7:7. Furthermore, the law revealed the exceeding sinfulness of sin, by declaring the judgment of death for sin. Sin worked death in men even without the law; but the law revealed to men that fact. "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful" (Rom. 7:13). The greatest blessing of the law, was that it revealed the fact of sin in man and turned him from sin unto God. The law never provided offenses by which men could be judged and condemned to death. It showed the offenses which existed and pointed the way of escape. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

The Law and God's Prerogative

In His kingdom God is supreme. Christ is pre-eminent in all things associated with God and His kingdom. The kingdom of heaven differs not from the kingdom of God when it has to do with righteousness and the judgment of sin. Sin must be judged wherever it is found. It was judged when it was discovered in Lucifer. Isa. 14:12; Ezek. 28:14-16. The excellence of heavenly beings did not escape the judgment of God when iniquity was found in them. It is God's prerogative to judge sin, for He alone knows the ultimate in righteousness. All human righteousness is as filthy rags in His sight.

God is able to judge the Hebrews who have the law. He is equally just in His judgment of the Gentiles, because they have a law, and by that law all men will be judged in the day when God shall judge the secrets of men by Jesus Christ. Rom. 2:11-16. God has not passed by the sins of any man, for the offering of Christ, His Son, is made for all men. He is said by Paul to have overlooked, or "winked at," the ignorance of those who made images of gold or silver or wood, after the devices of their minds, but that does not say that He has not taken into account their sins. Even under the Gospel dispensation, "all have sinned." And there is no other way of salvation. "No man cometh unto the Father, but by me." Ignorance is not a means of salvation. Judgment has been passed upon all men. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. 5:14).

The law could not take away sins, for the sacrifices of the law were but shadows of the sacrifice that was to be made in the Son of God. God had the prerogative to judge sin

and to pass the condemnation of death upon all that had sinned. The law did not benefit the Jews more than that by the law the oracles of God were committed to them. Ignorance of the law did not excuse them from its judgments, and unbelief did not cancel its authority. When God said, "The soul that sinneth, it shall die," there was no adequate authority to countermand that law. "Let God be true, but every man a liar" (Rom. 3:4). The law that condemned men to death for their sins was a just law.

The fact that all men are sinners, and that God has a knowledge of that fact, does not make the judgment of God a wrong judgment, neither a harsh or unjust one. If the unrighteousness of men is a part of the program of redemption, is God unrighteous in condemning these unrighteous men? Let us not overlook the fact that God judges the sins of men. And no sinner can stand in the presence of a righteous God. How could God "judge the world" if He must overlook sin, either in the Gentile or in the Jew? God is not unrighteous who taketh vengeance. Rom. 3:5.

In view of the fact that God has the prerogative to condemn sin, and in that condemnation sent His Son to die, bearing the iniquity of us all, then God would be unjust toward His own Son, who had never transgressed His law. The cross of Christ—His death on the cross—is the answer to the justice of God's condemnation for sin. Was God in error, when He pronounced the sentence of death upon Adam? Did God err when the world was destroyed by the Flood? Was God in the wrong when He permitted, or invoked, the judgment of blood upon those who shed blood? When one nation suffered for their sins by God's permitting other nations to inflict that judgment, it was justified. Egypt suffered the stroke of death by the hand of God's angel. Israel suffered death by plague and serpents, because of their sins and unbelief. Canaan was thrust through by the sword of Israel because of their sins. Israel was cut off by the Syrians and Babylonians, because Israel had forsaken God and His law. The sins of men were made to be exceedingly sinful by the punishments of death. When Israel saw this truth and repented they were restored to their land. War is a form of punishment by death, but it is a punishment from God, and was especially so under the Old Testament law. Christ came into the world to take all the punishment for sin, for all sin, upon Himself in order that men should have peace.

What was the purpose of the sacrifice but to take away sin? And the sin being taken away, there was no more occasion for judgment nor for the conflicts between the offended ones. Where there is no transgression there can be no strife. When Israel kept the law there was no war and no bloodshed. It is evident that the kingdoms of this world are not run on the principle of godliness. They have standards of righteousness and equity, and, like the law, there is an affixed penalty for transgression. The governments bear their swords to avenge unrighteousness. They have not put away the law, but enforce it, and justify themselves in doing so, even at the expense of human life. It has been so from

the beginning. But with Israel, under the law of God, there was provision made for the love of God and for the love of mankind. There was provision made for the forgiveness of sins both toward God and man. Upon the grounds of love and forgiveness there was peace. God had ordered it so. The wars of nations today are not justified by the law of Moses, for it sought the love of God and man. They are based solely upon the defense of human and national rights as interpreted by men. It is the men of nations who decide the issues of war or peace. Where God is neglected and disowned and His law of love and righteousness is neglected, the punishment of the sins of nations by war and death still goes on. God's kingdom seeks the peace of men.

Christ and the Apostles taught that the law was not established for the death of men, but rather for the life and salvation of men. "And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:10,11). "The man that doeth them shall live in them" (Gal. 3:12). Men who sin and receive the condemnation of death are justly condemned by God. But when they are found condemned it is their privilege to receive forgiveness. The law calls for such a turning to God. It implies that men should repent of their sins and receive forgiveness and enjoy peace with God and man. This is not the way of men. It was not the way in which Israel always used the law. Today men say, "Let us end war by making war," and, "Let us prevent war by being prepared for war." Bloodshedding will not cease until men cease shedding blood. And war will not cease as a punishment for sin until men have learned to repent of their sins and learn the lesson of forgiveness from God and toward their fellow men. Then will the law be fulfilled and its blessings of life and salvation will be enjoyed. For the law will thus bring men to Christ and His kingdom of peace.

The Judgment for Sin Fulfilled

Let us again turn to the law, as stated in Leviticus. In the offerings for sin it is positively stated that the sin offering when made, shall effect the forgiveness of the individuals. Lev. 4:20, 26, 31, 35. In any known sin the individual shall confess his sin and offer his sacrifice, and it shall be forgiven. Lev. 11:10, 13, 18. In case of wrongdoing there shall be a confession and a restoration, and the sin offering when made procured the forgiveness for the trespass. Lev. 6:7. The sin was remitted when the death of the sin offering was accomplished.

In the case where men continued to strive and endeavored to justify their claims there continued to be conditions of antagonism and the fear of death. God provided cities of refuge for the manslayer. Outside of that city there was a possibility of death. Fear was the portion of such a transgressor. For the sacrifice for the offense could only be had when the offering of the heifer was made for the manslayer, and he continued to abide in the city of refuge. The sacrifice for sin ended the fear of death. When the debt was paid there could be no further claim on the part

of the adversary and when the guilt of sin was avenged by the provisions of God there was a condition of peace. No further claims could be made for the judgment of that sin.

The day of atonement stood for the forgiveness of sins that were past for all Israel. The bullock without blemish was offered for the high priest, and the goat was offered for all the people. All the sins of the priest and people were confessed on the heads of these sin offerings. The blood of these sacrifices was offered in the most holy place, as well as upon the horns of the altar of incense and the altar of burnt offering, as a testimony before God that death had been made for the sins of all the people. The sins were judged by the burning of the flesh of both beasts outside of the camp. In view of the death for sin, God pronounced peace upon all Israel at the hands of the high priest. Thus, year by year, God established His peace among His people, and thus He maintained peace among them from year to year as long as they continued to recognize His law and His means of grace for them. Their sins were atoned for and forgiven them by the judgment of their sins upon the beasts of sacrifice which pointed to the great sin offering of His Son.

As long as Israel continued to acknowledge their own sins and accepted the judgment of death for their sins, so long they continued to enjoy peace in their kingdom as God had promised. It was when this people set aside the law of justice which God had established by Moses, and when they turned away from His altars of atonement and refused the offering of blood and death which showed the sinfulness of sin, that they were made to experience the sinfulness of sin in their own lives. Like the nations about them, they contended for their own righteousness and became unforgiving and unrelenting in matters of trespass. There was internal strife and external contention. God permitted them to suffer for their own sins, when they refused to let Him bear the judgment for them. Their kingdom of peace and good will was turned into a kingdom of strife, of bloodshed and suffering. They were led away to a land that knew not God and one whose glory was upheld by human strength and by the spoils of war. They saw their own golden vessels of worship defiled in the hands of men who knew not God. They had rejected the payment of their sins by the death that God offered them, and had thrown away their peace and kingdom. Only after seventy years did Israel again appreciate what God had offered them of peace and righteousness in His kingdom by the payment of the sins in the offerings of blood and death upon His altar.

After all, the lives that do the most for the world are the steady, quiet lives. They are like stars; they just stay in their appointed places and shine with the light God has given them. Meteors shoot brilliantly across the sky, and we exclaim and wonder; but long after they have vanished the stars shine on to guide us.—Selected.

"Grace be with all them that love our Lord Jesus Christ in sincerity" (Eph. 6:24).

EDUCATIONAL

PIONEERING FOR A WORK IN ETHIOPIA

III. Addis Ababa

BY SAMUEL A. YODER

Bro. Yoder continues to let us in on the "ground floor" of the pioneering that led to the establishing of our relief work in the empire of Haile Selassie.

In a population of 129,000 one anticipates, subconsciously perhaps, metropolitan structures of at least some height. But few people in Ethiopia's capital live or work in houses of more than one story. Low corrugated metal roofs are the normal thing for Occidentals, while many of the Ethiopians still live in mud and thatched "tukuls." There are some larger buildings, mostly of Italian construction, with stucco or brick exteriors, in more or less the streamlined style. Most of these have been taken over by the government, and are today guarded by armed soldiers with fixed bayonets. There are also an astonishingly large number of unfinished public buildings left by the Italians at the time of their hasty and unceremonious departure. In the center of town is a tremendous opera house—well begun! The workmen's elaborate wood scaffolding, like a halo of departed glory, still surrounds the gigantic brick wall which was long since to have reverberated with the laughter and applause of the conquering race. But it was not to be so! And therefore simple, one-story bungalows still predominate. The people of this sprawling city are scattered over an area greater than that of Paris. Along its rambling, crooked streets one finds eucalyptus groves and open areas where herds of picturesque zebu cattle graze peacefully as on the great Western plains. There is no heavy industry. A single high smoke-stack marks the site of a concern where cooking oil is extracted from various kinds of seeds.

Its dirt alleyways and cobblestone pavements are filled with barefoot pedestrians in white (or semi-white!) "shamas" thrown loosely about the shoulders, or on cool mornings, drawn high around the neck and up over the chin. The women also wear long flowing skirts, from shoulder to ground, of white homespun or imported gray sheeting. Commonly they are seen carrying large earthenware water jars roped to their back and shoulders. The men wear pants tight up to the knees, like riding breeches. They are from all walks of life. Some are common carriers, with loads of produce on their heads or shoulders. They seem fond of carrying walking sticks, sometimes gaudily decorated or pointed with a piece of metal, but more often simply a slender peeled branch of the eucalyptus tree. Headdress is various. Men go about without anything strikingly different from an ordinary Western haircut, except that they are generally quite shaggy. Most of them are clean shaven, though beards too

are common. The few Moslems one sees seem to delight in spectacular robes and turbans, and in keeping with these outlandish tastes, often have their beards stained yellow. Boys' heads are generally shaved, with only a tuft of kinky fuzz on the very crown for a handle. For girls the order of things is reversed; the crown is shaved clean, leaving a fringe about the perimeter. Of the women, many of the poorer ones wear their hair clipped short, I suppose to avoid the hazard of harboring uninvited guests. Others have it done up in a multitude of the most intricate, tiny braids, well-buttered and lying flat, covering the entire head. But the most common and coveted manner of hair-do among women is a big, outblown, "fuzzy-wuzzy" affair, often covered over with a large, neatly trussed-up piece of cheesecloth.

Now and then someone of higher social rank comes down the street, composedly riding a carefully groomed and saddled mule, with servants following on foot beside and behind. If his rank is high enough, there will be much bowing and hand-kissing as he goes along. Ethiopians are instinctively polite, far outdoing the rude Westerner in



A Typical Well-dressed Amhara Woman and Child

social graces. At Combolcia I once witnessed the loveliest little drama. A tattered, shriveled little old man was going down the road driving a donkey before him, when he met a woman of similar age and stature. Both bowed low in the Oriental manner several times. The gentleman, for so he was, notwithstanding his humble exterior, removed his sun helmet and said,

"Dhanano."

"Endimnano," replied the little old lady.

"Dhanano," repeated the gentlemen.

"Endimnano," re-echoed the lady.

The little pageant continued for some time, with many a curtsy and bow. I was much reminded of the old man, "clothed all in leather!"

"He began to curtsy,

And I began to grin:

'How do you do?' 'how do you do?'

And 'how do you do?' again?"

But unfortunately the streets of Addis Ababa also contain many many sorry looking beggars. Ragged and seminaked, these often keep up an almost continuous jabber which is supposed to bring coin into the extended hand. ("Christos" is the one constantly repeated word recognizable to an American.) Others slip up quietly behind any likely looking prospect and mumble plaintively, following along sometimes for blocks. But they especially like to sit at the entrances to churches and churchyards, of which there are many exotic appearing structures, octagonal in shape and mounted with large Coptic crosses. Here they sit in their sordid rags throughout the day, carefully displaying their ulcerous sores and mutilated limbs, hoping for a few pence. It must be an Eastern custom for the unfortunate to gather at the entrance to religious places, a custom which dates away back to the time of the healing of the lame man at the gate of the Temple.

The streets of Addis Ababa also contain vehicles of various descriptions. Cars and trucks are largely of Italian vintage, dating from the time of the invasion. Hence they are ten or more years old today. But they still clatter along the streets on their patched and repatched and stove-bolted rubber. Taxis are scarce and almost prohibitive in fare. There are few buses and no street cars. Bicycles and motorcycles are not uncommon. Now and then a camel caravan straggles along, far from their desert home. But gharries are the most interesting mode of travel. These are single-seated, two-wheeled rigs made from old auto chassis, drawn by small but tough-winded horses, and driven by boys who keep whipping their nags unmercifully. Gharries are so constructed and hitched that the shafts pull upward on the harness, often protruding above the horse's back. Thus on a pull up hill, the poor animal has difficulty to procure footing, and often gets stuck or even slips and falls. We generally refused the driver the use of his whip when riding gharries by taking possession of it ourselves. One time I even went so far as to buy it from the driver, and thus gave his bedeviled beast at least a temporary respite. He thought it a great joke!

Stores in this interesting city seem mostly to be run by Italians or Greeks. Gaudy window displays invite one into what is likely to be a drab and bare interior. Prices are outrageous. A friend of mine was about to buy a tube of Kolynos tooth paste—until he found it cost \$1.20! Lux toilet soap sells for 50 cents a bar! But Ethiopia is greatly lacking in home industry and transport, and since the Western Powers have gobbled up all her coast line, there is bound to be a consequent scarcity in manufactured products. Prohibitive prices are the natural result. There are an abundance of liquor stores; and of "tej" shops, where the native fermented honey

necessity. So the minimum is four languages for a public employee in the post office or bank. In addition Arabic, Greek, and other Ethiopian languages, such as Tigre or Wal-lomo, can be of service.

One place to get a good survey of Ethiopian life in Addis Ababa is at the public square across the corner from the State Bank of Ethiopia, and in front of King George's Bar by Haile Selassie Street. Here are the radio loud-speakers from which comes the news of the day, public announcements (there is no daily paper), speeches by government officials, and by the emperor himself. So there are crowds of people from all walks

of life. Occasionally there may be a "tsk-tsk," a street argument. These are extremely popular entertainments which always accumulate an audience quickly. If it turns out to be serious, a policeman appears on the scene to quell the fuss. He may even lead the participants off to the police station to state their differences before the judge.

But there are other notable landmarks. In front of St. George's Cathedral there is Menelik Square, in

the center of which the great Ethiopian hero, who soundly trounced the Italians at Adua in 1896, is represented in imperial pose, mounted upon a gigantic and highly inflated horse. A mile away on another hillock is the "Gibi Menelik," the castle of this late and most highly revered monarch. When we went to see it, the guard at the entrance shifted his gun uneasily, and threatened us. A friendly parley did not overcome his determination; so we told him, by gesture, that he was a bad guard, and entered by a more welcome gateway. However, we could not resist the temptation to come out past the unfriendly fellow—just to show him! It was interesting to see how he took it.

"Quies?" he queried as we passed by.

"Quies kateer," we chuckled in our best Arabic.

Then there are also the large, walled-in palatial grounds of his Majesty, Conquering Lion of the Tribe of Judah, Haile Selassie, Elect of God, Emperor of Ethiopia. There is "Casa Inches," a small district of Italian-built apartment houses where Occidentals like to live. There is also the railroad station, where the strange, narrow-gauge, woodburning engines come in from the French port at Djibouti, drawing outmoded coaches and freight cars, laden with the few products which somehow manage to get through the foreign-controlled coast line. The railroad runs down from Addis Ababa for five hundred miles, along the edge of the Rift Valley. We traveled the route as far as Mieso: through arid badlands and endless scrub-wood wilderness; past flat-roofed,

grass-hut villages of pagan and Moslem, Galli and Samoli bush peoples, naked or semi-clothed in skins and bright-colored beads. Donkey and camel-transported wood piles litter the wayside at numerous intervals, where stops are made for fuel and water. There are bits of cultivation—a patch of cotton, an acre of corn, or a spot of drought-resistant sorghum. There are numerous and gigantic anthills. There is the large steel bridge, blasted by the Italians during the war, not far below Nazareth. And there is the black-rock ridge, edging the top of the Rift Valley itself, towering far above.

The train we found a most accommodating affair, stopping for dinner at Mojo, and for the night at Awash. Parting company with it at Mieso, we traveled into the bush another two hours by truck, to Asba Taffre. Here the mayor put on an excellent reception for us before about a hundred of his retinue the next day. He showed us the town and hospital.

On our return trip, the Greek proprietor of a bit of an inn at Mieso intrigued us greatly. When we arrived, he was sitting. "Kali merisas," I said, throwing down my heavy bed roll and other kit. It was a hot day.

"Kali merisas," replied my sitting friend.

"We want some *chi*, and something to eat." It was two-thirty on a hot day, and we had had no luncheon.

"Mahmud!" called sitting Bull.

In about an hour Mahmud produced some delicious tea.

"Bring on the grub—*puleasel*!" We were near starvation.

For reply, the Greek sat (Socratic fashion) while Mahmud explained that there would be no food until evening. So we drank our tea, with plenty of sugar, and called for "encore."

"Mahmud!" called the philosopher. Before long we had another round of tea—and called for another.

"Mahmud!" called friend Socrates. The third round appeared in due time.

We asked for our room.

"Mahmud!" cried the sitter. We were shown to our room.

At dinnertime that evening, the Greek was still sitting. At breakfast time the next morning, he sat. "Wagaw centenaw (How much)?" I asked.

"Mahmud!" called the Greek. We settled for twenty-five shillings.

"Au revoir," we called as we left his sitting serenity.

"Bon voyage," replied fat, apathetic, white-bearded, sitting Socrates. Surely he was a philosopher—calmly sitting his life away into a kind of Buddhistic Nirvana out there in the bush. Mahmud was a shrewd man of the world, running after us to the station to try to collect another seven shillings.

After an argument (there is always an argument) with the station agent who wanted to charge us an extra hundred Ethiopian dollars for our fare, we got on the Diesel-motored "Littorino," and settled financially with the more rational, less corrupt conductor, making our way back to Addis Ababa in company with the most garrulous, exuberant, jazz-chirping enthusiast for Ameri-



Das Resta Hospital, Addis Ababa, Where Some of Our Relief Workers Served at First

concoction is served. Often these are haunts of vice with unsavory reputations. Perhaps the most interesting place in the entire city is the public market, where the Ethiopians bring whatever they have to sell. Covering entire blocks, it is filled with small shops and traversed by booth-lined paths, along which craftsmen display their wares. Women waiters spend their time spinning cotton with the distaff while waiting for customers. Here one can buy anything from beds to beans, trinkets, textiles, stoves, or the salvaged parts of some war-devastated Italian automobile.

Addis Ababa is a scenic town, 8,000 feet above sea level, where water boils at 187 degrees, and where the Westerner gasps for breath whenever he has to climb stairs. Mountains surround it, and during the rains yellow torrents come swirling down its hilly streets and gutters, filling its open sewers and manholes. Though almost an equatorial city, its climate is never severe—just a bit chilly during the rainy season, which begins in July and runs through September. The sun rises at 7:00 and sets at 6:00 the year around. It is a quatre-lingual city. The native language is Amharic. But of old, the French influence has been strong, and many, especially of the government men, still pride themselves in their excellent use of the French language. Also since the invasion, Italian is extremely common on the streets and in the shops. Venders of souvenirs and tanned hides commonly address a white man with "Signore." And now with the influx of the British military, and of American advisors to the government, English is fast becoming a

can swing bands and movies that I have ever seen. He talked; he crooned; he warbled—In English, in Greek, in Italian, in French, in Arabic, in Amharic, in any language—but never in silence. He beat time with his hands; he gestured with his head; he fairly danced. He spoke of his girl friends. He imitated Bing Crosby and Benny Goodman. He did anything except sit still. How he did flatter America! And how he did want to go there!

And he, Mr. Stefannas, was a Greek! His countryman, the philosopher, is still sitting, I feel certain, in the bush.

The airfield at Addis Ababa is the place where the plane comes in from Cairo twice a

week, bringing welcome mail from the homeland for many. Finally, there is in Addis Ababa the Imperial Hotel, a collection of two story, metal-roofed dormitories, owned by the Empress, and presided over by a Khartoum-born Egyptian, Mr. Krumfly, whose duty it is to keep reasonably peaceful and happy the odd assembly of nationalities (English, Swiss, Swede, French, Arabic, Indian, Italian, Greek, American) who find some excuse or purpose to visit this colorful and interesting spot on the globe.

Addis Ababa! I would not have missed it for the world!

Goshen, Ind.

COMETS AND METEORS

BY STANLEY SHENK

Through the day and into the night, day after day and year after year, the busy, bustling race of man hurries on, its eyes on the ground, its mind little higher, never pausing to look up.

If men only would look up, he would see in the ebony, star-studded vault of night the most sublime of all natural manifestations of the hand of God—the stars themselves. To many Christians these nightly gleams are ever-comforting assurances of the existence and power of Him whom they worship. To some scientists perhaps these heavenly beacons are merely objects to analyze, to catalogue, and to put on file. To the masses of men, they are merely—stars—and the word is spoken with no more meaning than if it signified a bucket of potatoes.

To the latter group, the masses—they being not interested in sublime manifestations—God sometimes sends visitations of a fearsome and terrifying nature. Then, by force of curiosity or through sheer terror, eyes are for once turned upward and frequently knees are bent downward.

The gigantic, fiery masses of great comets and the flaming trails of falling meteors—these are perhaps the two most spectacular and awesome demonstrations of nature by the hand of God.

A comet may have a head a million miles in diameter and a tail a hundred million miles in length. It may be so bright that it will shine forth even in the sky of midday and it may be so enormous that when in the night sky the head is at the zenith, the end of the tail is not yet above the horizon. Comets have a low density and with a ghostly effect the light of stars passes undiminished through them. Comets have orbits which vary in length from nine hundred million to nearly four trillion miles. Encke's comet has the shortest known orbit and completes its journey about the sun in 3.3 years. The longest known orbit is that of the Number II Comet of 1864. It takes this far-swinging wanderer nearly three million years to circle the sun. We can only guess when another such unheralded visitor will take its flaming journey through our own night skies.

Meteors are in a sense the offspring of comets since comets are merely meteor swarms. The earth is being constantly bombarded by meteors. It is estimated that in one day between ten and twenty million of these missiles enter the earth's atmosphere. Of this number, only ten or twenty survive the flaming passage through our atmosphere

envelope. The rest are totally consumed by the friction engendered when they pass from the vacuum of space into the dense atmosphere of our planet.

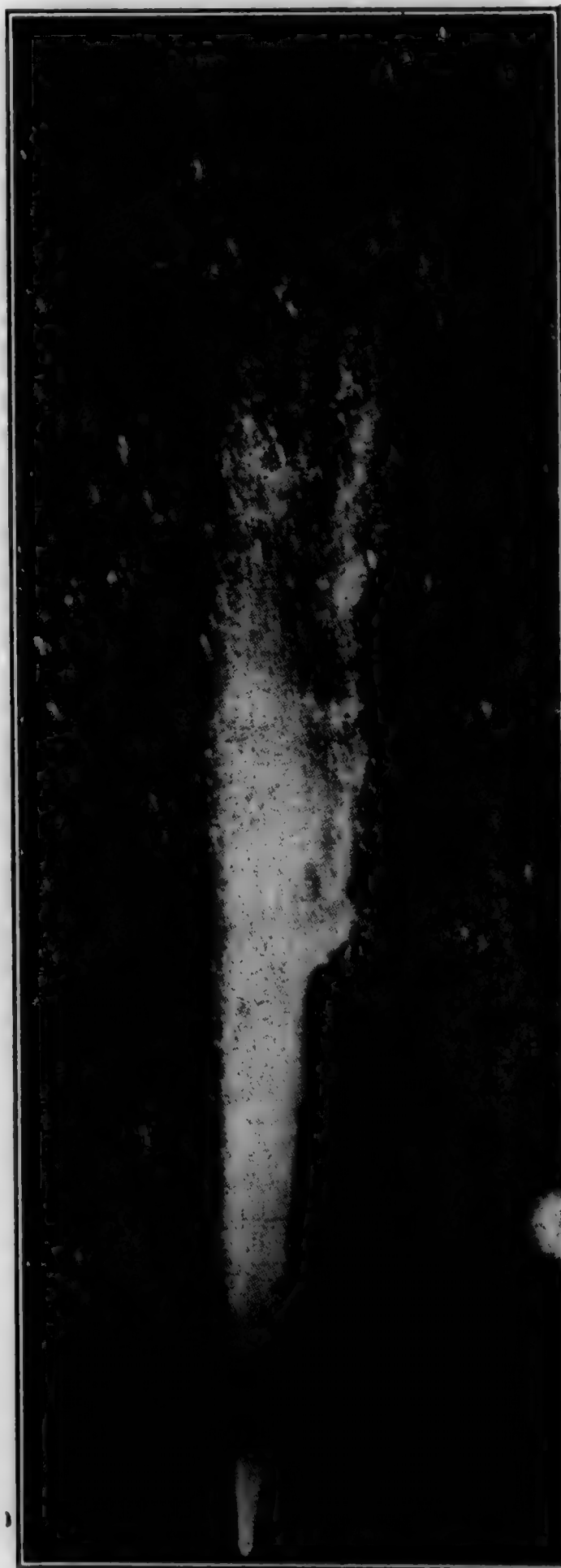
The earth in its orbit sometimes encounters meteor swarms and on such occasions meteor showers occur. The Leonid meteor shower of November is an example of these phenomena. In addition to their annual appearances, the Leonids at thirty-three year intervals formerly staged climactic displays. The last of these displays was due in 1932, but it failed to materialize. In 1899 and in 1866 fiery exhibitions were given, but in the history of man no meteor shower has ever compared with that of 1833. On this occasion, the heavens seemed literally to "rain fire." An eyewitness's description reads as follows: "It seemed as if the whole starry heavens had congregated at a point near the zenith and were shooting forth with the velocity of lightning to every part of the horizon; and yet they were not exhausted. Thousands swiftly followed in the track of thousands as though created for the occasion." A popular simile of the time made this simple yet inconceivable comparison: "They fell like snowflakes."

As stated earlier, most meteors are consumed by friction before striking the earth. When, however, an occasional missile from outer space does penetrate our atmospheric envelope and strikes the earth, it is called not a meteor, but a meteorite. It is as though a title of distinction were bestowed upon an object for outstanding achievement. Indeed such is the case, for a meteorite literally passes through a "baptism of fire" and is the successful "one in a million." Meteorites may be recognized by their pitted, pocked, and glazed appearance which are the visible results of their superheated journey. Composed largely of nickel and iron, they may also be identified by their weight.

Startling demonstrations of light and sound sometimes accompany the fall of meteorites. An eyewitness's account of a large meteorite which fell near Homestead, Iowa, in 1876 is available and reads as follows: "A body was seen moving across the sky, which equaled in brightness the sun. It emitted sparks and puffs of smoke and had a train ten miles long. The meteorite extinguished itself in five sharp flashes. The flashes were followed in a minute or two by five thunderous detonations, which seemed to shake the very foundations of the earth."

Meteorites weighing more than two-hundred tons usually explode and form craters upon striking the earth. Meteorites of such size are extremely rare, however, and on the average strike the earth but once in 150 years.

Such a meteorite fell in Siberia in 1908. In the wilderness area which it struck, fearful destruction was wrought. Every tree within a radius of twenty miles was felled by the blast of hot air that rolled outward over hills and valleys from the point of impact. After the blast had spent its destructive force, the trees lay like spokes of a great wheel, their charred and broken tops pointing away from the 150-foot crater that lay at the hub. In a town 65 miles away from the point of impact, the jar hurled people from their



Halley's Comet as It Appeared in 1910

seats and 3,000 miles further on recorded itself on a seismograph.

Massive as this meteorite must have been, it did not compare with the one which fell in Arizona many centuries ago. This meteorite hurtled from the skies to form a crater three-quarters of a mile in diameter and so deep that were the Washington Monument placed within, its top would not appear above the rim. Estimated to have weighed ten million tons and to have measured over four hundred feet in diameter, the meteorite displaced four hundred million tons of bed rock. Some idea of the stupendous energies unleashed by this cataclysm may be gained upon learning that drillings to three thousand feet below the surface of the crater basin have revealed the bed rock to be crushed to that depth. Also, there lies upon the rim of the crater a seven-thousand-ton boulder, flung there as though it were a pebble.

The blast of superheated air that swirled outward from the meteorite's incandescent mass and the charring effect that it had on the surrounding region can be better imagined than depicted. The theory has lately been advanced that perhaps this was the cataclysm that stopped forever as though "in the twinkling of an eye" the civilization of the cliff dwellers of the Southwest.

Certain it is that some sudden and un-

toward disaster wiped out completely this flourishing people. In the ruined homes of these desert dwellers has been found abundant evidence that their civilization was suddenly and catastrophically terminated. Half-eaten meals, half-finished tasks, and the life-like postures of the dead uncanny in their casual attitudes—all these testify to some sudden finis.

Two known facts strengthen the theory. Time, as reckoned by these ancient people, stopped in 1286 A. D.; and on the rim of the great Arizona crater grow trees which are very big and very old—but none which are older than 700 years!

Perhaps this is the answer. Although we can never in this world obtain on this point positive knowledge, perhaps here God went further than the mere visitation of a startling astronomical phenomena. Perhaps here God visited judgment, finally and forever upon a wicked race by one of the spectacles which He commonly uses to lift men's eyes from the ground. Certainly it behooves us as Christians to look up, to enjoy the "sublime manifestations" of the starry heavens, to stand enthralled wherever God sends spectacular visitations to our world and to be ready to die should these visitants prove as destructive as that one of Arizona.

Harrisonburg, Va.

BOOK REVIEWS

God's Bridge or the Story of Jin-Gi, Tena Holkeboer; Wm. B. Eerdmans Publishing Company; 1945; 87 pp.; \$0.75.

Jin-Gi wrote his life story while in hiding during the war between China and Japan in 1938. His purpose in writing was to testify to the world of God's grace to him. He also thought that if the account were published in America the royalties from the sale might solve his debt problem. Tena Holkeboer, a missionary in China, was asked to translate the manuscript and prepare it for publication.

The story is based on facts, and the characters actually lived. All the incidents actually happened to Jin-Gi and his mother. Because the trials were hard to bear, the mother prayed for a bridge to cross over. After meeting the missionaries and giving their hearts to the Lord, they found a bridge—Jesus Christ, the way to God.

The book does not show much professional work, but is interesting for younger folks as well as older. In one portion Jin-Gi was troubled with tuberculosis and had to battle continually against the disease. He found a supposed cure in what was called the "Sitting Still" method, a process which is pictured in the book. Had he put the same faith in the Lord for a cure as he did in this method, I am sure he would have had the same results.—Mrs. Robert W. Landis.

Comfort to Spare, J. K. Van Baalen; Wm. B. Eerdmans Publishing Company; 1946; 88 pp.; \$1.00.

The author, having passed through "deep waters" and, as a minister, having contacted many who have sorrowed in confusion and darkness, is qualified by experience and understanding to treat the subject of his book. He endeavors to aid the readers to find in God the God of all comfort, to guide them into a firm faith in God's wisdom and direction, and to see God's leading in all of life's sorrowful circumstances. He gives realistic counsel to those who have experienced deep sorrow and have never been able to understand the provi-

dence of God. He gives brief expository discussions of various Scripture texts particularly applicable to the sorrowing, expositions stimulating and challenging to a deeper spiritual understanding of our relationship with God. He closes his subject by the passage, "that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God."

The book probably will not receive wide circulation because those that have never experienced deep sorrows would not be likely to choose it and those who need it most will have to be led to it by friends. The ones who need it most will need a reconversion in their thinking upon life. The author recognizes that his book could never accomplish what God's Word alone can do, but he attempts to point to God's Word in such a way as to obtain the desired results.

He has definite evangelical views and a distinct Gospel message, but fails in his view on nonresistance. He does not approve of war but accepts it as an unavoidable tragedy of human history. He gives a beneficial discussion for the many sorrowing which this war has left in its path. He seems to ignore the principle of nonresistance entirely, but does not present any other theology on the matter. This is perhaps the only objectionable feature.—Samuel Janzen.

America Prays, Norman E. Nygaard; W. A. Wilde Company; 1946; 386 pp.; \$2.25.

This volume of meditations for every day in the year and for "movable special days" is different from other books of its kind. "These messages come not from the pen of one writer but from men in pulpits large and small, from every state in the Union, and from almost all of the Protestant churches." Each meditation is based on a verse of Scripture and is concluded with a fitting prayer.

The spiritual value of these messages can be measured to a certain extent by the contributing authors: some of the meditations are helpful, instructive, and soul-inspiring; others are on an earth-level and set forth a social gospel,

world betterment, militarism, and other similar teachings. The editor, Dr. Norman E. Nygaard, was a chaplain overseas.

While the book enlarges the reader's vision and presents some challenging and profitable messages, the mixture of evil which comes from the pen of the modernist, evolutionist, militarist, and others, marks it as an objectionable devotional book for the average Christian. It is a question in my mind how much it could contribute to the deeper spiritual life of the mature, discriminating Christian reader.—Mrs. A. D. Wenger, Jr.

Beyond This Darkness, Roger L. Shinn; Association Press; 1946; 86 pp.; \$1.00.

Problems the Christian young man in military service faces are revealed in this book. The author does not think the solution lies in the position of the conscientious objector, and attempts to justify the Christian's participation in killing. His conclusions would not be satisfactory to many. He also attempts to convey what the Christian faith has to say to the post-war world. His solution to the continuance of life in an atomic age is in men learning to live together and in doing a better job in the practice of democracy. He discusses interestingly the cost of the war, the feelings of men in the face of death, and the soldier's lack of interest in religion.—Edwin L. Weaver.

Techniques of Counseling in Christian Service, Charles Reed Zahniser; Gibson Press; 1946; 29 pp.; \$0.50.

The author of this book is both a pastor and university professor, and has had much experience in case work with civic and social agencies, dealing with problems of behavior. His purpose is to present in a brief and non-technical form some of the essential techniques of counseling, with a religious viewpoint, to assist Christian workers in their counseling program. His book is based largely on the principles of guidance which are being popularized by the educational world, giving them a religious emphasis, and applying them to Christian service.

This book is adapted primarily for pastors and other Christian workers who desire to become efficient in the art of counseling. It is very brief—some parts of it barely more than an outline. Perhaps one of the greatest uses of this book will be to introduce one to the field of counseling, and to stimulate him to read larger and more thorough discussions on the techniques presented here.

The major criticism of the book is in regard to the miracle of Christ's healing the paralytic, where the author explains this on a merely psychological basis and leaves out the supernatural element.—Lester C. Shenk.

The Music of Life, G. Campbell Morgan; Fleming H. Revell Company; 1946; 57 pp.; \$1.00.

A lecture which one man would dare to repeat seventy-two times cannot be without its interesting and enduring qualities; and yet as a lecture this message doubtless had some advantage over the written form in that the author's personality was projected into it by his presence in a way that cannot be done in the book.

Combining both the ancient and modern conceptions of music, the writer expresses the order and harmony of a life lived in ideal relation to God and man. The seven chapters divide life into seven periods, and four outstanding characteristics of each period are suggested as forming the dominant chord for life's music at that stage. As Morgan himself admits, these divisions and choices are arbitrary and some one else may have chosen differently. Their greatest fault seems to lie in the author's self-imposed restriction rather than any lack of wisdom in choosing.

The early chapters of the book are excellent for their understanding of children and young

(Continued on page 154)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

THE STRUGGLE AGAINST BAALISM

I Kings 16:29—II Kings Chapter 10.

Lesson for May 11, 1947

Golden Text.—Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.—I Kings 18:37.

I Kings 18:20, 21. It is a strange thing that people will do almost anything in the name of religion except the one thing that God asks of them—live holy lives. Jezebel was a religious woman or she would not have supported the worship of Baal to the extent of feeding 450 prophets of Baal and 400 prophets to Asherah at her own table. But to feed one prophet of God she would not. And why not? Because that one prophet of God would have told her to clean up her moral life. The evil are very religious in their way, but in one thing they all agree: they hate the good and will not seek counsel of God.

Sin is like a rolling snowball—it grows rapidly. The house of Micah had idols on Mt. Ephraim. The house of Dan stole them and the priest, and established tribal idolatry. Jeroboam started national idolatry; and every king that succeeded him added to the viciousness of the whole system. Ahab exceeded in wickedness all that had gone before him, being incited thereto by his wife whom idolatry had turned into a fiend.

Does God care? Some think not, and others don't care if He does. He does care, and when He finds a man that cares as He cares He uses that man mightily in combatting the evil. In Elijah God found such a man. And when personal appeals were jeered and the prophets of the Lord slain, Elijah asked God to send a drought that would last until the people would acknowledge God as the Lord. It took more than three years before they made that acknowledgment, but when the confession was made the rain came again in abundance.

Baal and Asherah were the father and mother gods who were supposed to bring blessings of increase to the fields and flocks. But they failed. Instead of increase there was starvation. In our text Elijah challenged the prophets of Baal to a contest in the field of their avowed supremacy. 850 prophets prayed and raved for hours with never the sign of an answer; but hardly had Elijah ceased praying when the fire fell. When the sun-god could not bring down fire, the God who made the sun could.

As long as you go halting or limping between two opinions your religious life will be as crippled as your walk. Only the faith

that drives out superstition and sin is worth having; and I must be as hard on anything in my own life that would lead me astray as Elijah was on the prophets of Baal.

As the preachers so the people. Elijah got rid of the prophets of Baal, but it was only a short time until Ahab had four hundred other preachers who prophesied to him of the deceit of their own hearts. You get the kind of spiritual adviser that you like, and if you do not want to be holy you will not seek the spiritual counsel of the man who insists that without holiness no man shall see the Lord. Ahab hated both Elijah and Micaiah and called them his enemies. Had he known it he would have acknowledged them as his true friends. Only the man who is true to God can be true to his fellow man.

Ahab continued in his wickedness, and God appointed Jehu to succeed him. Jehu destroyed all the house of Ahab, and killed all the worshipers of Baal. But he had zeal for the Lord only until he was firmly established on the throne. The sin of Jeroboam the son of Nebat remained. And that root of bitterness would produce other poisonous growth that would cause the destruction of the ten tribes as a nation.

There are always a few that will not follow the multitude to do evil. But when you get the idea that you are standing all alone against the flood of wickedness it is hard to keep from getting discouraged. Possibly the other seven thousand were just as discouraged as Elijah was.

After the mountaintop experience beware. Action is followed by corresponding reaction; and few indeed are the incidents where extraordinary spiritual exaltation has not been followed by a period of despair. But Elijah was not forsaken nor was he cast aside by the Lord. His work from then on until the time of his translation was to lay the bedrock and training for others to continue the work he had so nobly begun. He lived anew in Elisha and in the multitude of sons of the prophets whom he trained.

THE STRUGGLE FOR SOCIAL JUSTICE

(Book of Amos)

Lesson for May 18, 1947

Golden Text.—Seek good, and not evil, that ye may live.—Amos 5:14.

Man is a moral being with a pernicious immoral inclination. And the only power capable of keeping those evil tendencies in subjection is the love of God shed abroad in the heart. Even fear of possible punish-

ment will not keep the human being from going into the paths of evil.

The ability to see the truth is not limited to people of any particular group. Amos was a herdsman, and a man of deep poverty. He had no training as a prophet; but when he opened up his heart to God, God gave to him an outstanding message for all time. And God sees the sins of all men and not only those of them He hates. Every nation on earth has three transgressions or four for which He will not turn away the punishment thereof unless they repent. If the heathen who know not the Lord must suffer for their misdeeds, how much more the nations that have been instructed in the way of the Lord!

And it is particularly to the ten tribes that Amos brought the message of the Lord. From the days when the children of Israel came up from Egypt they persistently departed from the Lord; but were kept in restraint by judges and prophets. But with the separation of the ten tribes into an individual independent political unit they also separated from the influence of the church which had its headquarters at Jerusalem. Once that separation had been accomplished the history of the northern tribes was one of headlong plunging into idolatry and wickedness. Elijah, Elisha, Jonah, and Amos were sent of God to plead and to warn, but with no more success than the prophets of today are having with this generation.

Chapter 5. Three times in this chapter does the prophet plead with Israel to seek the Lord, promising them life for so doing. You cannot be seeking God while you are seeking the things that gratify the carnal nature; and you will hate the preacher who rebukes you as long as the love of sin is in the heart. They who seek the Lord cleanse themselves of every false way; but they who forsake the Lord will cast righteousness and truth to the ground and trample them underfoot.

Verse 11. When men trample righteousness and virtue underfoot it follows as the night the day that they will also crush their fellow men who stand in the way of the gratification of their lusts.

Poor people seldom bathe, and in many cases their scalp is crusty. Amos depicts the greed of the rich by saying that they pant after the dust of the earth on the head of these poor. In one way or another they take from their fellows everything that they can grasp just to make life more luxurious for themselves. Such luxury brings no lasting comfort, and when God's judgment falls they will be worse off than if they had remained poor and unselfish.

In an ungodly community there is no legal justice. By means of false alibis, bribed juries and judges, the No. 1 criminals evade justice

and hobnob with the mighty. But only for a short time; then the avalanche of God's justice will sweep them all away.

Verse 13. Prudence is the foresight that enables one to take proper precautions for personal comfort and safety. At a time when evil, armed to the teeth, rides abroad, the prudent man will keep his lips sealed for personal safety's sake; but what would be the condition in this old world if the Amos's and Elijah's had not cast prudence to the side and done their duty regardless of consequences? Prudence is not a virtue if fear of suffering causes me to fail in doing my duty.

Verse 15. Hate the evil that would mar your own life; love the good that God would have you embrace; and work to accomplish the same in the folks about you. Then righteousness shall flow as a stream and God will be gracious to all.

Verses 21-24. Religion without righteousness in the life is a stench in the nostrils of God.

Praise is comely for the upright; but to thank God for the things acquired by oppression is sacrilege.

Chapter 6. If in one home some of the children had everything while others were starved and naked we would say that the parents were namelessly wicked and cruel. We are all God's children by creation, and to have such things occur among the sons of men if they are in the plan of God would make God such a one. But God is displeased to have it so. The sin is ours and the judgments also.

THE FALL OF THE NORTHERN KINGDOM

II Kings 5:1-15; 15:8-17:41; Isa. 28:1-4

Lesson for May 25, 1947

Golden Text.—For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.—Psalm 1:6.

II Kings 5:1-15. The greater the need the more grace God will give to His servants to meet that need. Elijah and Elisha were both sent to the northern tribes at a time of great spiritual decay. God does not send judgment without warning, whether it be Nineveh or Samaria or Washington. But in this portion we find faith where it was not expected, and missing where you would have looked for it. Naaman the Syrian became a believer, but Gehazi the servant of the prophet sold his soul for material goods.

II Kings 15, 16. Moses calls idolatry a root of bitterness that defiles the many. The religions of the world are the offspring of the imaginations of evil minds. There is nothing uplifting in them, but rather they cater to all that is base and evil in man. The religion revealed to man by the Lord is pure, and demands the crucifying of the flesh with all the affections and lusts. The few in every generation who love the good will seek the Lord but the multitude will accept the religion that requires no denial of the flesh, little recking that they will be denied of the Lord in the end. And the leader who suggests the easy way always has a more enthusiastic following than the one who

prophesies bloody sweat and tears. Jeroboam I was such. The people followed him with a wild enthusiasm. Until the very end of the northern kingdom whatever other changes might be made, they all followed in the sin of Jeroboam the son of Nebat, who made Israel to sin. Conspiracy and assassination caused the overthrow of one dynasty after another, but you do not read of one who sought the Lord, who alone is a shelter in the time of storm.

Chapter 17. Hoshea, the last king of the ten tribes, was not as bad as those who had gone before him. This was unusual. Up to this time nearly everyone was worse than his predecessor. But to say that I am not as bad as the other fellow doesn't say that I am good. Goodness and badness are not comparable. But it is a fact that frequently some one not quite as bad as the rest has to take the brunt of the judgment of a mass accumulation of evil that cannot be pardoned.

Verses 5, 6. No wicked man likes to reap what he has sown, and only occasionally is he aware of the causes of his misfortune. But God explains the reasons for national calamity and disintegration. Happy is that people whose God is the Lord, and that in more than in name. All others who hasten after other gods shall have their sorrows multiplied.

Verses 7-12. A true fear of God drives out of my consciousness all fear of other gods. Fear of heathen gods is based on the supposition that they will do you harm unless you appease them; fear of God is based on the knowledge that the thing of which He says "Ye shall not do this thing" will hurt me. It is not God that hurts and of whom I need to be afraid: it is sin. And one sin that leads me into many other sins is that lack of faith in God that makes me afraid of what men or demons may do to me if I do not please them.

Laws or statutes of the nations are made to suit the whims of the rulers and citizenry. You can serve the devil with all your heart without getting into conflict with the law of the land. To think that because the law allows it it must be permissible is to skate on very thin ice.

At first the transgressor commits his sins in the dark; but eventually he does them openly.

Sin is never a blessing to the man who indulges. If he repents and turns from it he will obtain mercy from a gracious God; but if he persists in continuing in the evil, sudden destruction will overtake him at the moment when he thinks he is in peace and safety.

Isaiah 28:1-4. Drunkenness and godliness are incompatible. There never was a drunken saint nor a saintly drunkard. Saintliness is a beautiful flower, and abstemiousness from drink and narcotics will keep the body and mind in fettle to accomplish the noblest and best. But drink is like the worm that eats the heart out of the stem and causes the flower to wilt and die. Drink weakens the powers of reason, perverts judgment, enervates the body, destroys your assets, and makes you a prey to disease and an object of loot to the vicious. Drink would bring starvation and

rag to the Garden of Eden; while holy living will cause the desert to rejoice and blossom as the rose.

JUDAH'S UNSTEADY COURSE

II Kings 18-20; II Chronicles 29.

Lesson for June 1, 1947

Golden Text.—In quietness and confidence shall be your strength.—Isa. 30:15.

II Kings 19:5-7. Hezekiah was one of the noblest rulers that ever sat upon a throne. Hardly had he become king when he took steps to renovate the house of God and to renew the covenant between Israel and the Lord. About the middle of his reign we have a short period during which things piled up. The Assyrian came upon him and took away a large part of the treasures in which he delighted, a sickness nigh unto death came upon him; and the Assyrian returned to ravage the country and to absorb it into his empire. When the Assyrian first came into a threatening relation to Judah Hezekiah took counsel with the leaders of the nation and they decided to buy off the king of Assyria. But the more gold you get the hungrier you get for more; and Sennacherib was no exception. He soon came back for what was left. Instead of turning to human counselors Hezekiah now turned to the Lord. The foolishness of God is wiser than the wisdom of men, and the weakness of God is stronger than the strength of men. When a man talks against me he is not talking against much, but when he talks against my Lord he is blaspheming the Creator of the ends of the earth of whom there is no searching of His understanding nor comprehension of His powers.

Pride is a bubble that swells until it bursts; and then where is it? The pride of Sennacherib had reached its limit when he boasted against the God of heaven. When God tells me not to be afraid, I can cast all fears to the wind.

Verses 32-37. God compares Sennacherib to a raging bull who had broken out of his paddock and was working himself up into a frenzy to destroy. But God would put a hook in his nose and lead him back to the place from whence he had come. A rumor was first to frighten him and a blast from the Lord was to destroy him. The rumor was concerning the Pharaoh of Egypt who was reported to be coming to the rescue of Judah. The Pharaoh always was a reed upon whom if you did lean it would break and pierce your hand, but the rumor did serve as a scare as effectively as though it had been true. It kept him from coming at once to Jerusalem. But it did not keep Sennacherib from boasting about what he would do. But as he was encamped on the coastal plain God sent a blast that in one night slew 185,000 of his men. That stopped his boasting. He returned to Nineveh a broken warrior soon to die at the hands of two of his own sons. Babylon was in the ascendancy and presently ruthless Assyria would receive from the hands of her conquerors the same kind of treatment which she had accorded to others.

Chapter 20:12-17. Apparently the report of Sennacherib's discomfiture at the hands of

God and the report of Hezekiah's sickness and recovery reached the king of Babylon at about the same time. To have such a blow befall his strongest rival for dominion in Mesopotamia could not but be pleasing to him and he naturally felt kindly towards the man who had been instrumental in accomplishing it. And when he heard that that person had just recovered from a serious illness he most naturally sent congratulations.

Hezekiah's love for display was his besetting sin. Early in his reign he had spent much time and wealth in adorning the house of God. He lost most of this at the time of Sennacherib's first invasion; but he did not lose his love of display. So when the messengers from the king of Babylon came to him he just could not resist showing off the goodness of God to him and the wealth of his realm. It might not be wise to do so to peoples who live near, but surely it must be

safe to do so to ambassadors from a far country. But the sight of treasures has always aroused man's cupidity, and men will go to almost any length of toil and privation to gain possession. If I could assure the world that there was much gold in the moon, work would begin tomorrow morning on a rocket to carry people there to secure it.

Palestine was comparatively poor but the reports that the messengers brought back to Babylon made the king feel that he was the king of a "have not" country and he would conquer the land that had it. Greed makes all men feel themselves poor; love of display makes all believe that they are rich.

Godliness with contentment is great gain. Love of display of dress or possessions arouses the envy of others and destroys deep spirituality. Hezekiah lost out in much, but repented. So may we, and so should we.

HOW DOES THE SUNDAY SCHOOL ACCOMPLISH SO MUCH?

BY MRS. W. C. KOHLER

It is no secret even among careless people that the Sunday school trained boys and girls are superior in many ways to those who have never had the hour on Sunday morning that accomplishes so much. Of course, some unthinking persons regard the school with its unpaid teachers and workers as a kind of feeble joke because of the one session a week and that a very brief one, but the fact remains that it is and always has been a powerful educational factor. Take the word of court officials that very seldom does a regular Sunday-school attendant appear in juvenile court. Perhaps the home needs more credit for this than the Sunday school, but the home alone is not enough. In Sunday school from the earliest attendance the child is taught to respect the rights of others, to speak the truth, to enjoy order and system and to be prompt and regular in attendance.

A successful primary public-school teacher said that the children accustomed to attend Sunday school could easily be picked out in her grade because they were better mannered, made less trouble, and did not expect to be favored above others. In the Sunday morning sessions they had learned to "take turns" and so expected no special favors. They had learned to sing little songs, to answer simple questions, and to observe the simple rules. In the higher grades the youngsters trained to "speak pieces" and to take part in simple programs have the advantage of the tongue-tied children whose parents say that when the children are old enough to understand what it is all about it will be time to take up their religious education.

Of course, the only answer to the good work done by the Sunday school is that knowing the shortness of the time to make an impression on the lives of their pupils teachers and leaders let not a moment go to waste of the short period once each week, and they also supplement that short period by activities and social hours where religion and

good times are combined. There are grown men and women, grandfathers and grandmothers, who can remember the earnest words of a faithful teacher in a little log church or the district schoolhouse long ago. One old gentleman takes out of its tissue paper case a transparent red reward of merit to show to his descendants. It has a Bible text on it and was given him as a small child for memorizing certain portions of Scripture. His home was crude, his parents did not until he was grown become Christians, but that slender cord bound him to the worship and service of the Master, the great Shepherd of the sheep in isolated country folds, and he remains faithful to this very hour.

The Sunday school always was and is now a good place to invest time, personality, prayer, and hard work. It is the training school to bring boys and girls to Christian life, and faithfully does it carry on in small and large communities. May it grow and increase until its work is no longer needed which will be when something better and stronger comes to take its time-honored and well-earned place in the religious world.—Cleveland Gospel Herald.

CONTENTMENT

Contentment is not only the gift of God, but it grows and deepens in times of pressure and trial. Paul "learned" to be content in every state and under all circumstances. To be contented one must accept promptly and gladly the conditions or way that God marks out for him by His providence as the best that His wisdom and love could provide. God's infinite love has made a way through the wilderness of this world that brightens more and more even to the perfect day. Through the atoning and abounding grace of Jesus Christ the prisoners of despair become the children of eternal hope and glory.—Selected.

BOOK REVIEWS

(Continued from page 151)

people and contain valuable suggestions relative to the parent-child relationship. The later chapters are a bit disappointing in that the writer seems to hurry by without doing them justice. The language and suggestions reveal the writer's familiarity and sympathy with modern educational methods, yet withal mingled with some old-fashioned common sense backed by Scripture, as for example his suggestion on page 33 relative to deferring the answer to some questions of children.

This book will be enjoyed by many, although the slight technicality of the introduction and the chapter headings, which do not immediately relate themselves to what is to follow, may hinder it from becoming as popular as it otherwise might.—Linden M. Wenger.

Lyric Religion The Romance of Immortal Hymns, H. Augustine Smith; Fleming H. Revell Company; 1931; 517 pp.; \$2.95.

From this scholarly treatment of hymns one can gain information not readily accessible. Not only are the contents of hymns analyzed, but the author tells how the words came to be written and the tunes composed and how they were first brought to the public attention. He includes the original titles, often reproduces omitted stanzas, and gives the words as first written and as later altered. Of special interest are the biographical facts about the authors and composers.

Nearly one-third of the hymns studied by Professor Smith are omitted from our Mennonite hymnbooks (*Church Hymnal*, *Life Songs*, and *Life Songs Number Two*). He includes hymns taken from the works of Lowell, Holmes, Lanier, Tennyson, Symonds, and Kipling, and hymns in which the Christian element is less significant, and patriotism, militarism, the brotherhood of man, and nature have a prominent place. The book is valuable for its treatment of the 110 hymns in Mennonite hymnbooks, but would be of greater value if many more familiar hymns could have been included.

By the careful examination of hymns as is aided and encouraged by this book the reader becomes conscious of non-Mennonite elements in hymns included in our hymnals. For example, "Angel Voices" (*Church Hymnal*, No. 35) was written for the dedication of an organ and in several different stanzas refers to the use of instrumental music in worship. This is true of a number of other hymns in our hymn books (*Lyric Religion*, p. 29).

Fortunately our author encourages congregational singing. Although he offers many suggestions for worship procedure that do not fit into Mennonite worship, he presents a wealth of valuable information about hymns and everything pertaining to them. The book has a very well-organized index.—Edwin L. Weaver.

Not My Will, Francena H. Arnold; Moody Press; 1946; 334 pp.; \$2.50.

The author is the wife of an active layman, mother of four children, and has a rich background of experience as a young people's worker. The book attempts to inspire the reader to a complete surrender to Christ, to show the futility of trying to manage our lives to suit ourselves, and to reveal the peace and joy that come only with complete submission. It will be especially interesting to young people. It is written in a clear, fresh, simple style, and the characters and conversation are true to life.

The story is that of a strong-willed young heiress, dominated in childhood by an equally strong-willed aunt. After her aunt's death she seeks happiness in scientific work at which she is gifted, and which she wouldn't give up for any man. She soon changes her mind, however. The story tells of her secret marriage, and the events leading to her husband's tragic death. How the Lord leads her to her husband's family and they in turn lead her to Christ after which she finds the peace and happiness for which she

(Continued on page 157)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We continue this month with the theme of "Building Christian Homes." The theme of "Learning to Love," as it applies to a man and a woman who are beginning that sacred relation that is about to be formed for a life together in a home, is the first topic in the month of May. We gave consideration to this theme in last month's issue of the *Monitor*.

The theme of "Divine Leading in Courtship" is one which all earnest Christians ought to consider prayerfully. Young people especially should place themselves earnestly in the divine care and leadership so that they may be kept from the errors and the sorrows, into which the careless often fall in their courtship and its ends.

The theme of "The Beauty of Motherhood" comes on the day observed as Mother's Day. We shall consider it, not only because it is Mother's Day, but because the theme is close to our hearts and ought to be considered more nearly as the Lord views it than as the world often thinks about it. Christian motherhood is one of the holiest and greatest callings of life. Godly mothers need to be encouraged. The future mothers of our church ought to realize what opportunities and preparations go with this calling and consecrate themselves for the work. All ought to hold up the Christian ideal so that more homes may be blest with Christian motherhood.

The theme of "The Meaning of Marriage" is the next in our study. Here we consider the union for life of one man and one woman. What it means in the lives of those so united and what it means for the purity and happiness of society and for the rising generation cannot be fully estimated. Again we look to the Christian standard for the highest understanding of the meaning of marriage. We should point our youth to the Lord and His holy Word and to the New Testament standards which have restored the original purpose of God in the creation of man and woman.

The theme of "Living Together in the Home" is vital in the whole matter of building Christian homes. If people have learned this great secret of living together in the nearest ties on earth in happiness and peace, they have something nearest like heaven on earth. This topic is the first one for the month of June. If this matter can be successfully solved, we need not wonder about a happy and prosperous church, or of a strong and happy nation, yea, or a peaceful world. As far as the Christian is concerned he can do more in a Christian way in successful home life than all other expedients that may be invented by a world without Christ.

DIVINE LEADING IN COURTSHIP

Gen. 24:1-52

Topic for May 11

MOTTO

"I being in the way, the Lord led me."

MEDITATIONS ON THE TOPIC

I. Divine Leading in Courtship.—God is interested in the lives of all young persons and is ready to overrule and guide in their affairs for their highest good. But not all young persons are in a place where they are willing to receive the counsel of the Lord in matters in which He gives counsel, or in choices in which they need guidance. Such unwilling persons God can only overrule by providential circumstances or chastenings that will tend to lead them to the true life in Christ where they may be open to His counsels and leadings. It is evident that many are following other leadership in their courting than that which is divine. Those who blindly follow human impulse or the counsel of the ungodly will doubtless reap in fields of sorrow and corruption and miss many of the sweet joys of life prepared for those who wholly seek to do the Lord's will. Even many professed Christians are ignorant of God's law of marriage and do not give right counsel and cannot be led aright because they are not under God's leadership. Besides a knowledge of the marriage law and willingness to obey it, there is a spiritual-mindedness which believers may have that will give them a clear discernment of right and wrong as well as of God's will in their personal actions and choices.

Answer to prayer for guidance is certain to those who live in uprightness before God. God makes clear His wisdom to those who deny their own wills and submit to His. Natural gifts and inclinations may be used in His plans, but the selfish element must be taken away and all that we have must be forsaken if we would be learners at His feet and be fully led by the divine hand.

II. The Text.—Gen. 24:1-52.—This passage tells the story of how God led in the choice of a wife for Isaac. Certain principles were observed by Abraham concerning Isaac's marriage. He committed these into the hand of a faithful and godly servant who sought the divine guidance which Abraham had assured him he would experience. This guidance was given, and providential events followed so that all worked together to single out Rebecca for Isaac. Isaac accepted the divine leading as for himself and was happily married.

OUTLINE STUDY

I. Promises to Guide.

1. With His eye (Ps. 32:8).
2. To direct our paths (Prov. 3:6).
3. In judgment (Ps. 25:19).
4. To be our guide (Ps. 48:14).
5. With His counsel (Ps. 73:24).
6. All things work together for good (Rom. 8:28).

II. Conditions for Divine Guidance.

1. A transformation of life (Rom. 12:2).
2. A spiritual mind (I Cor. 2:10-16).
3. Pure motives (Luke 11:34-36).
4. Mortification of flesh (Rom. 8:12-15).
5. A yielded will (John 5:30).
6. A growing spirituality (Col. 1:9).
7. A desire to do His will (I John 3:22; John 7:17).

8. Honor Him in all things (Prov. 3:5, 6). SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears under this date in the Program Builder.

For Seniors

1. The Basis of our Confidence in Divine Leading.
2. Conditions of Divine Guidance.
3. Ways in Which God Manifests His Leading.
4. The Need for Divine Leading in Courtship.

PERSONAL THOUGHT

In obedience to divine laws and faithful seeking for divine guidance, let us pursue the path of God's unfolding.

SEED THOUGHTS

"I will guide thee with mine eye"—a glance, not a blow—a look of directing love that at once heartens to duty and tells duty. We must be very near to Him to catch that look, and very much in sympathy with Him to understand it; but when we do, we must be swift to obey.—A. Maclaren.

Whoever is really in earnest for divine direction, more anxious to know what the Lord would have him do than to know what is for present ease or worldly interest, and who confides the case to Him who giveth wisdom liberally, and upbraideth not, may count on it very confidently that the Lord will send forth the light.—James Hamilton.

Day and night, and every moment, there are voices about us. All the hours speak as they pass; in every event there is a message to us and all our circumstances talk with us; but it is divine language that worldliness misunderstands, that selfishness is frightened at, and that only the children of God hear rightly and happily.—Wm. Mountford.

My faith is, that there is a greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience, and by providence, than most men are aware of. It is not that the light is defective, it is an eye to see it.—Norman Macleod.

Choose for Us, God

Still will we trust, though earth seems dark and dreary,
And the heart faint beneath His chastening rod;
Though rough and steep our pathway, worn and weary,
Still will we trust in God.

Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;
Through Him alone who hath our way appointed,
We find peace again.

Choose for us, God! nor let our weak preferring
Cheat our poor souls of good Thou hast designed;
Choose for us, God! Thy wisdom is unerring,
And we are fools and blind.

Let us press on in patient self-denial,
Accept the hardship, shrink not from the loss;
Our portion lies beyond the hour of trial,
Our crown beyond the cross.

—Wm. H. Burleigh.

THE BEAUTY OF MOTHERHOOD

Prov. 31:10-31

Topic for May 18

MOTTO

"Her children arise up, and call her blessed."

MEDITATIONS ON THE TOPIC

I. **Motherhood beauty** lies in its character and opportunity. Mothers there are who could rightfully claim beauty of face and form, but without the true motherly nature and the character of purity and unselfishness and humility and love, the outward appearance passes into mockery. With the true beauty of character emanating from a pure, modest, unselfish, loving heart, we often forget any disfigurement of face or see it in a hallowed light.

Motherhood is a God-given gift for service. It was God who planned "an help MEET for man." It was God who chose Mary to be the mother of the Lord. Mary expressed the true attitude in accepting the service by saying, "Behold the handmaid of the Lord; be it unto me according to thy word." The service of motherhood to the world has been one which has touched all mankind. It is true that there are mothers who have desecrated the sacred calling and have cursed their offspring and the world by their ungodly walk. But true motherhood, especially Christian motherhood, stands in an exalted place and deserves great respect. By this service God has brought forth the greatest men who have blessed the world by godly service. By the character of godly motherhood countless homes have been built which have been the headquarters for the service of God and the church and the advancement of the kingdom of Christ.

Redemption has made a motherhood possible, which through the grace of God brings glory to God. Sin entered the world by the fall of Adam and Eve. God chose the seed of the woman to bruise the serpent's head. If our mothers and fathers avail themselves of the plan of salvation, they are truly blest in the bringing up of children. If they fail, they bring increasing sin and wickedness to a cursed human family.

II. **The Text.**—Prov. 31:10-31.—This passage describes the character of the virtuous married woman. She is noted for faithful home building by her thoughtful and wise industry and service toward her own family and toward needy fellow beings. She is not only a worker with her hands, but has a gift to teach others by her words of wisdom and kindness.

OUTLINE STUDY

I. The Beauty of Motherhood.

1. Meekness, quietness, and submission (I Pet. 3:1-6).
2. Christian piety (I Tim. 2:9, 10).
3. Industriousness (Prov. 31:27).
4. Blessing to her children (Prov. 31:28).
5. Loveliness of character (Prov. 31:30, 31).
6. Being God's instrument (Luke 1:38; I Tim. 2:15).

II. Opportunities for Beautiful Motherhood.

1. The opportunity of compassion (Isa. 49:15).
2. The opportunity of comforting (Isa. 65:13).
3. The opportunity of correction (Prov. 29:17).
4. The opportunity of instruction (Prov. 1:8; 6:20; II Tim. 1:5).
5. The opportunity of wise provision (Heb. 11:23).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text word, "Mother."
2. Showing My Love to Mother.
 - a. Heeding her teaching.
 - b. Obeying her commands.
 - c. Seeking to please her.
 - d. Helping to bear her burdens.
3. Thanking God for My Mother.

4. Serving My Mother's God.

For Seniors

1. True Appreciation of Motherhood.
2. The Ideal Mother.

PERSONAL THOUGHT

Have we thought through the values of a godly motherhood as God has revealed them? Are we doing our part to make possible the usefulness of a godly motherhood?

SEED THOUGHTS

Without religion man is an atheist, woman is a monster. As daughter, sister, wife, and mother, she holds in her hands, under God, the destinies of humanity. In the hours of gloom and sorrow, we look to her for sympathy and comfort. Where shall she find strength for trial, comfort for sorrow, save in that Gospel which has given new meaning to the name of "mother" since it rested on the lips of the child Jesus?—Bishop Whipple.

Christianity has lifted woman to a new place in the world. And just in proportion as Christianity has sway, will she rise to a higher dignity in human life. What she has now, and what she shall have, of privileges and true honor, she owes to that Gospel which took those qualities which had been counted weak and unworthy, and gave them a divine glory in Christ.—Herrick Johnson.

The mother in her office holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being, who
would be a savage,
But for her gentle care, a Christian man.
—Anon.

And say to mothers what a holy charge
Is theirs. With what kingly power their love
Might rule the fountains of the newborn mind.
Warn them to wake at early dawn and sow
Good seed, before the world has sown its
tares. —Mrs. Sigourney.

THE MEANING OF MARRIAGE

Gen. 2:18-25; I Cor. 11:5-12

Topic for May 25

MOTTO

Marry "only in the Lord."

MEDITATIONS ON THE TOPIC

I. **Marriage**—a man and a woman have united for life. Not only have the words of nuptial promise and the pronouncement of man and wife been made; but real marriage has formed a union of two lives into one blending. Two minds have formed an agreement. Two hearts have been completely turned over in affection and yielding to each other's good. Ideals of life have been wrought into one working unit of endeavor. Cares and sorrows have been put together to be borne in a unity of sympathy. Joys are shared to the fullest possible extent. Distinctive spheres of life are blended into one fellowship. The husband's major strength and force are set over against the woman's finer but minor physical powers. Man is the king and the woman is the queen in their earthly relation. A woman whose loyalty to her husband was beyond question said, "I would go with my husband to the ends of the earth," when told of another woman who would not move to where her husband could make a living for them. But the love that belongs to both husband and wife in their relation is not one-sided. Self-denial is mutual. Each foregoes the preferences of their feelings for the happiness of the other. Understanding often gives honor to the one who would not be able to withstand the other's will, because love deems that the best.

Marriage is a responsibility that should be carefully planned for and considered and entered into with godly fear. "They twain shall be one flesh." Each body belongs to

God and should be respected as God's vessel to be held in honor and purity for the purposes God has designed. God has planned only one man and one woman to be united as husband and wife and no more. Beyond this there is confusion and trouble and sin and sorrow.

II. **The Text.**—Gen. 2:18-25.—This tells the story of why and how God made the woman for Adam. Adam's life was incomplete without her. It was not good for him to be alone. God prepared what was good for him. This sets the plan of the marriage union for all time.

I Cor. 11:5-12.—This passage opens before us the divine plan of God in placing the woman under her head—man. While this is true in the family, it is likewise true concerning "every woman" and "every man," whether they are married or not. Man is in the leadership in the church as well as in the home. His leadership in society in general is according to the sphere designed in the creation. It is but natural that God should order his church to be governed in the same manner. Just as the woman by her general outward dress and the wearing of her hair expresses that she takes her natural place in society, so God has designed that the Christian woman should express her place of submission by the wearing of a special covering or veiling when she worships and serves in the church.

OUTLINE STUDY

I. The Institution of Marriage.

1. Male and female created He them (Gen. 1:27).
2. God provided a wife for Adam (Gen. 2:23).
3. God joins husband and wife (Matt. 19:5, 6).

II. The Nature of Marriage.

1. It is based on the principle of unity (Gen. 2:24; Eph. 5:31).
2. It is an indissoluble union (Rom. 7:2, 7).
3. It is a spiritual affinity (I Cor. 11:8, 9).
4. It is a physical affinity (Heb. 13:4).
5. It requires absolute fidelity (Ex. 20:14; Mark 7:21; Matt. 5:28).
6. It is based upon love (Eph. 5:25).

III. The Function of Marriage.

1. Contributes to social well-being (I Pet. 3:7; Eph. 5:21-29).
2. Provides for perpetuation of the race (Gen. 1:28; I Tim. 5:14).
3. Provides for nurture of children (Eph. 6:4).
4. Provides for communication of morals (Prov. 13:1).
5. Preserves sexual purity (I Cor. 7:9).
6. Promotes human happiness (Ps. 127:5).

SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears under this date in the Program Builder.

For Seniors

1. Marriage, a Divine Ordinance.
2. The Nature of Marriage.
3. The Purpose of Marriage.
4. Preparation for Marriage.

PERSONAL THOUGHT

Will we earnestly seek to follow God's plan for our life in all our relations of life and our future love relations?

SEED THOUGHTS

We are certain that no man succeeds so well in the world as he who, taking a partner for life, makes her the partner of his purposes and hopes. What is wrong of his impulse or judgment, she will check and set right with her almost universally right instincts. "Help meet" was no insignificant title as applied to man's companion. She is a helpmeet to him in every darkness, difficulty, and sorrow of life. And what she most craves and most deserves is confidence—without which love is never free from shadow.—Sel.

O God of wisdom, life, and love,
Thine is the blessed plan
Into Thy holy hands to join
The twain created man.

These souls betrothed before Thee stand;
Thy blessing we implore;
Unite Thou them in heart and hand,
And guide them evermore.

—M. M. Brubaker.

LIVING TOGETHER IN THE HOME

Eph. 5:22-6:9

Topic for June 1

MOTTO

"Doing service as to the Lord."

MEDITATIONS ON THE TOPIC

I. **The Topic.**—Agreement is the word that tells how people live and walk together. "Can two walk together, except they be agreed?" The answer is plain. In order to be agreed, each member of the home needs to recognize the place he is to occupy and to learn to take that place in willing, joyful acceptance of duty. Not only are we to recognize our own place, but we need to recognize the place of the other members of the household and to respect them in their place, as a part of our own service in living together happily.

The text of our study gives a number of the relationships of the home that a Christian needs to consider: the husband, the wife, the children, the servant, the father, the mother, the master. It also gives the duty and responsibility of each in their place. Whether it be a place as head, it is to be with love; or whether it be under the head, it is to be "as unto the Lord." Responsibility of leadership requires consideration of what the Lord would have done toward those under authority. Responsibility of service requires that servants, children, wives, and husbands serve from love and a feeling of Christian duty.

Not always do all members of the home act after the ideal pattern. There is a right way to meet the lack of one member or a number of members of the home. Christian grace is given for the purpose of getting along with one another both in the home and the church in a way that makes for peace and good will. Humility, meekness, longsuffering, forbearance, kindness, tenderheartedness, forgiveness, love, peace, and other graces of the Spirit-filled life will do much in the time of trial and of shortcoming in any member of the household to oil the working and living together.

II. **The Text.**—Eph. 5:22-6:9.—This passage discusses the Christian conduct of the different members of a household in their relation one to another.

OUTLINE STUDY

I. Principles of Living in the Home.

1. Equality of Christian privileges (I Pet. 3:7).
2. Growing affection for each other (I Cor. 7:3).
3. Spirit of co-operation (Col. 3:18, 19).
4. Mutual consideration (Eph. 5:33).

II. Divine Order in the Home.

1. A loving husband (Eph. 5:25, 28).
2. A submissive wife (Eph. 5:22, 24).
3. A considerate father (Eph. 6:4).
4. A faithful mother (I Tim. 5:10).
5. A considerate employer (Eph. 6:9).
6. A dependable employee (Eph. 6:5-8).
7. Given to hospitality (I Pet. 4:9).

PERSONAL THOUGHT

Have I learned how to live in the Spirit in my relation to the different members of my home?

SEED THOUGHTS

The pleasant converse of the fireside, the simple songs of the home, the words of encouragement as I bend over my school

tasks, the kiss as I lie down to rest, the patient bearing with the freaks of my restless nature, the gentle counsels mingled with reproofs and approvals, the sympathy that meets and assuages every sorrow and sweetens every little success—all these return to me amid the responsibilities which press upon me now, and I feel as if I had once lived in heaven, and, straying, had lost my way.—J. G. Holland.

It is to Jesus Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is He who has made obedience so beautiful, and affection so holy; it is He who has brought the Father's home so near, and has taught us that love is of God.—James Hamilton.

Speak kindly in the morning; it lightens the cares of the day, and makes the household and all other affairs move along more smoothly.

Speak kindly at night, for it may be that before dawn some loved one may finish his or her space of life, and it will be too late to ask forgiveness.

Speak kindly at all times; it encourages the downcast, cheers the sorrowing, and very likely awakens the erring to earnest resolves to do better, with strength to keep them.

Kind words are a balm to the soul. They oil up the entire machinery of life, and keep it in good running order.—Anonymous.

Six things are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lightened up with cheerfulness, and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.—Selected.

HOME

'Tis whispered in the ear of God,
'Tis murmured through our tears;
'Tis linked with happy childhood days,
And blessed in riper years.

That hallowed word is ne'er forgot,
No matter where we roam,
The purest feelings of the heart,
Still cluster round our home.

Dear resting place, where weary thoughts,
May dream away its care,
Love's gentle star unveils her light,
And shines in beauty there.

—Fanny J. Crosby, in "Mother, Home, and Heaven."

BOOK REVIEWS

(Continued from page 154)

has been searching, makes a very absorbing tale, and I found myself shedding sympathetic tears for the heroine.

Altogether I find the book an inspiration to a greater trust in Him and to the practical living, working faith the Mennonite Church stands for. There is special emphasis on beautiful home life and the importance of real Christian training in childhood. There is some mention of wearing engagement rings and the use of life insurance, but no particular approval or emphasis is given them.—Mary Hochstedler.

Christian Girl's Problems, Bertrand Williams; Zondervan Publishing House; 1943; 79 pp.; \$0.75.

This book treats the Christian girl's social life problems. Its purpose is to prepare girls for pure thinking and living, for beautiful womanhood, and for a useful life. It is very readable, promotes accepted social life principles, and is balanced except that there is perhaps undue

emphasis on the physical, and our distinctiveness is ignored. Although its emphasis is Christian, it suggests that girls adopt fashionable "hair-do's" (p. 25), and wear "long party dresses" (p. 34); its blessing is upon military life for men and women (pp. 42, 43); it contains illustrations of girls singing in Metropolitan Opera (p. 14), and "Hi-Y" is given prominence. If objectionable features such as the above were omitted, the reviewer could give full approval.—John E. Lapp.

Child's Story Bible, Catherine F. Vos; Wm. B. Eerdmans Publishing Company; 1935; 584 pp.; \$3.50.

Catherine F. Vos, wife of a Princeton Theological Seminary professor, was renowned for her inimitable storytelling. The same informal, motherly spontaneity which endeared her to her listeners has found its way into her "Child's Story Bible." Consequently this book, though intended for children, is equally delightful to readers of all ages.

The author has a clear, direct way of telling her stories and of explaining gently and sensibly the portions which are usually difficult for the child's mind to grasp. This is the outstanding accomplishment of the book, for it reaches the child at an earlier age than any of the other Bible story books with which it was compared. [The reviewer compared it with Egermeier's *Bible Story Book*, Hurlbut's *Story of the Bible*, and Foster's *Story of the Bible*.]

The Bible stories as retold by Mrs. Vos were found to be accurate, complete, and fundamental; however a few criticisms of the book in general might be pointed out.

1. No Scripture references accompanied the Bible stories. In view of the fact that a Bible story book should tend to lead the child to the Bible instead of merely replacing it, makes this absence of references a definite handicap. The child has no way of knowing from which book or which part of the Bible the stories are taken.

2. The extremely short, almost choppy, paragraphs which were designed for easy reading do not present the most pleasing format. This, together with the poor quality of paper used in the fourth edition, gives the book a cheap appearance.

3. Although Mrs. Vos has a most charming method of presentation, she loses some of the exquisite beauty of the original Bible language.

4. The "Child's Story Bible" does not have the self-pronouncing feature which is highly useful to young readers.

5. Although it contains thirty-six full page, four-color pictures, the book is inadequately illustrated, and the illustrations which are used are inferior to those in other Bible story books with which it was compared.

Despite these criticisms, the actual stories remain accurate and vivid, and the "Child's Story Bible" would be a safe book for any home.—Clara Lehman Hershberger.

The Story of C. F. W. Walther, W. G. Polack; Concordia Publishing House; 1947; 162 pp.; \$1.00.

This book does several things: it portrays the life story of an outstanding leader in the planting and championing of orthodox Lutheranism in America; it recounts the emigration of five shiploads of Lutherans from Germany to America and hardships suffered in settlement in Missouri; and it relates the origin and development of the Missouri Synod and of Concordia Seminary in St. Louis. Walther's loyalty to his faith is inspiring, but his views on the duty of the Christian minister in time of war (p. 159) are not acceptable. The book reveals that many experiences of these Lutherans parallel those of Mennonites in emigration, colonization, establishment of schools and churches, and in the propagation of the Word of God. They left Germany because of their convictions that they should separate from the rationalistic State Church and from the unorthodox rationalism in which they had been nurtured.—Edwin L. Weaver.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

NEWS FROM "BEHIND THE IRON CURTAIN!"

And others were tortured, not accepting deliverance; that they might obtain a better resurrection—Heb. 11:35.

Altogether news from "Behind the Iron Curtain" of the Russian lines is hard to procure. The account we are about to present to our readers is but a modern miracle of divine providence, since no Christian missionary has been allowed as yet to visit the distressed land of Poland. My friend, Morris Zeidman, a truly converted Hebrew Christian allows us to use this recital of his visit to Poland. He is the founder of the Scott Mission of Toronto. He was born in Poland. Numerous members of his family are still there. However, he found out that all had been exterminated, including his aged mother, by the Nazis. One sister escaped, as well as her daughter; they remained in hiding for a year, but were found and shot. His other objective for the visit is to get firsthand knowledge of the needs, intending to help relieve the present terrible distress. We print these lines written in tears and blood to stir our hearts in prayer, and to create evangelistic passion. Now for the account on his return.

This report of my missionary journey to Poland, I feel, needs a few introductory remarks so that readers may get a complete picture, not only of what happened in Poland, but how it came about that I at all undertook, under God's guidance, this perilous venture, and launched out in faith on this mission to bring help and the Gospel of Comfort.

Thought Born in Prayer

All during the war, the family and I were praying daily for those unfortunate ones in Poland who were under the Nazi occupation and oppression. We had heard and read in the newspapers of the wholesale murders and tortures, the beatings, and crematoriums; but we had hoped against hope that these were only war atrocity rumors, and that surely such bestial, inhuman treatment and such deliberate destruction of noncombatant Jewish men, women, and children were inconceivable, unless the Nazi occupational authorities had gone insane, and were working for their own speedy destruction and annihilation. We kept on praying daily at our family worship for dear ones and loved ones, for friends and relatives, for Jews in particular, and for people generally who were suffering at the hands of the Nazi degenerates. The children in our home had saved their pennies and laid them aside, designated for the poor people in Poland. I had saved up my own discarded clothing and set aside clothing that had been sent to our Mission for that purpose, so that when the war would be over, I could immediately proceed with the much needed help and comfort for those who had survived.

Preparing for the Journey

The war in the mercy of God, ceased, and the Germans were defeated. I saw in it the inevitable judgment of God upon those who transgress His laws, defy His warnings, and persecute His people. The Word of God was fulfilled to the very iota. His admonition that "he that toucheth you toucheth the apple of his eye" had been defied, and the wicked, rebellious and defiant nation was at last brought to account before the judgment seat of God. Again the Word of God was fulfilled, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Is. 54:17). Travel was disrupted, roving armed bands infested the country, and it was several months before the authorities allowed civilian travelers into Europe.

I prayed to God that if it should be His will, He would permit me to proceed to Poland, to render help, and at the same time see if any of my own relatives had survived.

It Was God's Will

For months I was much in prayer and supplication before the Throne of Grace seeking His will, and waiting upon His guidance and direction. I pleaded with Him to give me a sign that it was His will that I go, and that my desire was directed, not by selfish impulses, but by His Holy Spirit.

Passports to leave the country were difficult to obtain; a visa to travel behind the "Iron Curtain" was next to impossible to get. Passage on board ship or transatlantic planes was not available, and our own Foreign Exchange Board has very strict rules in regard to taking money out of the country. These insurmountable obstacles I made a test, and "In the secret of His Presence" I said to Him, "Lord, if it be Thy will that I should proceed to Poland, Thou wilt remove these obstacles for me; but should there arise any difficulty, I will take it that Thou wilt not have me go. I will neither use pressure nor pull any wires to obtain passport, visa, or passage. If Thou wilt, the door will open without any human effort or aid." That was the test, and the Lord in His mercy took me at my word, and He miraculously, without any effort on my part, secured for me passport, visa, passage, and the permission to take out of the country the necessary sum to be distributed among the poor and needy in Poland. Praise His holy name!

Satan Attempts to Interfere

Now that I had obtained the necessary documents and passage, and the funds supplied by friends of Israel were released for export from the country, Satan attempted to frustrate through fear the whole plan of the God-inspired missionary journey.

A reign of terror arose at this time in Poland, and many Jews who had survived the Nazi extermination camps were killed by bands of guerrillas living in the forests as underground fighters in opposition to the constituted authority of the Polish Government. Reports in the newspapers described the pogroms in Kiele, where several Jewish men and a Jewish woman and her newly born baby were killed. Every day bandits raided trains from which they took Jewish travelers, and after robbing them, shot them dead. These reports were very disquieting to me and my family. Satan thought that by instilling fear into my heart he would prevent me from carrying the Gospel to those who were in darkness, in need, and in despair. I waited in the hope that these outrages would cease; but after a few days of newspaper silence, the violence and killings were renewed. There is no use saying that I was not afraid, for I really was, and I am by nature timid; but at this time the assurance of our Blessed Messiah came, and I had implicit faith in Him, for He who said: "Go" also said "Lo, I am with you alway." There was no question in my mind, or the least doubt that Jesus is able; but nevertheless I prayed, "Lord, I believe: help thou my unbelief."

Mighty Volume of Prayer

My greatest comfort and assurance was the mighty volume of prayer that was going up on my behalf before the Throne of Grace from many earnest Christian folks throughout the land. Groups of people in Toronto, in Colorado, in Mississippi, in Tennessee, in Pennsylvania,—Christian men and women, members of the Bride of Christ, His elect and well-beloved, all prayed. These prayers, along with the tears and prayers of my own family, were always with me. Whether on land, sea, or in the air, whether in the ruins of Warsaw, Lodz, or Wroclaw, whether in dangerous places, in forests, amid mobs in the city, or in the immediate presence (on at least one occasion) of robbers ready to attack me, those prayers and those tears brought down upon me "the pillar of cloud by day, and the pillar of fire by night." Praise His holy name!

Sow in Tears, Reap in Joy

"The law of the Lord is perfect, converting the soul." The Word of God, and the precious promises in it have been such a comfort to

me that without it life would not only be meaningless, but also quite impossible.

As I said farewell, and embraced my wife and family at the station, I was sick with fear, lonesomeness, and apprehension. My younger daughter broke down and cried bitterly, and the others fought with all their strength to hold back the floods of tears. At that time the sure, comforting, and very precious Word of God came to me. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126: 5-6). As I left the station in Toronto, I cared for nothing, and there was nothing in my heart but tears and compassion for mankind, a burning and ever-glowing desire to proclaim the unsearchable riches of Christ. Beneath the tears and the broken heart there was an unexplainable joy and peace that only comes when we lie prostrate before Him, and lean on the Everlasting Arms of God. With that feeling, I embarked on the ship that was to take me to Europe. The first Sunday I conducted the service, and preached to the passengers on board ship. That morning I preached out of a heart full of tears, and the message touched a vibrant chord in the hearts of the listeners. Many were moved to tears, and all were helped by the message. My subject that morning was "The Love of God for Sinful Man." There were several other ministers aboard, and with their assistance and co-operation we held many more meetings which were like revival services, enjoyed by all the passengers, some of them remarking that our boat was a "Floating Camp Meeting."

Arrival in Poland

Even before landing on Polish soil I already saw the havoc of war, for as we approached the port of Gdynia, Poland, there lay the great and infamous "Gneisenau," which was the terror of Allied shipping during the war. This battleship was brought to Gdynia, placed at the entrance of the harbor, and there deliberately scuttled to block the entrance to the port. A little farther on another battleship, the "Schleswig-Holstein" lay in ruins, destroyed, like a symbol of the Nazi power and might. As we came into port the passport official checked our passports, and the customs officers examined our baggage. My own baggage and the ton of clothing which I had brought with me they passed without examination or even a look—they took my word for it that it contained only personal effects and clothing for distribution among the poor people in Poland.

Word of God Fulfilled

I can well imagine what the prophet Jeremiah felt like when he picked up the quill in his hand to write the report of the destruction of Jerusalem in the book called "Lamentations," and to describe how the city appeared after the Babylonian devastation. Jeremiah gave vent to his feelings as the Word of God says: "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies" (Lam. 1:1, 2). Here in Poland, a destruction has befallen the Jewish people, the like of which, for its cruelty, bestiality, and monstrosity, it is difficult to find in the long annals of the history of God's ancient people, the Jews.

It seems that the Word of God has been literally fulfilled in the destruction of no less than six million Jews (over one-third of the Jewish population of the world) who were brought from the Nazi occupied countries in Europe to the gas chambers and blast furnaces in the concentration camp in Treblinka.

Arriving in Warsaw

As I left Gdynia, the train sped westward to Warsaw, and all along the right-of way I

could see homes in ruins, bridges that were blown up, factories demolished, box cars, locomotives, and railway equipment lying on the side of the road, destroyed by the terrible bombing and shelling directed against them.

Next morning I arrived in Warsaw. A doctor, an official of the Polish Ministry of Health, whose acquaintance I made aboard ship, was there to meet me, and took me in his car to the Red Cross Offices where I left my baggage, and then set out to see the destroyed city. Eighty-five per cent of the homes and public buildings of Warsaw lie in ruins. You may see photographs, you may read about it, and hear lectures about the destruction of that once beautiful capital of Poland; but you must see it in order to fully appreciate the terrific bombardment it had undergone, and what the suffering of the people must have been. As I climbed over the twisted steel, rubble, and ruins, I wondered how many hundreds of people lie buried there who had no chance of escape. I talked with men and women who were in Warsaw during the bombardment, and who were hidden in the cellars and dugouts. The suffering they endured, the ghastly fear of being blown to bits any minute, the hunger, the cold, the despair, and the frantic attempts to save themselves as building after building was destroyed above them, beggars description. As a matter of fact, few of the survivors want to talk about it. Like a bad nightmare they want to forget about it. Warsaw is only one of several cities which suffered a similar fate, though none have endured such widespread destruction.

The Ghettos in Poland

The Ghettos in Poland present an unbelievably sad spectacle. Of course, strictly speaking, there are no ghettos left in Poland; they are totally wiped out, and the people practically all exterminated. There are cities in Poland which I visited,—Łódź, Krakow, Czenstochowa, Sosnowietz, and others,—which had hardly been touched by the Nazis. But these cities all had ghettos, and it is a most depressing and heart-breaking spectacle to observe in these cities that while in the "Gentile districts" homes and buildings were left intact, the ghettos where the Nazis segregated the Jews were utterly destroyed by fire, bombs, and shells. The bombing and shelling took place while the Jews, men, women and children, were inside the homes, hiding in the cellars and in the bunkers; but they were destroyed in their hiding places, perishing beneath the tons of brick and stones that fell upon them, or roasted to death by the incendiary bombs that were thrown into them. I walked through the charred ruins of these destroyed homes—my feet almost refused to carry me—I felt that I was treading upon ground that was smeared with the blood of Jewish men, women, and children. My guides were three Jewish men who lived in the ghettos of Czenstochowa. They pointed out to me where lie buried the many people I know. These three Jews managed to escape, and it was almost beyond human endurance for me to hear them talk and say, "I urged Joseph W. to escape, but he insisted that he wanted to remain with his wife and six children. There he lies buried deep in the bunker which he built, thinking it would save him and his family." On another occasion they pointed out, "There was hanged a traitor who informed the Nazis that we were about to rise in rebellion against them. The Nazis shot three young Jews; but they knew the traitor, and he paid with his life." Such were the many stories I heard day in and day out, from early morning until late at night, of the valor, the tragedy, the heroism, the martyrdom of the men, women, and children of the ghetto.

The Round-up

When the Nazis came into a town, they ordered all Jews into a public place. The method of terror in the different cities varied; but the end—death, under the most humiliating and most excruciating torture, was the same everywhere. Take for instance, the city of Czenstochowa, where my own mother, four married sisters with their husbands and children, and my younger brother, his wife and two-year old child, lived. In this city I made a detailed study of conditions under the Nazi occupation, and received full details of the process of Jewish extermination. Out of a population of 30,000 Jewish souls, only about 500 adults remained alive—children, women, and the aged were all dispatched into the gas chambers and crematoriums. Out of the 500 Jews that remained, and who were used by the Nazis as slave workers in the factories, only two were over fifty years

of age, and both of these told me how they managed to survive.

When the Nazis arrived in Czenstochowa, they ordered all the Jewish population into the market place. They were told to put their hands high up, and without further notice the Nazis let loose a salvo of machine-gun fire into the population, killing many hundreds of them.

Next, the survivors were marched into the jails—these being filled, they were then locked in the local churches. In the churches they remained for three days and three nights, without food, without water, and without access to sanitary conveniences of any kind. Many suffocated and died under this three-day ordeal. After three days, those who survived were segregated into the ghetto, and anyone who dared to leave was shot on sight. Only those who were requisitioned by the Nazis for work were taken out of the ghetto in the morning by armed guards, and at night were brought back to the ghetto still under guard.

Selections for the Gas Chambers

It is impossible to imagine the feelings of helplessness, terror, and despair that gripped the Jewish population. No one ever knew when his turn would come to be selected for the gas chambers. The usual procedure was to call out the population into a public place. There stood the leading S. S. Trooper with a military cane in his hand, and the unfortunate Jews standing at attention before him. He simply made a gesture with his cane, and a man, a woman, or a child was designated to the furnaces, or asked to stand aside to be taken to a concentration work shop. As a rule, those between 18 and 35 were selected for work, and those under 18 and over 35, men, women and children, were taken to the extermination camp at Treblinka or Oswiecim. Oh, the heartbreaking scenes, when a mother and children were taken away and a father remained, or parents were taken away, and a youth, either boy or girl, left! One Jew, an expert tailor, related to me how he and his family were spared on account of his extraordinary ability at making women's wardrobes. The Nazi officials utilized him to make dresses and suits for their wives. One morning a "Selection" took place, and this tailor's fifteen-year old son was selected for the furnace. The father immediately jumped to the side of his boy and said, "If my son goes, I go with him." After a consultation among the chief S.S. men, the young lad was allowed to remain with his father.

Off to Treblinka

In the early autumn of 1942, the real reign of terror and extermination began. The day after the Day of Atonement, the first batch of Jews was rounded up and packed into freight cars with their children. These cars, without heat, food, ventilation, or sanitary equipment, were sealed, and often stood on the siding for several days until the train started on its ill-fated journey to the gas chambers. Scenes of terror and death reigned in these boxcars. If a child died of suffocation or disease, it was thrown out, only to be thrown back in again by the Nazi guards. At last the train began moving, and after many days reached the destination, the gas chambers of Treblinka. The few who had survived the two weeks of hell in the boxcars, were taken in trucks to the gas chambers, and told to undress. The undressing was all done in systematic order,—that is, all had to undress by a command for each piece of clothing, and then under command and whip, place each particular garment upon the designated pile. Then they were driven into the gas chambers, under promise of a bath. Jets were opened, and after a few minutes, automatic conveyers were removing the dead and near-dead into the blast furnaces. My own dear ones and loved ones were among the first to be dispatched into eternity by this bestial, devil-inspired method.

The Concentration Camps

Those who remained in the concentration camps were at best in a living hell. The barracks were unheated and the bedding scanty. The inmates huddled close to each other to keep warm, and often a man would wake in the morning to find that he was sleeping beside the dead body of his mate and friend. Dysentery, typhoid, and tuberculosis took their toll. A little bit of lukewarm potato-peeling soup and a morsel of black bread was the daily diet. The discipline was rigid, and at the least infraction of a rule, the least sign of fatigue, the failure to produce the required allotment of work, or just the displeasure of the guard, a severe beating was administered to the unfortunate. I have personally seen the mutilated and lacerated

bodies of those who received beatings with the wire-bound hose, and they looked as if strips of flesh had been torn out with tongs or a sharp instrument. Often inmates were moved from one camp to another in subzero weather. The journey had to be made on foot, particularly in the winter of 1945, when the Nazis were forced to move their prisoners. A party of 3,000 would leave one camp, and only about 300 would arrive at the destination. Anyone who fell from exhaustion and cold was bayoneted where he fell, and that was an end of him. Neither age nor sex was spared nor considered. Thus perished in Europe 6,000,000 Jews, men, women, and children, about one-third of the total Jewish population in the world.

A Small Remnant Survived

Very few indeed survived this awful and humanly-difficult-to-conceive extermination. The human mind is not capable of enduring the strain of comprehending the wickedness and depth of its own baseness and depravity. The fruits of the flesh as described by St. Paul in Galatians 5 take on new meaning, reality, and force. Some Jews managed to survive this holocaust of wickedness by escaping into Russia as the Nazis were pressing eastward. Today dregs of humanity are coming back to Poland in the hope of finding some dear and loved one, or some acquaintance. I have spoken to scores of these repatriates from Russia, and with tears in their eyes they said, "I wish I had perished at the hands of the Nazis." They have come back to Poland only to be met by the hostile Polish population. There is neither home nor comfort, love nor peace for them, but a new bitterness, a new uncertainty, new threats and new killings, this time at the hands of the anti-Semitic Poles. The handful of Jews can neither find employment nor are they allowed to establish themselves in business. They are shunned, boycotted, and threatened daily with their lives. It is impossible for them, as one expressed it, "to live beside an open grave." Christian people, therefore, will readily realize why the Jews flee from Poland. They cannot remain in that land, and live. The nightmare of the past, the terror of the present, and blackness of the future forces them to flee; but there is no country that will receive them, and no land that wants them,—not even the land of Israel, the land that God gave to their fathers, the land that God promised to Abraham: "And the Lord said unto Abram . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14,15). It is the only hope in a hopeless world; it is the only ray of light that beckons them. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee" (Isa. 60:1,2).

Bible-believing Christians may now understand why Jews the world over clamor for Palestine—why thousands of Jewish young men want to enter Palestine, or die—for it is their only choice—there is none other. I therefore believe that the policy which the Labor Government is pursuing in Palestine today is not of God, is not Christian, and certainly is not humane.

Light after Darkness

The Jewish people have just gone through one of the darkest, if not the darkest period in all their long history of suffering—but light cometh after darkness. Judaism in Poland has all but ceased to exist. The great majority of Jews are left without any faith or religion. They are now at the crossroads of spiritual reconstruction. To the old Judaism of the Ghetto, they will not go back—it did not stand up in the concentration camps, and it afforded little or no comfort in time of need. In many synagogues in Poland, Jewish high festival services could not be held, because there were no prayer books or other religious paraphernalia to conduct the festive prayer service according to rule and custom. In many cases, the Jewish people neither missed nor wanted these synagogue services that were once the spiritual high water mark of the year. In the concentration camps, the Day of Atonement and New Year were just another day in the monotonous routine of the Nazi slavery.

The Jewish people have lost Rabbinic Judaism; many have found the Christian faith fulfilling their spiritual longings and needs. Thousands of Jews are even now intermarrying

with Gentiles, and are embracing the dominant religion of the country, Roman Catholicism. The majority of these lived during the Nazi occupation under assumed Polish names and false passports and documents. The Polish Government is allowing these to stand, and in legalizing the names they took in the underground movement. It is this class that intermarries and is rapidly assimilated in the Polish nation. I have talked with scores of these, and have found them to have a good knowledge of the Bible and an intelligent grasp of the Christian faith. While they are in the Roman Catholic Church, yet they are dissatisfied with the ritual and much of the doctrine. The grasp which these Jewish Roman Catholics have of their religion is much superior to that of their Gentile coreligionists, and the way they are asking their priests questions which the latter have difficulty in answering, is astounding. The priests are being asked questions by these Jews in regards to worship of saints and images, as well as more profound doctrinal questions in regards to the Mariolatry, transubstantiation, and the denial of the communion cup to the laity. Let us pray that these questions and doubts will lead to an inner stirring and real Holy Spirit revival of pure doctrine, and the faith once delivered to the saints.

As is their suffering, so is the Jewish search for truth and reality in things spiritual unprecedented today. Man's extremity is God's opportunity. Into this atmosphere I arrived in Poland, and was received by the Jewish people. They spoke of me as the "Delegate" from America, and the more pious referred to me as the "messenger of God," knowing that I am a Christian missionary. They addressed me as "Doctor" or "Pastor" Zeidman. When I was with the Jews I was in the Spirit of God, and a "joy unspeakable and full of glory" was about me as I conversed with them, and listened as they recited experiences of tragedy, torture, and miraculous deliverance by God. Every hour and every minute of the day I had to hold on to the hand of God and feel His presence, and claim His grace, without which it would have been humanly impossible to hear in detail the works of the devil and the deeds of men who had forsaken the living God and His Spirit, and were guided by the "works of the flesh": "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like" (Gal. 5:19-21).

I had wonderful spiritual fellowship with Hebrew Christians—genuinely converted Jews, who, in spite of hell let loose against them, found in Jesus their Messiah, their Redeemer, the Mighty God, the Prince of Peace. Many accepted Him during the Nazi occupation in the midst of terror; and others have found Him as their personal Saviour and Redeemer since the liberation. To them it was a double liberation—liberation from physical oppression, liberation, being set free, from the devil and the power of sin. It was an honor and privilege to talk to these living martyrs and witnesses, and to render them aid and Christian comfort. I shall never forget how in sheer delight and with tears of joy I was told in the city of Lodz by these brethren: "You are the first Hebrew Christian that has come to us with help from America. And they blessed me with many blessings, and embraced me, and I kissed those martyrs with the kiss of peace, and praised God that He had given me, Moses, this privilege of bringing hope, help, and Gospel comfort to my brethren in Egypt. I have brought with me many names and addresses of needy brethren with whom I shall keep in touch. The ministry began, and the seed sown while in Poland will not be left to be driven away by the wind; but we shall watch, help, pray, and uphold them before the Throne of God, and keep up a fellowship of the Holy Spirit for the glory of God, the praise of the Lord Jesus Christ, and the salvation of souls.

The missionary journey to Poland was only a beginning, a link that has united hands across the sea to deliver souls from the darkness of sin into the marvellous light of Jesus the Messiah.

The more honest a man is the less ready he is to suspect dishonesty in others. This is an aspect of the truth, "Unto the pure all things are pure." (Titus 1:15.)

FOR CONSCIENCE SAKE

A STUDY OF MENNONITE MIGRATIONS RESULTING
FROM WORLD WAR I

By Sanford Calvin Yoder

A people endlessly wandering because their loyalty to their inner convictions caused them to be uprooted and flung to the far corners of the earth in quest of the peace their Master gave—such were the Anabaptist-Mennonites of the sixteenth century and the Swiss Brethren, Dutch Mennonites, Austrian Hutterites, and German Anabaptists.

This is the account of a people who literally had no continuing city and their migrations up to the present times. "It is the hope of the author that this study may lead to a deeper appreciation of the faith of the Mennonites and the motives that prompted them to take the position they did during and after World War I, and that it may help the reader to understand that instead of having been treasonable and disloyal, they were prompted to do what they did as a result of deep and abiding convictions that have been their heritage since their origin in the Reformation." (From the Introduction).

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THE STEWARDSHIP OF CONVERSATION

Every Christian is under a holy obligation to make his conversation antiseptic, free from infection and irritation. In nothing are we more capable of wounding than in the careless employment of our casual conversation.

A turn of a phrase, a slight inflection, a querulous tone of voice, the lifting of an eyebrow—these, and trifles even less, have been sufficient to inflict wounds that have never healed.

So much of the average day is unstudied. Words, comments, retorts, answers, observations are tossed off like sparks from an emery wheel with little regard for the fires they may kindle. It often happens that the thing we plan to do, and plan with seriousness flows in an even stream working no harm, but the thing we never planned to do and which we can scarcely understand when it is all over, rages like a flood tide, carrying destruction on its crest.

It is the quick retort, thrown off in many instances just to match wits, which often leaves the sting. It is the raillery, the repartee which aims at outwitting our rival rather than at telling the truth, which involves wounds and pains.

Nothing is more dangerous than humor misunderstood and accepted seriously. "I can give you the joke, but I cannot give you the sense of humor," was the retort of an extremely clever man when told that he had wounded the sensitive spirit of a friend. But a retort, a quip, or a well-turned phrase is no substitute for a kindly spirit and an unwillingness to wound. The great-hearted Christian will not grieve the most sensitive, even though he might make a great reputation for sparkling repartee by employing his wit to sharp advantage.

No man has any more right to allow innuendoes, implications, suspicions, or cruel thrusts to run loose through his circle of friends than the farmer has to allow stock to roam through the fields of his neighbors, destroying their crops.

There is a stewardship of the casual conversation which is binding upon all men, but inescapable in the case of Christians.—Roy L. Smith in the United Evangelical.

Excuses, no matter how reasonable they may seem, are inexcusable when it comes to vindicate ourselves for excusing ourselves from our God-appointed tasks. "He giveth more grace."

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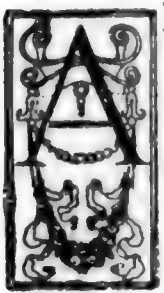
Summertime on the Farm

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"PRIDE GOETH BEFORE A FALL"

BY ARLEAN LEIBERT



LICE JENKINS and Lyla Berky were students at a midwestern school. They were not only room mates but pals as well and had many good times together.

Lyla's hobby was writing. She had loved it from youth up. Even as a very small girl she scribbled little bits of poetry on the backs of discarded envelopes. It seemed that verse was always running around in her head. At the age of seven some had even been printed in the local newspaper. This was quite an honor, her schoolmates had thought, and they looked upon her with something of a feeling of awe.

When Lyla was fifteen her first story was published. She actually had been paid ten dollars for it. The girl dreamed of becoming a great author some day. Even after she became a Christian the dream had never left her. She planned to write books on her experiences. Oh, it would be great fun! Now at nineteen she was attending school. She contributed frequently to the church papers in addition to all of her other activities.

One Saturday late spring, after the girls had cleaned their room they washed their hair. Lyla's hair was dry now and she sat in her favorite chair brushing her long dark tresses.

"Oh," cried Alice jumping up, "I hear the postman's whistle! Maybe we will get some mail from home today."

Lyla yawned slightly. "I'm rather tired. You run along and see, like a good girl."

A few minutes later Alice returned carrying a long envelope. "Only one letter," she said with a dismal air, "and it is addressed to Miss Lyla Berky. I declare if I don't start getting mail pretty soon I'm going home. I get so lonesome. Why doesn't somebody write to me?"

"It seems to me," said Lyla, "that you got five letters only last week."

"So I did, so I did," mumbled Alice, "but what did I get this week? Nothing. Absolutely nothing."

"Oh, well," spoke her roommate, "maybe you will have some mail on Monday, so cheer up. Now if you'll just let me have my letter!" She paused with a meaningful glance.

"Pardon me," said Alice, "here's your letter." Lyla glanced at the front of the envelope, which bore the name of a Christian magazine. "Hm, wonder what they want? I just sent in a story about a week ago." She tore off a corner and pulled out some papers. They looked strangely familiar. Oh no, it couldn't be! And she stared in unbelief.

"What is it?" asked Alice. "Something wrong?"

"My story, it came back. They sent it back," Lyla spoke as one in a dream.

"Sent it back?" echoed Alice. "Are you sure? But why?"

"Well, I'm sure I don't know." Lyla sat down on the beautifully made bed, for the strength in her legs had suddenly departed, leaving her quite weak.

"But surely there is some explanation," said

Alice. There was a puzzled note in her tones.

"Oh, yes, here is a letter from the editor. It reads:

'Dear Sister Berky:

'We regret that we must return your manuscript. While your plot is very good it contains some rather worldly ideas. You understand, of course, that as a church paper we serve thousands of readers. Consequently we dare not publish anything that is in any way out of harmony with the Word of God. If you would care to rewrite your story we will be glad to use it.—The Editor.'

"Well, of all things!" and Lyla's face flushed with anger. "That editor, I'll fix him. I'll send my stories to another magazine—some place where they'll appreciate what I write. Just you wait and see. The very idea of his daring to criticize me."

And with a swift stroke she tore the papers lengthwise. She would have rent them further had not Alice sprung forward and stayed her hand.

"Lyla, Lyla, my dear, you are forgetting yourself," Alice spoke calmly. "Now listen

THE CHEERFUL HEART

**Whether the world be bright or dark
Depends on how we take it.
Much of the misery we know
Is just because we make it.**

**If on the windows of the soul
We let self's cobwebs gather,
We may be sure all through our lives
We'll see much cloudy weather.**

**A cheerful heart and willing hands
To do kind deeds for others
Will make the people whom we meet
All seem like friends and brothers.**

**Just try it, you who think the world
By joy and hope forsaken,
And I am sure that you will find
That you have been mistaken.**

—Unknown.

to reason! There is no need for you to act in this manner. You are a grown woman. The editor says that your plot is good. He is only giving you constructive criticism. You plan to make writing your career. Do you not? Then, if you are ever going to get any place in that field, you must ever strive to better your writing. I guess anyone who writes thinks that he puts out some pretty good stuff. But it's the other person who does the reading. What the reader thinks about a certain writer is what counts. And as your best friend I am going to tell you something else. I really think that you had this coming."

"Why?" asked Lyla weakly.

"Well, for one thing," Alice spoke with a decided air, "you were getting just a little bit too 'uppity,' if you know what I mean."

"But I did give the Lord credit," Lyla defended herself faintly.

"Yes, I know you said that you gave the Lord credit. But did you? It seems to me that by your actions you took most of the credit for yourself. What does God's Word

say? That all good and perfect gifts come from Him. We are only the instruments that He uses.

"Now just because you had one story returned you blame the editor. Maybe this is just God's way of testing you, to see if you are really humble. And what happened? Right away your pride was hurt.

"What if the editor had just been blunt and said that the story didn't have anything in it to justify its being published? Then you really would have felt bad. Now straighten up and see what you can do in rewriting that story. I'm sorry if I have said anything to distress you further, but I really want to see you get ahead, believe me, dear."

For a long moment Lyla was silent. Then she heaved a long sigh.

"You are right, Alice, of course you are. I'm sorry that I spoke and acted as I did. But, I worked hard on that story. I really did. I even went to the library and looked up certain facts so I could be sure of what I was writing about. And I made sure that every word was spelled correctly. That is a job. I don't know how many nights I stayed up. Then to have it returned after all my labor. It was just too much. It sort of got me.

"As you said I do want to get ahead in my chosen work. I just hope that I'll never take it that way again if another story is returned. I want to thank you, Alice, for the way in which you have helped me. Maybe I should write a note of thanks to the editor for his suggestion. What do you think, Alice?"

"It would certainly be the courteous thing to do," replied Alice.

After Lyla had done so and as she made ready to revise her story she was thinking, "Yes, pride, even though one is not really conscious of it, goeth before a fall."

Nampa, Ida.

SIMPLY TRUSTING

I once saw a boy on the roof of a very high building, where several men were at work. He was looking about with apparent unconcern, when suddenly his foot slipped and he fell. In falling he caught a rope, and hung suspended in midair, where he could get neither up nor down, and it was evident he could hold on but a short time. He knew his situation, and expected that in a few minutes he must drop upon the pavement below and be dashed to pieces. At this fearful moment a kind and powerful man rushed out of the house and standing beneath him with extended arms, called to the boy: "Let go the rope and I will receive you. I can do it. Let go the rope and I promise you will escape unharmed."

The boy hesitated a moment, and then let go his hold, and dropped easily and safely into the arms of his deliverer.

Here, thought I, is an illustration of faith. Here is a simple act of faith. The boy knew his danger; he heard the voice of his deliverer; he believed in him, trusted in him, and, letting go every dependence and hope, dropped into his arms.

Sinner: "Believe on the Lord Jesus Christ, and thou shalt be saved," as simply as that boy was saved.—The British Evangelist.

CHRISTIAN MONITOR

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SCOTTTDALE, PA., JUNE, 1947

No. 6

"THEN THE LORD SHALL GO OUT BEFORE THEE"

BY A BIBLE SCHOOL WORKER

How the Lord led through a difficult decision is brought out in this true story.



WE'RE going to join a Summer Service Unit," Patricia Lehman and Olga Nofziger declared enthusiastically.

"How lovely!" Linda Lou looked up from her mending: "I am sure you will enjoy it a great deal," and she smiled her own gentle smile.

"I think Summer Units are a great opportunity, Pat and I came over to see if you wouldn't want to go too."

Linda shook her head slowly, "Not this summer."

"Couldn't you make it?" asked Olga sympathetically. "Would it not be possible for your brother to find some one else to keep house and care for his children and let you have a vacation?"

"Oh, I will have a vacation all right. The children's grandmother is coming to take care of them this summer."

"Then there is no reason for you not to go with us, Lin."

"Sure thing, get your paper and pen and we will all write together."

Still Linda Lou slowly shook her head.

"Why not?—Think of what a wonderful way to spend your summer for the Lord, and you could do many more things than we can; you've had training and experience."

"And your chalk drawing!" added Pat.

"I know they are opportunities for service, and it would be so interesting and nice, but—" and she hesitated, concentrating on the button she was sewing on her nephew's coveralls.

"But what," asked Olga.

"The Lord might not want ME to go."

"Of course, if you want time to think it over and pray we will wait. We forgot that you might not have thought it all through like we have."

"I have thought about it a great deal," confessed Linda Lou.

Her two friends looked at her a while. "Why do you think the Lord doesn't want you to go?" asked Olga.

"Well, it is rather hard to explain, but I was thinking that I would like to go, since I had the summer free. I thought also of the great need right around me; there have never been enough Bible school teachers here in our district, and I knew that I could work right here all summer. Then I began to analyze my motives for wanting to go somewhere

else. I found that change of place entered into it quite a bit, and I felt I really needed the change and something to help me forget some of the disappointments I had suffered in the past few years. I needed to get out of my rut, I argued. Something said, Could not the Lord heal your aching heart of all its disappointments, and lift you out of a rut without travels? I had to admit He could, and I promised Him I'd give Him the chance to do it."

Neither girl knew what to say to this. So Linda added, "Mind you, I think God calls some to Service Units, many perhaps; but they are not for me this summer, much as the natural me would like to go."

So Olga and Patricia went to serve in a Unit and Linda Lou stayed. Not long after she had made her decision, the superintendent of her local city mission asked if she would consider conducting their Bible school and drawing a picture for them, and give a chalk talk. A short while later he called on her, explaining that they were using a different type of manual and the classes rotated from room to room, each room teaching a different work. "The story room teacher tells the stories, the notebook teacher helps them with their notebooks, and the memory room does only memory work. Do you see what I mean?"

Linda Lou nodded and he went on to say that their theme this year was the garden. He showed her the book they were using for a manual and left it for her to consider and study.

After Brother Schrock left, Linda Lou leafed through the book again and noted that the whole theme was built around the heart's being a garden, first in its uncultivated state a natural wilderness with rocks, briars, and noxious weeds in it, and then the transformed

heart after the Master Gardener had been working in it. She raised shining eyes and looked off into the distance to the billowy banks of softly tinted sunset clouds. It seemed that God was very near. She had four chalk lessons all worked out already on the parable of the sower—one for each kind of soil. It had been her first original work in this line. Perhaps the Lord would give her other lessons as they were needed. She prayed that He would as she busily worked away trying to get the house in shape and the children well enough cared for so that their grandmother, who was rather old, would not need to work quite so hard. Really though, she couldn't seem to find as much time as she should have to prepare for her two weeks' work, and often as she tried to study after a hard day's work when she would have liked to relax and rest a while, she wondered if it was really worth while.

Conference time came and her brother asked, "Well, Linda, would you like to go to conference? I will take off from work and we will all go."

"I would love to, but I can't if I am going to get ready to teach Bible school the week after. You go, if you want to."

So Herbert went to conference and his sister bade him a smiling good-by. The smile soon faded as she turned back to her work. There went an inspirational and enjoyable time for her, and these were so few and far between in her life. "I won't mind," she resolved. "But please, dear Lord, when I go won't you somehow make it so that I might come to them in the fullness of the blessing of the Gospel of Christ?"

She worked on, trying to get her own clothes ready and to study a manual, and yet keep up her home duties with their dozens of unexpected interruptions. But again when she was so very weary Satan whispered, "You have always given up the things your heart desired to serve in some quixotic manner, and where has it gotten you?"

Again Linda Lou prayed, "Lord, I have accepted and promised to do this because I thought you wanted me to, so please, grant Thy blessing and guidance." And Satan left her for a very short while only to return with suggestions like these:

"All the effort and self-denial you have put into all these years—what good have they done? Why didn't you pick out a goal and bend all your energies toward that? People who do that get somewhere, and you have just dilly-dallied about, running errands, doing the things no one else has wanted to do."

Again Linda told the devil to get behind her saying, "Perhaps the Lord needs someone to run errands for Him too."



A trip was arranged for her to go to the city one evening before Bible school started to listen to a summer Bible school worker give a lecture. It turned out to be one recital after another of how the Lord had led and blessed and enlarged her sphere of service, fitting in this piece and then that into one glorious mosaic. Linda was inspired by it all, but her adversary was on the job and would not let her have this satisfaction without telling her, "The Lord never did anything for you like that; there must be something wrong with your service or your faith. He never leads and blesses your service like that."

She readily admitted that her faith was very small, and her service imperfect, but yet she would faithfully serve to the best of her ability. And "please Lord, may I go in the blessing of the fullness of the Gospel of Christ, and may I be used just as you see best."

Although Linda Lou used every bit of her strength as wisely as she knew how, yet when the time arrived for her to go to the city she had no more definite plans than the impression that with all the emphasis on evangelism that this particular course presented there ought to be a public opportunity given to accept Christ.

"Perhaps it is only a notion of mine," she reflected. "Children are impressionable, and though we should take advantage of that for the Lord, yet we want them to realize something of what it costs and to come because the Spirit speaks to them, that they might cleave to the Lord with purpose of heart."

It was not the usual thing to give opportunity for decisions for Christ in the Bible school thereabouts, so Linda Lou decided to put the matter up to Brother and Sister Schrock to see what they thought of it. If they did not feel as she did she would drop the matter. Linda did not like to direct Bible schools. She had a few times, but it was much too aggressive a job for her. She would rather be a helper and let others do the planning, but she obeyed when asked.

To direct and teach both, and to chalk draw where she had to hew her own way, choose her own subjects, and know how to present them plus all the practice, was a big order—bigger than she could fill, and she prayed much for strength. Yet here she was about to teach, and not even all the pictures planned for. Perhaps she would be given the messages when she needed them. She trusted she would, and she was, all but once, when she spent almost the whole night in prayer and still had no message to go with the picture for some of her classes. Toward morning she was able to turn all over to the Lord. The message wasn't given till the first class of lively boys was in the room, and then they furnished the leads, and the messages were given to her bit by bit. It was her best day. Each class had to be sent out of the room when the bell rang because everyone was so interested. That never happened any other time. Linda found the Schrocks felt as she did about giving opportunities for decisions. In fact, she found them delightful to work with; she and Sister Schrock had been good friends before they were called

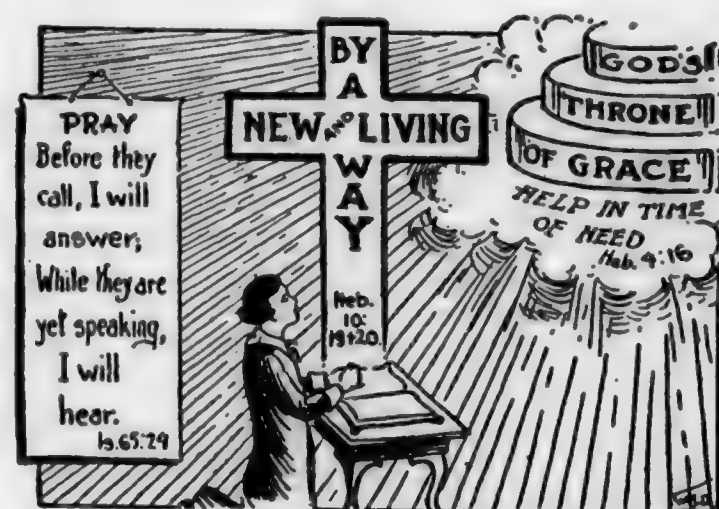
to the city. Sister Schrock especially confided many of their problems to Linda. It was much easier to work together that way, and they prayed together often too.

One of the problems was a girl named Lela, the only one who was a member of the mission church in the whole Bible school. "I just don't know what to do about her. We have prayed with her and talked to her. She has several times said she wasn't coming any more, and didn't want to be a member, for she was tired of always having people telling her what to do. Yet she doesn't really want to do that either. We should do something about her not wearing her devotional covering to Bible school, but I don't want her to feel that I am always picking on her. What would you do?"

As Sister Schrock looked at Linda, waiting for an answer, Linda could not help thinking as she so often thought in the last few days; that if people who looked on from a distance, were right up against some of these problems themselves, they might realize them beyond human power, and pray more and criticize less.

"It might be all right to offer her a covering anyway," she finally ventured.

The next day Sister Schrock acted on the suggestion, giving the covering to one of the workers that Lela liked best; but it didn't work, for Lela came and brought it back saying, "What's this for?"



WE COME INTO GOD'S PRESENCE BY A NEW AND LIVING WAY—THE BLOOD OF JESUS

RULES FOR DAILY LIFE

Begin the day with God:

**Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.**

Open the Book of God,

**And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.**

Go through the day with God,

**Whate'er thy work may be;
Where'er thou art—at home, abroad,
He still is near to thee.**

Converse in mind with God,

**Thy spirit heavenward raise:
Acknowledge every good bestowed,
And offer grateful praise.**

Conclude the day with God,

**Thy sins to Him confess;
Trust in the Lord's atoning Blood,
And plead His righteousness.**

Lie down at night with God,

**Who gives His servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.**

—Howard Gillings.

Sister Schrock kindly explained ending with, "I thought you might not have yours with you."

"A covering and bobby sox don't go together," said Lela tossing her head and walking off.

Sister Schrock told Linda of the incident. "I just don't know what to do. I have talked with that girl and prayed with her, and many times she has threatened never to come back, but she keeps coming back. There must be something that keeps her coming. I feel that God must be working with her, for we just have nothing here that we of ourselves can offer that will compete with the offerings and the glitter of the world, except the power of God, and salvation, Christ, and the cross. We are so utterly helpless except for His power."

"I guess we will just need to pray more," said Linda Lou, thinking how much the country churches could help here and do real mission work if they were in condition to really lay hold on God for the work in their mission station, and if they really cared enough to find out the facts and intelligently pray in the Spirit.

In the days that followed Lela wasn't exactly forgotten, but planning and praying for the morning that they had all been working toward took up all the energy that wasn't used on the daily lessons. They planned to explain the cost of accepting Christ to the children one morning in the opening exercises using the stories Jesus gave of counting the cost, and let them think it over till the next morning, but also urging them to count the cost of not accepting Christ. The song "Have You Counted the Cost" would be just the thing to have them think of that phase.

"It would be nice to have a quartet sing it," said one of the teachers.

So they began planning for a quartet, but lacked a contralto. One of the regular workers suggested that Lela sang a beautiful contralto.

"We will see about it," said Sister Schrock, and at the first opportunity talked it over with Linda Lou. "I believe it might be an encouragement to her, but we surely can't have her sing an invitation for the other children without her covering."

Linda Lou felt impelled to pray that Lela might wear her covering the next day, but she said nothing, and just prayed. Immediately after breakfast the next morning Sister Schrock called Linda aside and said:

"I think we ought to pray definitely that Lela will come with long stockings today, and be usable in that quartet, and that she will come early enough to practice a little with the other girls."

A short time later Sister Schrock sought out Linda again, "Lela is here and she has long stockings on," she whispered jubilantly. "They are up in Mary's room practicing. Should I say something about her covering, do you think?"

Linda Lou debated a bit and then said, "Let's wait and pray. I have prayed that she wear her covering."

"And I have prayed about the long stock-

ings, for I felt that had to come first," said Sister Schrock.

The girls practiced till after the assembly bell rang. Linda was up front preparing to give the morning lesson. Her heart was beating rapidly and her hands that trembled a bit were moist with perspiration. This was the morning on which they had centered their prayers and plans. It was God who would have to take over now. They had obediently followed every leading. Would Lela have on her covering? If she didn't what should they do? Just then the quartet filed in through the rear door. Lela had on her covering, and not a word had been said to her about either that or the long stockings. Linda's eyes sought those of Sister Schrock. It was as if this was a sound in the tops of the mulberry trees.

The Scripture lesson was given and the meaning explained, and the children were invited to give their hearts to Christ if the Holy Spirit was speaking to their hearts. "We will give you time to think it over, but if any child doesn't want to wait till tomorrow to be a Christian he may tell one of his teachers today, and we will read the Bible with you and pray with you," said Linda Lou in closing.

When the nine- and ten-year-old boys came into Linda's room Donnie said: "Teacher, I want to be a Christian today. I don't want to wait till tomorrow."

Donnie—Linda was almost dismayed—he had an impediment in speech, and didn't read very well. Did he understand what it was all about? Surely he couldn't. Children from Christian homes came at that age sometimes, but Donnie had seemed to grasp so little, and cared so little about what was taught. He had been the school's problem child. "Well wait, Donnie, till school is out." She put him off.

"I have to go home right-away then. I want to give my heart to Jesus today—right now," he insisted, "you said you would pray with us, and we could be Christians today."

"Suffer the little children to come unto me, and forbid them not," sounded in Linda's consciousness. So with a prayer for help and wisdom she said, "Donnie, are you a sinner? Have you done wrong things, and do you want Jesus to forgive you and make your heart clean?"

"Uh huh."

After more questions and more satisfactory answers, Linda had Donnie pray. He readily did—prayed for forgiveness, asked Christ to come into his heart, and make him a good boy, prayed that his mother and brother would become Christians too. It all seemed so clear and definite to him. And he was quite convinced that he was a Christian now. Donnie was so different from then on that all the teachers were inspired by the change in him.

Linda prayed for him too in his hearing and showed him the Scriptures she felt he could grasp and needed.

The next day no one responded, as they had hoped and expected. Instead the children seemed possessed of a spirit of naughtiness, "And after all your praying and working," mocked Satan, "you should have known

better than to try such a thing. You just made matters worse."

Each class seemed more trying than the one before until utterly weary in body and spirit, Linda caught her breath for the last class of older girls. Immediately they began asking questions about church membership, and she cleared these up as best she could. Then three of them said they wanted to become Christians. The chalk picture was never finished that day. It was kept for a memento by the teacher. Such a time of blessing in the class! At the top of the stairs they met Brother Schrock.

"Would you like to tell Brother Schrock what happened?" asked Linda.

"Brother Schrock, we belong to God," said one with a beaming face.

The whole teaching and mission force rejoiced. That afternoon Lela came to the mission asking for Sister Linda. She had brought another high-school girl, Wanda. "She wants you to pray with her. She wants to be a Christian," Lela explained.

Wanda was dealt with and prayed with, especially remembering at her request that she find victory over going to shows. She was all smiles as she left. "I feel so much better," she said.

ORIGIN OF SCANDAL

Said Mrs. A.
To Mrs. J.,
In quite a confidential way,
"It seems to me
That Mrs. B.
Takes too much—something—in her tea."
And Mrs. J.
To Mrs. K.
That night was overheard to say—
She grieved to touch
Upon it much,
But "Mrs. B. took—such and such!"
Then Mrs. K.
Went straight away
And told a friend, the selfsame day,
" 'Tis sad to think—"
Here came a wink—
"That Mrs. B. was fond of drink."
The friend's disgust
Was such, she must
Inform a lady, "which she nussed,"
That Mrs. B.
At half-past three
Was "that far gone, she couldn't see!"

This lady we
Have mentioned, she
Gave needlework to Mrs. B.,
And at such news
Could scarcely choose
But further needlework refuse.
Then Mrs. B.,
As you'll agree,
Quite properly—she said, said she,
That she would track
The scandal back
To those who made her look so black.
Through Mrs. K.
And Mrs. J.
She got at last to Mrs. A.,
And asked why,
With cruel lie,
She painted her so deep a dye.
Said Mrs. A.,
In sore dismay,
"I no such thing could ever say:
I said that you
Had stouter grew
On too much sugar—which you do!"

—Catholic Times.

That evening Linda went home with the kindergarten teacher, who also wanted to be prayed with for more victory and power. It seemed the Lord was working in very unexpected places. Then Linda remembered her oft-prayed prayer before coming. "Let me go in the fullness of the blessing of the Gospel."

God was surely answering; never had results come more easily. The cook came and confessed that she had not been living right, and wanted to be prayed with. The last day of Bible school two more sweetly serious little boys came to Christ. Again Linda was impressed with their earnest, spontaneous prayers for themselves and parents and brother that they too might come to Christ. It seemed as if the windows of heaven were opened up, and she had to think of two verses that had impressed her before coming to the city. "Ye shall not go out with haste nor go by flight: for the Lord will go before you" (Isaiah 52:12); "And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then the Lord shall go out before thee . . ." (II Samuel 5:24).

She felt very much humbled. It surely was a time of gracious outpouring, and she felt like holding up her own cup to get it filled too.

SELF-RESPECT

Someone has tried to discern the demarcation between self-respect and selfishness, to be certain where the one ends and the other begins. We praise the former and are chagrined to be accused of the latter. Emphasis is put on self-respect, and we are encouraged, even urged, to cultivate it. This is well and good, providing we do not become proud of the things about which we are self-respecting, and follow the devious ways of selfishness in acquiring them. There may be too much truth in the conclusion that some observer reached: "Self-respect is usually ninety per cent self and ten per cent respect." This observation was made after studying the much-discussed maintenance of national self-respect, but it also has a personal application.

Self-respect does not call for ignoring others, or a righteous withdrawing from them as though they were unworthy of notice. Such self-respect is a hypocritical boaster's attitude, and it tends to narrowness and ends in despicable selfishness. If we are conscious of having attained such a state, or standing, as enables us to be honestly self-respecting, we had better thank God for it, than parade it before the world. —Selected.

Never give way to melancholy. Nothing encroaches more. I fight against it vigorously. One great remedy is to take short views of life. Are you happy? Are you likely to remain so till this evening or next month, or next year? Then why destroy it? Then why destroy present happiness by a distant misery which may never come at all, or you may never live to see it? For every substantial grief has twenty shadows, and most of them shadows of your own making.—Selected.

CHRISTIAN MONITOR PULPIT

LOVE IN SEARCH OF A SOUL

BY MILO KAUFFMAN

TEXT: For the Son of man is come to seek and to save that which was lost.—Luke 19:10.
(Given as an address before a meeting of the Mennonite Board of Missions and Charities and stenographically reported.)

This text is Jesus' concluding statement in connection with His familiar and touching story of Zacchaeus and the salvation that came to him. Truly we have there in Jericho love in search of a soul, love finding a soul, and love saving a soul. A number of years ago I was in the Home Mission in Chicago where a large group of children had gathered and a sister who was gifted in storytelling was relating this story. I can still see those Chicago children listening with mouths and eyes wide open as they heard the story of Zacchaeus. It is a great story. Our Saviour was coming to the city, the city that years before the Israelites had compassed about until the walls fell down because of the faith they had in God. In that city there was a notable man, Zacchaeus—a small man, a wealthy man, a noted man, but seemingly he did not know Christ. Possibly he had heard of Him, but did not have time to go to see Him. But on this day Jesus was coming through Jericho and this was the time for Zacchaeus to see Him; so he went out, but found a throng of people. He had no chance. He forgot all dignity and climbed up a tree that he might see Him.

We do not know exactly why he wanted to see Christ. It is the general opinion that he was just curious. It was not so much that he wanted to be saved, but he had no doubt heard so much about Jesus that he wanted to see Him. But Jesus, who is ever seeking for needy souls, saw this man in the tree and told him to come down. Zacchaeus obeyed. Then Jesus said, "This day is salvation come to this house." Zacchaeus was a saved man. He went up into the tree a lost soul. He came down with Christ in his heart, a saved man. Then Jesus spoke the words of the text, "For the Son of man is come to seek and to save that which was lost." A wonderful statement!

How much is involved in that statement! "The Son of man is come." Where from? From heaven. He had been with the Father from the very beginning, from eternity. He was found in the form of God, and yet He thought it was not something to hold on to, but took upon Himself the form of man, and became obedient unto death, even the death of the cross. Christ left the glories of heaven and His Father and came to this sinful earth to be despised and rejected—to die.

It was the most significant event in history. Christ came—the Son of man came to the earth, an event that was looked forward to from the fall of man when God had promised that one should come from the seed of the woman. Men had been looking for Him. Many Jewish women, when they brought forth their first-born, hoped that this should be the one who was to be the Messiah. When Peter tells about this great salvation he says

that the prophets looked and searched diligently to see what time this should be, and the angels of heaven desired to look into it, so significant was that salvation. How much is involved in saying, "The Son of man is come"! It was a stupendous event. The greatest sacrifice that any man ever made was made by Christ when He came to earth, humbled Himself, and became obedient unto death, even the death of the cross.

What matchless love! Truly it was love that caused Christ to come, truly love in search of a soul. Christ Himself said, "Greater love hath no man than this, that a man lay down his life for his friends." That is exactly what Christ did, but for His enemies also. His life was a constant example of love reaching out in search of souls, love seeking to save, love ministering to the needy world and to needy mankind. Notice His miracles—His feeding of the multitudes, His healing, His raising people from the dead. Love prompted Him. A woman of Canaan came and asked Christ to have mercy on her. The disciples said, "Send her away. Why do you let this woman bother you?" But Jesus did not send her away. We think also of the rich young ruler saying, "What good thing shall I do, that I may have eternal life?" And Jesus knew that he was going to reject Him. But Jesus, beholding him, loved him. There was a soul for whom Jesus was in search. We see Him weeping over Jerusalem—Jerusalem that was going to crucify Him. Many would say that destruction was what it deserved, but He wept and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Even when He was crucified He said, "Father, forgive them; for they know not what they do."

Jesus Christ came with the most irresistible weapon there is—love, the strongest weapon there is. A few years ago there was a man who said, "If we would be strong we must hate. Christianity is weak. It preaches the Gospel of love. If we are going to have a strong nation we must preach hate." But the very weapon Hitler wanted to use was a boomerang. He was destroyed by the weapon he wanted to use. Alexander the Great and Napoleon set up empires by force, but where are they? They are in ruins. Jesus Christ came with love and His kingdom is still strong. We sing, "In the cross of Christ I glory, tow'ring o'er the wrecks of time." Towering over the wrecks of Alexander's empire is the cross of Christ, the implement of love and sacrifice. "Oh, 'twas love, love, love that moved the mighty God, love, love, 'twas love found me."

Jesus says, "The Son of man is come to seek." There it seems to me is another marvel of the Christian religion, that Jesus Christ is seeking men. The almighty God in search of sinful men! Now certainly if there would have been one iota of selfishness, one iota of pride in our God He would never have come to earth in search of us. Nothing but the purest of love could make God stoop down to search for you and for me. But that has always been true. God has been in search of man from the very beginning. The first man and woman disobeyed God and sinned, and did they seek for God? No, they hid. And we find God searching. "Adam, where art thou?" Love searching for a soul! After Adam had committed sin he should have been running up and down saying, "God, where are you?" But instead he hides and God searches for him.

Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Again, the Son of God, the Infinite, coming down and knocking at the door and wanting in to help us, to save us! Again, we ought to be the ones who are knocking at the door of God, but Christ comes and knocks at our door. Love in search of a soul! Just read Romans 3 and see the condition of mankind. "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. [God has to do the seeking.] They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." If Paul would have to stop there it would be a dark picture, but because love came to seek and save, because the Son of man died on Calvary, because He shed His blood for us, he could go on and say, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." Jesus saw the condition of man. All have sinned—none righteous—none seeking after God—all condemned. And the law, because of the weakness of the flesh, could do nothing. Then God sent His only Son in the flesh. You and I were condemned, but Jesus Christ came and condemned sin in the flesh; so there is no

condemnation to them that are in Christ. Our sins have been condemned; so we are not condemned. That is why Jesus came—to save, to give His life a ransom for many. The penalty of death was upon all and Jesus paid that penalty by His death on the cross. He came to save by giving His own life. That includes all of us. We were all lost.

That word, "lost"! what meaning goes with it! We can hardly think of a word with more terrible meaning than the word "lost." If you have ever been lost you know a little of what it means. If a child is lost, the whole neighborhood goes out to seek for it. Jesus speaks about the sheep that was lost, and how a man goes out and seeks until he finds it. When we speak about a soul being lost that is something even more tragic, something that we cannot really understand—a soul being lost! But Jesus knew what it meant. He knew what it meant for the rich man to be in hell and say, "Oh, for a drop of water, for I am in torment in these flames!" He knew what it was for men to be without a shepherd.

The Son of man came "to seek and to save that which was lost." That is the greatest mission anyone ever undertook, by the greatest Missionary the world has ever known. Many men have gone out on important missions. Alexander went out to conquer the world. Plato and Socrates went out in search of knowledge. Columbus went out to discover a new world. Stanley went out to explore Africa. But our blessed Lord went forth to submit to shame, to endure scourging, to suffer death for a race of guilty men, to save them. Other men have gone forth in search of knowledge and fame and wealth and power, but our Lord went out for the souls of men in order that they might be saved from eternal destruction. His was a mission of love. Jesus saw needy men. Jesus did not see just another man when He saw Zacchaeus. He was not just another of a multitude. There was a soul in need, a soul for whom He was to die. I wonder what a lot of other people said as they saw Zacchaeus in the tree. There is that chief of sinners. There is that publican. There is that thief. There is that degraded Jew. But to Jesus there was a soul. As you and I go about and see people, what do we see? Just a Jap? Just a Chinese? Just a fat man, a good-looking man? What do we see? Jesus saw souls.

Why are we here today? Why have we come to attend this Mission Board Meeting? Merely to attend a Mission Board Meeting? Because certain committees are meeting? Because we want to see certain people? Or because we are members of the Board and get our way paid? Is that why we came? No! If the love of Christ is in our hearts and we have had that experience with Him, we are here seeking to save people. We want to further the kingdom of Christ by sending out workers, and by being efficient workers ourselves. We want to seek and to save the masses in the city who are without God, going their own way, and those in the rural fields who are in need of Christ. We ought to be here because we see those people, because we see souls needing Christ. The people in India, and South America, and Africa, and China, the people in Europe and Puerto Rico are neglected people who do not know Christ and who are lost in the worst sense of the word. We want to do something about it.

I heard an evangelist say one time, "There are two words I wish I could pronounce. The first word is lost, lost, lost. The second word is eternity, eternity, eternity." If we who

profess the name of Christ actually knew the meaning of those words it would make a great difference on us. We could not be interested merely in making a living and accumulating wealth. There would be something more important. Regardless of what work we might be doing, if a child were lost we would stop everything and search. But how about it when we know that all around us there are men and women who are lost in the worst sense—worse than a child being lost? Do we see lost souls or just a lot of people? We would like to feed the hungry and clothe them. Does that constitute all the needs of those people, or do we see lost souls as well? I wish we could see a little of what Jesus saw when He saw Zacchaeus. There was a man in need and the heart of love went out. He was a son of Abraham, but he was lost. He needed salvation, and that is the kind of person for whom Christ came and for whom He died. The masses of India, South America, and Africa are the ones for whom Christ died. Does it mean anything to us?

If today we might have the love that Christ had when He came in search of a soul, if each of us would have that passion, that vision, if in these days that we are together we could see a lost world, what a difference it would make in our mission work! How young men and women would go out giving their lives for Christ! I am glad there are so many young people who are ready to go to city and rural areas in summer Bible school work, offering to go into relief and mission work, institutional work, or whatever. If we might see true values and that after all man's life consisteth not in the abundance of things which he possesseth, we would be ready to serve in the place God has for us. We do not lose anything, but we gain, besides helping other people come into the kingdom of God. May we say, "I am come to seek and to save." We do not give our blood in atonement for them, but we can point them to the Lamb of God who did give His life for them, and can help them to come to a knowledge of Christ. May the love that caused Christ to come from glory to suffer death so grip our every heart that we will say with Paul, "The love of Christ constraineth us"—love for Christ and love for those for whom Christ died.

Hesston, Kans.

STEWARDSHIP

By Dennis W. Foreman

The more we give in tithes the less we pay in taxes.

The more we give to Christ the less we pay for crime.

If God receives from us what belongs to Him, we will receive from Him all that we need.

That man who observes strictly the law of the tithe is most likely to observe with the same strictness God's law in all things to the extent that his life will be well ordered.

The resources of God are available to man in the same proportion that man makes his resources available to God.

No man expects too much from life, unless he gives too little to it.

Apart from God man cannot succeed; a partner with God he cannot fail.

When we take things out of the hands of

God we lose what we take and lose His touch as well.

God gives man all he needs when man gives God all he has.

God changes importunity into opportunity; disadvantage into advantage; weakness into power; want into abundance.

All that we have when surrendered to God becomes all that we need.

Whatever we do without God, God can do without.

Withhold nothing that is useful; hold nothing that is useless.

No one can determine what possessions will come to him, but everyone must determine what he will do with them.

Some people want to play the role of the widow while possessing the roll of the wealthy.

People would get more kick out of giving, if they gave more and kicked less.

Wherever there is an unfilled need there is an unobserved law.

We do not always practice the same quality of consistency that we try to teach our people to observe. A church has few more sacred duties than the sane disposal of money committed to her trust.

The church has no right to ask money from an individual unless it is capable of making better use of the money than the individual can.

Canton, Ohio.

How can a Christian complain about the weather, which is a gift from his best Friend?

THE TREASURER'S PART

(Continued from page 185)

high a type of Christian as possible. Why should his Christian experience be less than that of the superintendent? Second, he should have a clear record in his business dealings. Is he looked up to? Is he well spoken of? Did he ever cheat anyone? Third, he should be dependable. He must be willing to shoulder his responsibility and share his experiences with others. Some young man may follow his example, so it is quite necessary that he be well qualified for the work. Fourth, he needs to be sincere in his life and work. He should be able to teach a Sunday-school class if needed. Of course, some cannot do this and would have good reasons not to perform some of the duties of other officers of the Sunday school. However, summing it all up, he needs to be a devoted Christian. And within his heart he can do much in a secret way for the Sunday school.

At this point may I suggest that is a growing conviction that the treasurer of the Sunday school should have some place in our Sunday school Conferences in helping to carry on the work of delegate meetings. How this can be done I do not wish to state here, but I feel he could carry back to his home school something valuable if he would have at firsthand some of the actions taken at Conference.

Let us pray for our Sunday-school treasurers and help them in their work, and I am sure they will be able to help you. May the financial and every other phase of work of the Sunday school go forth in the fear of the Lord.

Hollsopple, Pa.

Editorials

Summer Bible Schools

The summer Bible school has become quite an institution in the Mennonite Church in the twenty-five years since its small beginning at three different places among our constituency. In 1946, 351 schools were held, with an army of 2883 teachers and an enrollment of 35,032. The expense, though only about forty cents per pupil, reached the sum of \$13,987.90.

The work of this summer activity has grown so that it takes much planning and requires careful and efficient administration. It is assumed that all churches and communities which are going to engage in this work have already made some plans, but no doubt many details will need to be worked out before the majority of our schools are in operation.

Not the least of the preparatory work is the arrangement of courses. The Commission for Christian Education and Young People's Work and the Mennonite Publishing House had hoped to have ready the new summer Bible school course which has been in preparation for a number of years. The work had gotten along so far that announcements were made that half of the course material, representing alternate years, would be printed in time for this year's schools. A later and more careful checkup revealed the disappointing fact that this would not be possible and that for this year the old courses will need to be used. Fortunately, materials for nearly all grades are still available, and so we trust that schools can get along with the old course until the new materials are ready next year, the Lord willing.

The summer Bible school has demonstrated that it is a great Bible teaching and missionary agency. It reaches many people that we cannot touch with Christian influence in any other way. The summer service units have found it one of their most effective methods of Christian work. It has been a means of leading to Christian work in many new communities. Let us continue to spread the Gospel message and to teach the "all things" of the Word through the summer Bible school, and may its blessed influence extend farther this year than ever before.

Our Relief Program

The present relief program of the Mennonite Church reaches many countries in both hemispheres, with workers in Puerto Rico, Paraguay, Brazil, England, Holland, France, Belgium, Germany, Denmark, Italy, Switzerland, Austria, Hungary, Poland, Ethiopia, India, China, and the Philippine Islands. About 300 workers are required to take care of this work. In addition to direct relief work there is much labor and expense involved in directing the migrations of Mennonite refugees who need to find new homes.

The above gives an outline of the scope of work directly or indirectly under the Mennonite Central Committee. In this general field the Mennonite Relief Committee of our own branch of the church operates the projects in Ethiopia, a health unit, with twelve workers and a monthly budget of \$3,000.00; in Belgium, a reconstruction unit, with sixteen workers and a \$1,000.00 monthly budget in addition to expenses for vehicles, as well as some work with prisoners and displaced people; in Poland, a direct relief and farming unit of twelve workers, with a budget of 1,000.00 per month. These projects require considerable money if they are to be maintained. In addition our Elkhart treasurer contributes a proportionate share to the over-all M.C.C. program of relief and migration.

The relief program of the church will need to be a continuing one, for there are still millions of people who are in need of the bare necessities of life. There will be need for generous gifts in money and in food. This summer our food program needs to be carried on systematically, and in general along the lines that it has been. There is, however, one notable exception. Due to the high costs of shipments overseas weights need to be

kept down as much as possible. Only foods high in nutritional value, such as meats, jams, preserves, and apple butter, should be canned. Fruits and vegetables should be dried. Dried fruits are reduced in weight about five to one; thus \$20.00 will bring the same food value overseas as \$100.00 would in canned goods. Dried or ripened navy, lima, and soy beans, and even dried peas, are very practical and acceptable. Food for relief circulars are being distributed by the Mennonite Central Committee, Akron, Pa. Write for one if you need further information.

Now is the time to do the necessary planning and planting for food for relief. Let us enter into this work heartily and in accordance with the practical suggestions given.

"Lights in the World"

In his letter to the Philippians, Paul challenges the believers in Philippi to be "lights in the world" in which they lived, in the famous words of chapter 2, verses 15-17a: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."

The same challenge comes to us as Christians today, not only from these inspired words of Paul but through the words of Christ Himself: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). The world has not changed in its disposition since the time of Paul; it is still "crooked and perverse" as far as attitudes toward Christ and the right are concerned. It is "crooked" in its moral make-up and standards, and it is always perverse or contrary as far as its recognition and acceptance of Christ as Saviour and Lord are concerned. The world today, as in the time of Jesus and Paul, is engaged in trying to break down every moral and Christian standard of conduct, as we see in its injustice, its strife, and its immorality. This was very glaring during the war. Human personality and life were disregarded, and murder, theft, dishonesty, drunkenness, and immorality were considered necessary expedients that were too often encouraged and invested with glamour. The same insidious forces that were put into motion during the war continue in the postwar period, and we have a wave of crime, divorce, and delinquency that is unparalleled in the history of our country and of the world in recent times.

Does the Christian have any responsibility toward this type of wicked world in which we live today? The answers of both Paul and Christ are that we have. It is an evil and dark world in which we live, and it is in such a time that we need to let our lights shine. The Christian is the only one who can give the light which the world needs—the light of the Gospel, the light of a righteous life, the light that comes through Christ who is the light. That light, says Paul, must come both through our life and testimony. In this evil time when people are wicked and dishonest and impure, the Christian must be both "blameless and harmless"—he must be peaceful when others engage in strife; he must be honest in the midst of gross dishonesty; he must be pure when the world about is a cesspool of iniquity and immorality. The Christian home must be virtuous and strong, while the modern home is decaying and disintegrating. Thus there will be sources of strength that, like salt, will help to preserve this world from the rapid decay that is taking place and that is threatening to destroy the structure and foundation of our civilization.

Along with the living of the good and virtuous life the Christian must hold forth the "word of life" as the beacon star which leads out of the darkness of this evil world into the light of eternal life in Christ. That is the great missionary task of the church today—of its individuals and of the corporate body. The editor has at various times had the experience of having his automobile lights go out while driving at night. It is very disappointing and makes it difficult if not impossible to drive safely. The lights must shine if they are to be of any good and if they are to serve the purpose for which they were made. The Christian whose light does not shine does not fulfill his God-given mission and is classed by our Lord as useless in helping the world of sin which our Lord loved so much as to give His life for it.

CHRISTIAN LIFE

SWORDS INTO PLOWSHARES

BY URIE BENDER

Given at an oratorical contest at Eastern Mennonite School, Harrisonburg, Va.

The night was dark, confusion reigned, the world was at war. Planes droned overhead, bombs exploded, searchlights split the darkness, ack-ack artillery barrages thundered in the distance, a few great steel birds blazed to earth, mortally wounded. Life was cheap; the blood of civilian and soldier flowed freely; the world was at war—muddy marches and soggy fox holes, steaming jungles and frozen outposts, snow-clad hills and burning deserts. Italy falls by the wayside, finally Germany is crushed, and Japan bows to the master atomic bomb. Then, with destruction everywhere, peace is declared, peace—but wait a moment.

In China, Communist forces are still fighting the rule of Chiang Kai-Shek. In Europe, the cessation of battle has brought no real peace, only the results and consequences of a total war. Germany's lands are divided among her three conquerors who are now at variance with each other. The Russian bear is growling with obvious threatnings, and England has no end of trouble with egg-shell situations in India and Palestine. The United States is grappling desperately with labor forces. Disputes dot the continent, and politicians all over the country are clawing at their rivals in government. Nowhere is there unity, and yet we say that peace has come—peace! It is but hollow mockery so to designate such utter turmoil and confusion.

The world's statesmen are seeking for the peace formula. Each country has its own opinion concerning the proper road to peace and seems almost ready to use armed might to enforce its ideas, immediately losing sight of the original goal. Such ironic procedures in the quest for peace are both ridiculous and distressing. There is but one answer to this great question.

Tonight, very briefly, we would like to consider war and nonresistance from two different angles, either of them conclusive in proof of the right of nonresistant principle.

In the first place let us look at nonresistance through the eyes of the world. Immediately we think of the ridicule this doctrine has received from the general public. But many of those so eager to protest against the stand taken by conscientious objectors have never been to the battle's front and know little of war. However, many of those who have experienced the horrors of actual battle leave a testimony against war.

Major General Butler of the U.S. Marines, now retired, says, "War is a racket, possibly the oldest, easily the most profitable, and certainly the most vicious."

Napoleon has declared war to be "the trade of barbarians."

General Sherman wrote that "war is hell! Why? Because it transforms men into devils." War is the expression of unreasoning anger. War is hatred and murder; war is anguish and death; war is lie and deception; war laughs at divine law and tramples human law under foot.

War is immoral. Crozier, a German general, writes these words: "Brutelike bestiality is necessary for victory. You cannot have war and morality at the same time." In war every soldier must bid adieu to his personal moral conscience!

At the outbreak of World War I, a war correspondent wrote this statement of naked truth: "Europe has suspended the Ten Commandments."

War is criminal; war is brutal; war is uncivilized; war is bitter hatred. To kill and

to destroy are the thoughts of every soldier as he rushes into battle, not to lay down his life, but rather to take life. War not only renders evil for evil, but it retaliates to a double degree.

War is senseless. The loss of life from the beginning of authentic history until 1900 amounts to approximately fifteen billion men.

Before 1900 the estimated war bill for each century reached forty billion dollars.

The brief participation of the United States in World War I cost her fifty-two billion dollars.

In China the past years of war claimed one hundred twenty-five million lives, more than one-fourth of her present population.

The cost of World War II in human lives on all fronts, civilian and military, is estimated to be fifty million men, women, and children. The number of homeless as a result of the war exceeds twenty-five million.

The direct cost in money exceeded one trillion dollars. The economic cost in destruction and loss of potential life earnings adds another trillion dollars to this colossal expenditure. Think of it, two million million dollars for one war, the greatest struggle in seven thousand years of recorded history.

Such figures are incomprehensible, almost unbelievable; they utterly stagger the imagination. Again I say, from a secular, common-sense viewpoint and considering its net result and consequences on civilization, war is absolutely senseless.

The philosophy of war is ridiculous. When one man kills another within his own country, society immediately demands a thorough investigation and prompt retribution, and yet if in conflict ten men kill one hundred or one thousand men kill three thousand, the act is considered a patriotic act and an inevitable of war. If in peacetime John Brown kills one man, he will get the electric chair; in time of war, if he kills fifty men, he will likely get the Congressional Medal of Honor. Ridiculous and ironic to the last degree!

Coming now to my second point, I would like to present several contrasts and a picture of war and nonresistance as seen in the light of Scriptural teaching. In the foregoing arguments we have proved to you the failure of war to accomplish anything. But to stop here would only advance a pacifist attitude. Nonresistance is more than pacifism; it is more than a negative teaching. Nonresistance has definite positive implications. We are not admonished only not to hate, not to hurt, not to kill; but to love, to do good, to give life—life eternal through the message of the saving Gospel of Christ.

However, let us proceed. Militarism itself is the negation of Christianity. Each is in direct and unquestioned contrast to the other. The one exhibits a mailed fist, the other shows you a hand that is pierced. The one declares that might makes right, the other affirms that right makes might. The one says that the foundation of all things is force, the other says that the foundation of all things is love, and

ON THE JERICHO ROAD

**On the Jericho road was a terrible sight.
A wounded man lay, in pitiful plight;
Naked, and bleeding, and well nigh dead;
Alone, in that valley of robbers and dread.
What if that man were I?**

**A priest journeyed by with his slow, stately tread;
He saw the sad case, and there came in his head
A thought of the help he might give, if he tried;
But he quickly passed by on the other side.
What if that priest were I?**

**Then a Levite came on in his steady pace;
He halted, and looked, as he came to the place;
He thought that the poor man was likely to die;
But he on the other side, also, passed by.
What if that Levite were I?**

**A Samaritan man came by on his way;
He too, had his cares and his troubles, that day
For people were hostile, and friends there were few;
Despised by every respectable Jew.
What if that man were I?**

**He came where he was, and he saw the sad wrong;
His heart had compassion; his arms very strong
To lift, and to care for the poor, helpless one;
Nor did he forsake him at set of the sun.
What if that friend were I?**

**With him at the inn, he watched all the night;
And when he must go by the first morning light,
He gave to the keeper a fee from his store,
And promised to pay if his need should be more.
What if that Samaritan were I?**

—Dinnie McDole Hayes.

truly love is the basis for nonresistance, the very center of this great doctrine. It is a personal matter, one that cannot be solved collectively until it has been taken care of by the individual. Therefore, in rejecting the teachings of Christ on nonresistance, one must expect personal consequences. James Russell Lowell writes a few lines that illustrate our point.

"Ef you take a sword and dror it,
An' go stick a feller through,
Guv'ment ain't to answer for it,
God'll send the bill to you!"

Nonresistance is not a movement or a policy, it is a principle, an essential part of the whole of God's revealed truth. S. F. Coffman wrote, "Nonresistance is one of the cardinal principles of the Mennonite faith." That is correct. Nonresistance, however, is not merely a Mennonite appendage to the Christian faith but it is a vital part of the faith, indispensable to a full witness to the truth. The message of God's Word and the principles involved in nonresistance are inseparably bound together. Men cannot, without serious violation, adhere to belief in one and then ignore or reject the other. Love as exemplified in nonresistance was the central theme in Christ's teaching program, and it is the very core of the Gospel message.

War is sin and as such comes under the judgment of Christ. Allow me to quote several portions of Scripture to illustrate the tenor of the Book on this subject.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him," (I Jno. 3:15).

"If a man say, I love God, and hateth his brother, he is a liar" (I Jno. 4:20).

"Overcome evil with good" (Rom. 12:21).

"Put up again the sword . . . : for all they that take the sword shall perish with the sword" (Matt. 26:52).

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (Jno. 19:36).

"Peace I leave with you, my peace I give unto you" (Jno. 14:27).

Jesus Christ is the author and example of peace. He is the Prince of Peace. He is the only answer to the problem of strife and turmoil in the world. This peace must first become an inner experience before the world in general can feel the impact of our testimony. Nonresistance is a heart condition. Love must be the central theme of our life and must prove itself in our daily walk. Nonresistance is a doctrine for week-day practice in our thoughts, our speech, and our actions!

* * *

The night is dark, and yet bright stars twinkle far overhead. Shepherds watch their flock on Judean hills. Suddenly the sky is illuminated with heavenly glory, and angels sing the joyous message of peace, good will to men. Above them a star of great brilliance points the way to where He lay within a manger, the Christchild, God's Son, the Prince of Peace.

And when the hearts of men
Are opened wide,
The love of Christ comes then—
Brings peace within,
Among the nations peace,
And peace on earth,
Blessed peace!
Harrisonburg, Va.

WANTED—A DYNAMIC FOR THE CHRISTIAN CHURCH

BY JOSEPH OVERHOLT

This challenging message was delivered at a discussion contest at Goshen College, Goshen, Ind.

Wilbur M. Smith of the Moody Bible Institute, in his recent book of Christian Apologetics, entitled "Therefore Stand," makes this significant statement: "When this war is over we will have a Europe to confront more pagan than Europe has been since perhaps the days of Constantine."¹ Elton Trueblood of Stanford University in his book, "The Predicament of Modern Man" confirms Mr. Smith's statement when he declares that "There is no record in history of such widespread violence and anxiety as mark our time."² What is wrong? Has the Christian church of today no influence upon this chaotic world in which we find ourselves living?

According to Leslie Weatherhead, a prominent English minister, Great Britain is humanist to the core. In France, according to Dr. McLeish, less than one-fourth of the forty-two million Frenchmen are members of the Roman Catholic Church. Protestants are a very small minority, so that there are at least thirty million Frenchmen without Christ.³ Coming to America we find the same amazing conditions. Dr. Luther Weigle of Yale says that only 52.5 per cent of the people are church members.⁴ A conservative estimate of the unsaved people here would reach well over fifty million. Truly, this saddens us when we think of these millions without Christ! To again quote Mr. Smith: "All the great educational institutions of our country that can trace their history back to colonial days, sprang from religious faith."⁵



WALKING WITH MY SAVIOUR

Walking with my blessed Saviour
In this wilderness of woe,
I have found a sweeter treasure
Than this earth could e'er bestow.
Walking in the path of duty
By my Saviour's blessed side
I behold the wondrous beauty
Of my Lord, the crucified.

Down in sin my Saviour found me,
Dark as darkest night could be,
Now He leads me on to glory,
And my heart is light and free.
In my heart my blessed Saviour
Speaks to me the whole day long;
And such wondrous, blessed favor
Is my joy and all my song.

Take the world but give me Jesus;
Let me walk close by His side.
He is sweeter than the roses
Where the streams of waters glide.
Clouds of darkness may surround me,
But with Jesus in my heart
I have light of glorious beauty
That shall nevermore depart.

Jesus promised to be with me,
And I crown Him as my Lord.
I have constant, glorious vict'ry
For I take Him at His word.
Oh, praise God, I'm bound for glory
And I soon my Lord shall see.
While I live I'll tell the story
Of the Christ who died for me.

—Alfred S. Rotz.

This is almost unbelievable when one observes how paganism has engulfed our modern universities. Harvard has been anti-Christian and anti-Biblical for over three fourths of a century; Columbia University, which grew out of King's College, founded originally to teach students about Christ, today has the greatest concentration of antisupernaturalists in the country, in the persons of John Dewey, Will Durant, and others.⁶ And the various Protestant denominations are literally battling for their lives. To quote Bernard Iddings Bell, formerly of Columbia University, "The struggle is between historic Christianity and what may be called neo-Christianity. Today those who still believe this faith of the ages are opposed by a group who used to like to be called Modernists but who now prefer the more pleasing term Liberals."⁷ J. Gresham Machen, formerly of Princeton Theological Seminary declared in 1930: "The larger and older Protestant faiths have in their corporate capacity, for the most part ceased to witness in any clear-cut way to the Gospel of the Lord Jesus Christ."⁸ This is a serious and saddening indictment upon the Christian church. Where is our power? Where is the dynamic of the Christian church of the first century?

O. Hallesby of Norway gives us a vivid picture: "Eleven men stood on the top of Mount Olivet. They had just witnessed the ascension of their Lord into heaven after He had given them orders to make Christ-worshippers of all nations. They were to begin in Jerusalem, where the bloody executioners of Jesus waited to annihilate every one who publicly made mention of the Nazarene's name. And even though they should be fortunate enough to escape these murderers, what were they to preach? A crucified Messiah, a stumblingblock to the Jews and foolishness to the Greeks! And as they looked from Mount Olivet out over the sea, westward, toward the center of the world, Rome, their eyes beheld the strongest world empire that had ever been welded together, the mightiest culture and the richest intellectual life which the world, even up to this day, has ever known. It sounded of course almost like irony to send out from Galilee eleven manual laborers to conquer all of the then known world of culture, with its rich and mighty intellectual life. It is true that their number was later augmented by an academically trained coworker, Paul. But he, too, said that even he was determined not to know or to preach anything in the great centers of culture save Jesus Christ and Him crucified. But He who sent them knew what tasks lay before them. And He had equipped them for their work, and that in a twofold manner. Objectively, He had equipped them with the Messianic gift itself, the Holy Spirit, through whom the powers of the supramundane world were put at the disposal of the little Christian congregation. Subjectively, He had equipped them with prayer, the means

by which all of these objective supramundane powers are imparted to the individual believer and to the Christian congregation."⁹ The Holy Spirit and prayer . . . here lies the secret of the tremendous Gospel witness of the early church.

How did the Holy Spirit motivate these praying Christians? I believe He gave them a faith which worked through love. Elmer Homrighausen of Princeton Theological Seminary declares that "the decline in evangelistic zeal is always a result of a loss of dynamic faith in the Gospel."¹⁰ But these Christians believed the Gospel; they believed that Jesus had come into the world for a purpose; they believed that salvation was to be found only in Christ; they believed that everyone would some day have to appear before the judgment seat of Christ; they believed that heaven and hell were realities. In the light of such a faith we can understand why Paul and many others wept. Unregenerate men were facing God unprepared! Therefore this Holy Spirit-motivated church went into action and by 313, A.D., almost half of the Roman Empire had accepted Christ, and this amidst the fiercest of persecutions.¹¹

Today, in a day of freedom and opportunity, it is tragic that the church is losing ground. We have wealth, culture, education as never before, and yet we lack power. To again quote Mr. Homrighausen: "We are in the last stage where the cultural-intellectual man is considered the Christian man. But he has changed Christianity from something of vital concern to man's total being into a system of ideas. Ideas by themselves seldom make martyrs or monks. The professor changes Christianity into terms of objective knowledge and rests in the illusion of self-satisfaction, because he has explained everything. He thereby avoids, or thinks he avoids, the claims of Christian inwardness, passion, and decisive action."¹²

Friends, it is not enough to have merely an intellectual knowledge of Christianity, we must have the power of the Holy Spirit! The world desperately needs Christ. One night last year I came through New York City, and as I walked through Times Square near the brilliant lights of the theatre and amusement area of the city, I was moved by the thousands and thousands of people who jammed the sidewalks of this great metropolis. I was made to think of Jesus, the powerful Son of God, when He beheld the city of Jerusalem and wept over it. To behold a great city whose inhabitants are on the downward way that leads to destruction is enough to make anyone weep!

As Mr. Bounds has declared: "What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer."¹³ Mr. Judson's rule was to spend at least two or three hours every day in secret prayer. He would arise at midnight and again at dawn for this sacred work, and at least seven times during the day. Impossible, say we, fanatical directions. But Mr. Judson impressed an empire for Christ and laid the foundations of God's kingdom in the very heart of Burma. He was one of the few men who mightily impressed the world for Christ."¹⁴

Today, in a day of agnosticism and unbelief, when men's hearts are failing them for fear, a powerful Christian witness is imperative. For this purpose God has provided His Word and the Holy Spirit, if men will only pray.

1. Smith, Wilbur M., *Therefore Stand*, Boston, 1945, p. 106.
2. Trueblood, D. Elton, *The Predicament of Modern Man*, New York, 1944, p. 12.
3. Smith, p. 106.
4. Vieth, Paul H., *The Church and Christian Education*, St. Louis, 1947, (outside cover).
5. Smith, p. 112.
6. *Ibid.*, pp. 112, 116.

7. Bell, Bernard Iddings, "What About Church Unity," *Atlantic Monthly*, January, 1946, p. 55.

8. Smith, p. 132.

9. Hallesby, O. (translation by Clarence Carlson) *The Christian Life*, Minneapolis, 1938, pp. 147-148.

10. Homrighausen, Elmer G., *Choose Ye This Day*, Philadelphia, 1943, p. 30.

11. Halley, Henry H., *Pocket Bible Handbook*, Chicago, 1944, p. 584.

12. Homrighausen, p. 32.

13. Bounds, E. M., *Power Through Prayer*, Newton, 1944, p. 3.

14. *Ibid.*, p. 25.

Uniontown, Ohio

WATCH YOUR SPEECH

SELECTED BY FLORENCE B. LAUVER

A visiting minister was asked to lead in prayer in Sunday school, and when he had finished, a teacher heard one of the girls whisper, "Gosh, what a prayer!" Such an exclamation seems incongruous in expressing one's appreciation of a prayer, but a little thought will lead anyone to the conclusion that "gosh" is not an appropriate word for a Christian to use on any occasion whatsoever. When we look into the original meaning of such interjections, we may be surprised that even some Christian people are habitual users of expressions which the dictionary terms "minced oaths."

A very commonly used interjection is "Gee." It is capitalized in Webster's New International Dictionary and given this definition: "A form of **Jesus** used in minced oaths." This derivation is even more apparent when the form "Geez," now frequently heard, is used.

Two other common words and their definitions are these: "Golly—a euphemism for **God**, used in minced oaths; Gosh, a substitute for **God**, used in minced oaths." "Darn, darned, darnation," are said to be "colloquial euphemisms for damn, damned, damnation." Persons who allow their lips to utter "Gosh-darned" quite freely, would be shocked if they realized the real meaning of the word.

A certain minister, professor in a sound seminary, when he was a child, was not allowed to use "goodness," "mercy," or "gracious" as exclamations. He was inclined to think the restriction a family peculiarity, merely a parental overcarefulness. Now he can see that it had a sound Bible basis. Jesus said: "Swear not at all; . . . but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:34, 37).

James repeats almost exactly the words of the Lord Jesus quoted above: "But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment" (James 5:12, A.S.V.).

That last word recalls our Lord's declaration: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). The result of this judgment is given in the following verse: "For by thy words thou shalt be . . . condemned."

If we try to excuse ourselves by saying that these exclamations slip through our lips unawares, we need to heed the Holy Spirit's warning: "If any man thinketh himself to be religious, while he bridleth [or curbeth not] his tongue but deceiveth his heart, this man's religion is vain" (James 1:26, A.S.V.). Even though we do not intend these minced oaths to bear the meaning the words originally had, we certainly cannot truthfully say that the use of them accords with Christ's command, "Let your speech be, Yea, yea; Nay, nay" (Matt. 5:37, A.S.V.).

James seemed puzzled by the same thing that puzzles us, namely, the presence of minced oaths on the lips of Christians. Writing of the tongue as "a restless evil . . . full of deadly poison," he said, "Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be" (James 3:8-10, A.S.V.).

While no attempt has been made to give a complete list of all the words in the vocabulary of near-profanity, enough has been said to indicate that present-day speech has fallen below that standard which Christ Jesus set for His disciples.

The tendency in the use of such words is to find the milder ones becoming less expressive of our feelings, to discard them, and use stronger ones in their stead. A careless following of others in the use of these common minced oaths will dull our own spiritual sensitiveness and will weaken our Christian testimony.

To gain the victory in this matter of full obedience to our Lord Jesus, we need to make the prayer of David our daily petition: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer" (Ps. 19:14).—Sunday School Times.

Under the storm and cloud today, and today the hard peril and pain—tomorrow the stone shall be rolled away for the sunshine shall follow the rain. —Miller.

"Perfection does not consist in doing extraordinary things but in doing ordinary things in extraordinary ways."

OUR HOME CIRCLE

QUALIFYING FOR PARENTHOOD

BY ERMA MILLER ERB

A mother of wide experience writes on this intriguing subject.

At the time of the year when Mother's Day and Father's Day are respectfully observed, or on the other hand commercialized in a worldly way as are all of the holidays of the year, it is a good time to take an inventory of the meaning of the days and the respect due to real fathers and mothers—for although all fathers and mothers are parents, not all parents are fathers and mothers in the true sense of the word. "The earth a stage which God and Nature do with actors fill," could be read God or Nature.

What a motley procession of parents file across this worldly stage as actors day by day! Wise or foolish, rich or poor, small or great, weak or strong, homely or beautiful, good or bad—all conditions in which parenthood itself is possible.

Two views of tolerance can be accepted at will. An old friend, often in our home, making no church profession whatever, often waxed loquacious on the subject of tolerance. Tolerance of the weaknesses and sins, by the way, of others was what the church of today sadly lacked, according to him.

Men and women, outside of the church, were often better than those within the fold. Much of truth was mixed into the premises of his argument, but as he proceeded, he always ended with the attitude of the highest intolerance toward the organized church and its dealings. While according to his beginning statements, intolerance was the greatest evil in the church.

On the other hand, an illustration given by a Sunday school teacher beautifully clears up the idea of tolerance. Illustrating the shipwreck of Paul, she graphically described how all were saved from drowning by grasping pieces afloat from the wreckage and, by faith, getting safely to shore. The pieces were of varying shapes and sizes and appearances—but had one quality in common. They did not sink but held the one up who grasped a handhold in faith—that quality, of course, being the blood of our Lord Jesus Christ. So it is with qualifying for real parenthood. There are vast differences in education, wisdom, riches, natural abilities, personality, and person, and we will always have differences because of our varying individual personalities, but all these differences sink while the shared quality of real Christian love will hold up. This is a quality not latent but one in action in heart, mind, and might, expressed through emotions, intellect, and energy. Genuine Christian love does qualify for parenthood. Were it everywhere present the maxim we recited glibly in grade school could be true—"All men are born free and equal." As many man-made maxims, this is

definitely not true, for although it is a serious responsibility to bring a child into the world (and every child has a right to be well born), children are handicapped before birth by the heritages awaiting them through unworthy parents.

"Children are an heritage of the Lord." It isn't just a farfetched supposition that today many look askance at large families, or that news of another baby where there are a number means frowns rather than smiles. The Gospel Herald is taking a step in the right direction in recording the births of its constituency with the same dignity and respect as its marriages and deaths—but there is more to large families than quantity. A child has the right to be well born—and further the Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it." The mother of John and Charles Wesley is a beautiful example of a mother of a large family, who was thoroughly Christian in character and not a contributor to juvenile delinquency through any delinquency of parenthood. She was the mother of nineteen children, but they did not just grow up like Topsy but received counsel like this: "Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." Quite a contrast in words to the famous remark—usually lived only in actions—of a mother who remarked that she loved her children too much not to stand by them in whatever they do. Such attitudes account for an increase in ministers' and instructors' problems, or again the present irreligious attitude, "What's the use?" Why teach against anything when everybody else sanctions it? Times have changed, but have principles? Our bishop

YOUR HOME

**Four walls of wood or brick or stone
May form the house you call your own.
But four bare walls cannot contain
The spirit that o'er your home doth reign.**

**If selfishness and greed are there,
They'll go forth with you everywhere.
They'll make your home a place to shun,
Where friends will seldom care to come.**

**But if the spirit of service and love
And gratitude to God above,
Lives in your home, 'twill go with you
And bless your life, whate'er you do.**

—Sharon Sanborn.

occasionally quotes, "Methods are many, principles few; methods often change, principles never do." The Bible never commands the impossible—it reads today as in the beginning, "Train up a child . . ." indicating its possibility. Virtue today is a priceless jewel, as always. There is morality without spirituality but there **never** is spirituality without morality. Why, when this contributes to the well-being of a next generation, ever consider a step down in ideals? You have never heard one person say they are sorry they have so much education—but many say they **are** sorry they didn't get more. You have never heard one mortal say they are sorry they kept their virtues and ideals—but you have no doubt often heard the bitter regret of a misspent life, let alone its effect on the next generation.

A number of years ago, with much enthusiasm we listened to a speaker on child psychology—a speaker we had often read about and admired. One visualized, with ease, a wonderful home life. What a denouement, to accidentally learn to know a maid in the home—a young Christian—and to learn from her that were it not for her efforts and the affection she gave to the children, this would merely be another modern "breakfast food" home—and the children not recipients of any love at all. Putting their own freedoms and desires ahead of the high calling of caring for children has meant the reduction of the home to many like it today—relegating the actual mothering of children to maids, long-suffering neighbors, and relatives.

The American mother of 1947, a 72-year-old mother at Cedar Rapids, Iowa, Mrs. Frederick G. Murray, expressed herself recently by radio as placing the children in the home above **everything**, even though admitting mistakes, yet holding on to her ideals of service—which are living on through her children's lives. How much better a 72-year-old living influence than a mere, colorful advertisement of wares that stands only the test of platform personality—and the home behind the screen merely a substitute.

They all sat around in friendly chat
Discussing, mostly this and that—and a hat—
Until a neighbor's wayward lad
Was seen to act in ways quite bad

Oh 'twas sad!

One thought she knew what should be done
With every child beneath the sun—

She had none.

And ere her yarn had quite been spun
Another's theories had begun—

She had one.

The third was not so sure she knew,
But thus and so she thought she'd do—

She had two.

The fourth one added, "Let me see
These things work out so differently"—

She had three.

The next drew on her wisdom's store;
She said, "I'd like to think it o'er"—

She had four.

And then one sighed, "I don't contrive
Fixed rules for boys; they're so alive"—

She had five.

"I know it leaves one in a fix
This straightening out of crooked sticks"—

She had six.

And one declared, "There's no rule given,
But do your best and trust in heaven"—
She had seven.

—Author unknown.

And the next one might say there is only

one guidebook—THE BOOK—and dear as
are the gifts of sons and daughters at this
spring time, there is none to compare to the
greater joy which is "to hear that my chil-
dren walk in truth."

Kalona, Ia.

THE FAMILY BIBLE

BY ROY L. LAURIN

The mention of the family Bible summons
memories and commands interests as no
other book in our experience.

The family Bible is not merely traditional
to our national life, but it is vital to its very
existence. Remove the teachings of the Bible
from our nation and every law on our statute
books would collapse and every righteous
standard would disappear.

The family Bible is the hope of our nation
because it is the bulwark of our homes.

Recently I was attracted to a full-page
magazine advertisement bearing this caption
—"Look Homeward, America." It bore the
picture of a happy family making their way
up a winding road toward a lovely home atop
a hill. Yes, America needs to look homeward,
for its safety, prosperity, and destiny rests in
its homes.

But let us remember that America's home-
ward look will have no salutary effect by
merely looking to physical houses. A house
is not always a home. Houses are made of
lumber and brick, whereas homes are made
of things which are spiritual and cultural.
Primary among these is the Bible. Whatever
saving look America will have in looking
homeward will be to homes that have a Bible
and families that gather around that sacred
Book for salvation and light, food and com-
fort.

America needs to take down the old family
Bible, and, with father as the prophet and
mother as the prophetess, gather the children
around its pages for a feast of truth and a
hearing of the voice of God.

Every home in America needs a voice from
heaven—it is to be found in the family Bible.

Every home in America needs light from
heaven—it is to be found in the family Bible.

Every home in America needs bread from
heaven—it is to be found in the family Bible.

Every home in America needs the Christ
of heaven—He, too, is found in the family
Bible.

The family Bible is more than a leather-
bound volume faded with age, marked with
devotion's pen, stained with holy tears, and
bearing the family register. It is a vitality
far beyond the vital statistics it may contain
of family births and deaths. It is a record of
life before and after death. It goes back of
father to the Heavenly Father. It is some-
thing more than paper and binding and print-
ing. It is life eternal.

It is a Book which has at least five charac-
teristics unlike any other book.

I. It Is Infallible in Its Origin

This is a tremendous word because it
sweeps infinity, but it is not an idle claim,
for it is the Bible's claim.

"All scripture is given by inspiration of
God" (II Tim. 3:16). See also II Peter 1:21.

What Is Home Without a Bible?

What is home without a Bible?
'Tis a place where day is night,
For o'er life's beclouded pathway
Heaven can shed no kindly light.

What is home without a Bible?
'Tis a place where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?
'Tis a vessel on the sea,
Compass lost and rudder broken,
Drifting, drifting, aimlessly.

Lost—the Bible! Lost—its teachings!
Lost—its help each day in seven;
Lost—to live by! Lost—to die by!
Lost? What's lost? The way to heaven.
(Unknown).

one tittle shall in no wise pass from the law,
till all be fulfilled."

I Peter 1:23: "Being born again, not of
corruptible seed, but of incorruptible, by the
word of God, which liveth and abideth for
ever."

What has been true of the Bible will be
true. And its history is one of conquest over
every foe. Bigotry, hypocrisy, infidelity, and
atheism have all assaulted its sacred citadel.
But it remains intact and unconquered. This
is as it always will be. What a bulwark such
a Book as this becomes to the home where it
is the family Bible! That home will be as
indestructible as the Book around which it is
built. It is the best preventive for divorce.
It is the best anchor for youth. It is the best
receipt for happiness. It offers the surest
way to success. It serves all purposes and
covers every need.

III. It Is Invincible in Its Effect

The Bible is pregnant with divine power.

Of His Word, God says, "My thoughts are
not your thoughts, . . . as the heavens are
higher than the earth, so are my ways higher
than your ways, and my thoughts than your
thoughts. For as the rain cometh down, and
the snow from heaven, . . . so shall my word
be that goeth forth out of my mouth: it shall
not return unto me void, but it shall accom-
plish that which I please, and it shall prosper
in the thing whereto I sent it" (Isa. 55:8-11).



Father Reads the Bible to the Children in a Humble Home

II. It Is Indestructible in Its Contents

The source of its authorship is the nature
of its authority. It is as indestructible as God.
The Bible does not merely make claims. It
does not have to. The sun does not have to
say that it is hot. The sea does not have to
say that it is wet. Their existence is proof
of their nature. It is exactly so of the Bible.
Its very existence is proof of its nature.

But the Bible does make claims. Matthew
5:18: "Till heaven and earth pass, one jot or

Since it possesses a divine authority, it shall
accomplish a divine purpose and thus its place
in our homes and its practice in our lives will
result in the salutary blessings of divine
things.

If, in our homes we have everything but the
Bible we can only expect a result comparable
to our practice. Feed young minds on cheap
literature and you will raise cheap children.
Seek physical comfort and forget spiritual

(Continued on page 182)

MISSIONS

LIGHTS AND SHADES FROM CHU-HSIEN-CHEN

BY VERA ZIMMERMAN

Notes from a relief worker who has spent a year in Honan province where the Nationalists and Communists are engaged in sporadic, seesaw warfare.

A little woman with a sad expression on her face and wearing padded trousers, the conventional dress of the country woman, appeared at the clinic door. She had heard that we gave milk to those who were in need. Her three-month-old baby was fast losing weight, and she had no milk with which to feed it. A baby without mother's milk in China has small chance to survive unless there happens to be sufficient money to hire a wet nurse. A formula including "tang-hsi" (Chinese sugar syrup), boiled water, and powdered milk was planned with very emphatic directions to keep the milk clean and sterile since carelessness might result in the death of her baby. The task seemed so great that the tears began streaming over her face as she wept rather quietly. Two weeks later a gentle knock was heard at our door as we sat at the breakfast table. The same little woman appeared at the door again. This time she was happy, for now her little one was gaining in weight and in order to show her appreciation she brought a basket of eggs.

* * *

A pale, anemic woman was helped into the consultation room by her twelve-year-old daughter and a grown son. Her face and head were covered by a large red handkerchief, red being a color of good luck and a means of warding off the evil spirits. Her eyes were red and swollen and extremely sensitive to light, and her occasional groan was an indication of the excruciating pain she was enduring. The corneas of both eyes were badly ulcerated, which if not treated in time would result in blindness. After several weeks of careful treatment by Wilbert Lind in the eye clinic, she walked into the consultation room by herself, her face uncovered and smiling and said, "Shang-hao-la," which meant she was much better and now was able to see. Because of the little medicine and time and energy expended another person was spared from a life of total blindness.

* * *

It was Monday morning and the waiting room was crowded with patients and spectators from the street. Brought in on a Chinese bed was a man who had been shot the night before. His wounds were no longer bleeding, and he did not require immediate attention but was given a "hypo" to alleviate his pain and was told to return in the afternoon after the morning clinic for treatment. It was not quite clear as to whether he was shot by a bandit or a personal enemy, who may have been connected with a long standing family feud, but he seemed to accomplish his purpose

as he succeeded in wiping out the man's entire family, including his two younger brothers, mother, and wife, who was an expectant mother. His injuries were found to be more extensive than noticeable at the first examination. A complete bath was needed to remove all the dried blood and sand from his body. He was covered with abrasions and had three bullet wounds. The outlet of one was not apparent and evidently the bullet was still imbedded in the muscle but was not perceptible. With a prayer for guidance and the help of God for the recovery of the patient we cleaned up the wounds to the best of our ability. Several days later the bullet was located and the patient was advised to go into Kaifeng to have it removed. He refused to go and insisted that we remove it. Again with a prayer by one of our Chinese helpers we attempted our task with a great deal of hesitancy. A large bullet was removed which was demanded by the patient's friends as a means of witness against the accused. There seemed to be a disagreement among the friends as to who should be the one to get the bullet. The patient himself was rather apprehensive, which would be only natural of one who would suddenly find himself deprived of all his loved ones. The ties of friendship are strong and binding in China, and so he is well taken care of by those who are his friends and seem to take the place of his family.

* * *

A crowd of people had gathered in the street in front of the clinic. In the midst of



A Happy Chinese Boy

the crowd was a man lying face down across the back of a donkey. He had fallen into a well. With an order of "k'uai k'uai ti" (quickly) he was taken into the treatment room and artificial respiration and stimulants given, but it was too late for the spirit had already taken its flight. That evening a young teacher from one of the local schools came and said the man was a Christian, was poor and his family now had no means of support and could we remember them in their sudden tragedy. The local pastor investigated because he was not personally acquainted with the man and the Christians decided to aid the widow. The Chinese seem to have a keen sense of responsibility for their fellow men when touched by their misfortune. The next day the widow came and bowed at our feet in appreciation of what had been done for her.

* * *

Life in a clinic is not always dramatic and spectacular. There are many patients whose symptoms are vague and do not seem to fit into one's limited knowledge of medical terms. The thought of a good physical examination is of psychological value. Listening to one's chest with the stethoscope and taking the pulse is very important. Some old ladies from the country suggest that their pulse be taken at both wrists. And if one takes their blood pressure their confidence has really been won. But then they are not so different from the rest of us because we also like to think that the person who is doing the checking makes sure that everything is "clicking" right inside.

* * *

China is a land of courtesy, rich in social customs and binding ties of friendship. The way to get along in China is to do things according to Chinese customs. It is important to win the approval of the right people. There are times when we may be required to do things that do not seem necessary according to our Western way of thinking. A change in some of the policies of the clinic necessitated the giving of a feast to some of the leading members of the community. This gesture indicated that they are our friends and puts their stamp of approval on our work and also gives them an opportunity for any suggestions they might have to offer. To win the friendship of the leading people in the community means that they will support us if any difficulty arises even if it may involve some legal issue which occasionally one is confronted with in medical work. It also affords an excellent opportunity for us to give to them a Christian witness. To most of the people in the community we and our work are known to be definitely Christian, even though our vocabulary is too limited to speak to them to any great extent.

* * *

It was Sunday afternoon and a group of local Christians met in our dining room for a short prayer meeting. After the meeting some of the folks came in for a social visit. Several new faces were among the group. One of them was a tall woman with a rather interesting looking face. Her feet were bound and on her head she wore a small blue cloth tied in a knot at the back of her head, saying

the appearance of an old-fashioned bonnet. These are worn by the women from the rural areas. She had been a Christian for eight years. She had had a prolonged illness and had spent a great deal of money on Chinese medicine without result and later was very definitely healed by answer to prayer. Her home was out in the country twenty-five "li," or over eight miles, and she walked in to

church which took her half a day.

Life in an out-clinic is not all glamour, as it may sound. There are many difficulties and problems that drive one to one's knees for divine direction, but it is with a great deal of satisfaction that one can in a small way make a contribution—in the name of Christ.—China Relief Notes.

TAKING THE GOSPEL TO THE UPPER PENINSULA IV

BY CHESTER C. OSBORNE

This installment concludes an interesting series of articles on the new work of our church in a comparatively little known part of Michigan.

In 1939, about the same time that the work was being started at Wildwood (Sandtown), a sick woman from a lumber camp about twenty-five miles away asked through a member of the Fernland group that we come to visit her. After repeated visits with her, summer Bible school was held in the camp, followed by weekly church services. This was a large camp, Alger Mills, and was about halfway between Seney and Grand Marais. The camp site, as such, no longer exists.

But God blessed the seed that was sown. This mother was baptized on what proved to be her deathbed. Her two sons were soon

our own Mennonite people, not only in the segregated community life and spirit. Only occasionally does a minister come through there for church services, and often even then not in the English language. This does not appeal to the younger people, who are not fluent in the classical Finnish. It was during these contacts that we found a Lutheran group whose ladies still wore the prayer veiling "But," said one, "most of us are more American."

The next spring Bro. Clarence Troyer and I conducted a two weeks' summer Bible school, with about twenty children and young people present. At the closing program one grandmother wept for joy as she listened to her grandchildren recite the Scriptures they had memorized, remarking how wonderful it was to have the children taught the things of God.

With rationing days soon afterward upon us, this was the last contact among these people. It was never certain whether further work should be done, largely because the

mines were no longer very productive and many of the young people were going to the cities in Lower Michigan to work in the defense plants. The row upon row of empty miners' houses in some "ghost" towns made this evident. New mines are being assayed and opened, and there still are people without opportunities for regular church services, especially among the younger married people, as the elderly ones cling to the faith they brought from Finland, even without church services.

This same summer of 1942 the local mission board of the Germfask group felt the need of investigating a community about twenty-five miles from here, known as "The River Road;" but "the Spirit suffered them not." Returning home, Bro. Davis, who was in the group, said as we approached the Green School District, "Let's find out about these people," and the same thought had come to me also. This was the beginning of what is

now known as the Maple Grove Church, for the people welcomed Sunday afternoon services; then soon midweek Bible study. There had been during the years Gospel teaching in this community, as often, or as seldom, as an itinerant pastor could give it. This seems very inadequate. Recently one sister who has been received into the church and now lives a faithful Christian life, who before had been serving as a Sunday-school teacher to a group of neighbor children, said with great humility that all those years she thought she was saved by her good works. And such is the need all about us—Gospel teaching and living to already religiously taught people.

Three members had already been received into church fellowship when the Norman Weaver family came in September, 1943, moving into the southern end of the Germfask community, eight miles from their place of worship, as no other house was available for them.

Maple Grove is a rural community near Gulliver, Michigan. Centering around Green School is a settlement composed of a store, school, township hall, box factory, and tavern. There are eighty families living within two and one-half miles radius of the Green School. The greater part of the homes are occupied by younger people with families. Some of the men are employed at the box factory, some find work in the woods, but the majority find employment at a stone quarry several miles distant. Not much farming is done in the immediate vicinity.

Each season summer Bible school has continued with increasing interest and attendance. In 1946 the enrollment was 62 and the average attendance 58. In spite of the crowded conditions in the hall where services are held, the first Bible school program was given last summer, which the parents appreciated.

Several series of revival meetings have been held, resulting in one more soul being received into church fellowship by water baptism. At present there are seven members. Three adults who recently accepted Christ during home visitation are under instruction to be received soon.

Services are held each Sunday morning and evening, and also each Wednesday evening. The average attendance was around twenty-five for 1946. In the fall of 1946, after living out of their community for three years, the Weavers moved into their new home, which they built after the Lord made it possible and opened the way to purchase a tract of land near the Green School. Since they are now so situated it is possible to have projects in handicraft, which are held once each month for the youth—sewing for the girls and wood-working for the boys, each group having its own devotional service. A good interest is manifest and contacts are made in this way to lead them to Christ.

Others have felt the need of additional help at this place. As a result, Truman Zook and family from Fairview, Michigan, plan to move into the Maple Grove, or Green School, district in the near future. May the Lord bless their witness for Him at this place. We praise God for consecrated young people to help in any way they can.

(Continued on page 192)



The Green School of the Maple Grove Community

converted, and later two other boys. These four fine boys enjoyed church fellowship quite a while; then their families moved away, although we have not entirely lost connections with them.

When representatives of the Indiana-Michigan Mission Board was making their initial survey in 1934, they were concerned for certain small towns in the mining district in the northwestern part, known as "The Copper Country," about two hundred miles from Germfask. In November, 1941, the writer and his family spent a week in this region, surveying a number of communities. At that time the most open one was Keweenaw Bay, on Keweenaw Bay, and there we had a Sunday morning, Sunday evening, and one more evening service, with good attendance and interest. The people are largely Finns and speak the Finnish language, especially the older folks who still like Finnish church services. These homes reminded us much of

BIBLE STUDY

CHRISTIAN DOCTRINE

LX. The Kingdom of Peace (Concluded)

BY THE BIBLE STUDY EDITOR

If, under the law, sin was to be judged, and the judgment of sin by the law of God was justified, whatever means was used by God to inflict the punishment of sin upon the transgressor was justified. But God alone could justly carry out the sentence upon man. David was willing to bear the judgment of God for his transgression, but he pleaded with God, "Let me not fall into the hand of man" (II Sam. 24:14). When all men are equally transgressors, how is it possible that one man should pass sentence upon the transgressions of another? Rom. 2:1. The peace of the world today is destroyed by the assumption of the authority of man against man, and not by the righteous judgment of God. When God sends wars upon nations it may well be implied that all who take part in them are being equally punished for their mutual transgressions against the righteousness of God. Wars may never cease until nations learn to commit all judgment to the righteous judgment of God, and confess their sins against God and against each other, and cease their warfare, learning to walk in the ways of love and peace after the Spirit of Christ, the Son of God.

The Outlook of the Prophets

Not all sin in the world can be attributed to the devil. It is true that the devil, or Satan, is a sinner, "For the devil sinneth from the beginning" (I John 3:8). He has never ceased sinning. He never will cease sinning. The first transgression was influenced by the deceiver, but the guilt was upon the man and woman who had sinned. There was hope for the man and woman who had sinned, but no hope for the devil who had deceived them into sinning. The woman's seed would "bruise" (or crush) the serpent's head. All that the serpent could do was to "bruise" the heel of the woman's seed. The seed of the woman would suffer because of the transgression, but the serpent would be crushed.

The first prophecy concerning the judgment of sin was made by the Lord Himself. There was no setting up of man against man because of sin. The promised bruising of the head of the serpent was such that no man could inflict it; but the power of God will one day perform that which He had promised, for it lies in the power of that Seed whom God sent in the person of His Son. What if that judgment is not yet accomplished? Can man say that it is now in the province of man to assume the authority to judge sin? But how will Satan be judged by man? If the consequences of our sins are upon us in the form of death, it is evident that all shall die without man's added curse of war and de-

struction of human life. Judgment for sin and evil-doing, as found in all men, lies in the prerogative of God. Death is not alone the adequate punishment of sin. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The judge's sword, the hangman's rope, the electric chair, and the firing squad, add to them the martial hosts and deadly instruments of war—can but kill the body. It is not in the power of men to avenge men for their sins. "After this the judgment."

The prophecy of judgment upon sin, as God pronounced that judgment at the time of the first transgression, has been continuing from the days of Adam. "As in Adam all die." But the judgment of Satan, or the serpent, has not yet been fulfilled, as man would consider it should be fulfilled in the light of declarations in the Word of God as to the future. Not until the last scene of judgment is enacted, as depicted in the Book of the Revelation, will the crushing of the head of the serpent by the "Woman's Seed" have its final fulfillment. If this is a true picture of the judgment of sin, and if it is a prophecy and its fulfillment, then that which is begun in the first part of the Book and finished in the last part of the Book, shall have many fulfillments in the volume of the Book. If there will be a kingdom of peace when sin has its final judgment, we may expect many prophecies to have the same spirit or characteristics—a time of judgment for sin and a peace that shall follow. This is the truth that is depicted in the ceremonies of the law of Moses. No man was forgiven his trespasses and sins on account of his good confession for his sin, neither was his sin remitted because he had made restitution for his evil which he had done to his neighbor. The law required that he shall bring a sacrifice for his sin against God or for his trespass against his neighbor. The sacrifice was not one that he could bestow alive as a gift to the priest or an appeasement to his neighbor. The sacrifice was to be slain, and the blood poured out under the altar, or touched on the horns of the altar, whatever the law required, but blood must be shed and the flesh either burned or consumed by the priests. Death was the penalty for the sin, even the most common sin of men. And after the offering of the blood of the sin offering there was peace.

After the Deluge and the destruction of all flesh—save that of Noah and his family—there came another peace, confirmed by the rainbow promise. But the peace which the world is enjoying—a peace from another destruction by water—is only one of grace and long-

suffering, waiting for men to return to God and His covenant of peace through the death of His only begotten Son.

Too often have men taken it upon themselves to declare that the suffering of humanity is the true judgment for sin and the atonement for transgressions. Too often have men accepted the error of thinking that the world is purged by the blood of wars or the destruction following a pestilence. God uses wars and pestilences as a warning and chastisement for sins of men. They are not the adequate judgment for sin. Israel was mistaken in the thought that the captivities and sufferings in a strange land were the suffering of redemption. Hosea portrayed the real purpose of the estrangements from their land and God. The trials were to be a proof of the falseness of the people and religions that they coveted. Gomer was untrue to Hosea until she found that her lovers were false. Then she returned to Hosea forever. Hosea 1-3. Israel was to be hired to her captors only for a time. "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days" (Hosea 3:5). For many days Israel shall be without prince and king and sacrifice and ephod and image and teraphim. But Israel shall return. See Hosea 3:4, 5. There could be no correct relations between God and His people without the priesthood and sacrifice. Before there could be peace there must be the offering of the blood wherein sin was to be judged.

The mistaken idea of Israel, as well as the mistaken propositions of the world today, was that the sufferings of the people were the adequate and required atonement for the sins of men. The eunuch inquired of Philip, "Of whom speaketh the prophet this? of himself, or of some other man" (Acts 8:8)? Many of the people of Israel today seek consolation in the wrong teaching that their nation will suffer for their sins and then will return to the Lord. Isaiah speaks of the suffering for transgressions "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed" (Isa. 53:4, 5).

Israel would substitute Jacob as the suffering one. But this would not be in accord with the remainder of the chapter which says that "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken" (Isa. 53:8). Jacob had generations and must continue to have generations. But the suffering one had no physical generations. His seed was seen after He had made His

soul an offering for sin. That is, Christ's children were born unto Him after His resurrection. Vv. 10-12. The prophet does not cite the people to find peace through their physical generation nor by their social organization. The pleasure of the Lord prospers only when men are born of God through the Spirit of resurrection. If there is a resurrected life, there must also be a death. The death is the judgment of sin; the resurrection is the peace with God and man through the forgiveness of sin. "The chastisement of our peace was upon him" (Isa. 53:5). Wounded, bruised, chastised, and beaten with stripes; smitten of God and afflicted; our iniquities laid upon Him, cut off from the land of the living, stricken for the transgressions of the people; all these were borne by the Maker of peace. But He saw the fruits of His suffering and death only after His resurrection from the dead. This could not have been Jacob, nor could it have been the nation that suffered. There will not be a kingdom of Israel resurrected from the dead. Israel's remnant will be saved to inherit the promises made to Abraham, and the Gentiles will inherit with them the blessings of the kingdom of peace; but both shall inherit the promises through the power of regeneration, as the seed of Christ's resurrection from the dead. Philip proclaimed Christ to the eunuch, who, when he believed and was baptized, went on his way rejoicing in salvation with the peace of God reigning in his heart.

Isaiah saw the kingdom of peace portrayed in a very special manner. It is evident that the prophet does not overlook the iniquity of the nation of Israel. Their sacrifices and forms of worship were not acceptable to the Lord. Their feasts and offerings were an abomination to Him. See Isa. 1:10-15. This same thought is again expressed at the close of the prophecy. Isa. 66:1-4. It is not the unregenerate that shall be the kingdom of the Lord. Those who reject Him and who will not hear Him shall bear their judgments for sin. Those who fear the Lord, even a "seed out of Jacob" (Isa. 65:8-10) shall enjoy the kingdom and its peace. There will be a time when new things will be done by the Lord. It will be a time when the "Rod" and "Stem" shall come forth from the stem of Jesse. When He shall rule the wolf and the leopard and young lion, the bear, the asp, and the cockatrice shall become harmless. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). The same fact is again stated in Isaiah 65. In this latter chapter the prophet writes concerning the new heaven and new earth in which Jerusalem is created a rejoicing and her people a joy. He tells of her people building houses and planting vineyards, and of long life and of labor which does not lose its recompense. In this connection the wolf and lion and serpent again prove to be made harmless. It is possible to spiritualize these prophetic expressions, but when one thinks of spiritualizing the lions and bears and serpents, in order to make the prophecy less materialistic, one is at a loss to define the building of houses and planting of vineyards in a spiritual interpretation.

The prophet does not omit the fact that the Gentiles and the Jews are included in the kingdom of the Lord. The nations that knew not God will come to Him in the kingdom of Christ. The Gentiles partake of the blessings of the kingdom which God brings to them in the person of the Son of David. Isa. 11:10. But the Gentiles shall again become instruments of blessing to Israel. Isa. 49; Rom. 10:12; 11:25-32. The kingdom of peace will be more than the effort of the few who accept the teachings of the Gospel with respect to the bearing of arms for carnal warfare and refuse every form of military service. This kingdom of peace is scarcely universal.

"In the last days it shall come to pass." "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:2, 3). Joel tells of the opposite condition, when nations will make weapons of war from tools of utility, because he prophesies of the judgment of God upon the nations that have destroyed Israel. Joel 3. To this fact the Prophet Isaiah also witnesses. Isaiah, chapters 13-24. But when the judgments are past, peace shall return. Compare Micah 3 and 4. The peace of God following the judgments for sin is in perfect accord with the spirit of the Gospel as well as of prophecy.

It is not probable, nor seemingly possible, that the kingdom of God's peace on the earth will be effected by the counsels of nations. The great majority of the people of the world are either heathen or opposed to the Gospel of Jesus Christ. The motto of the world is "Power of arms." Even today men say that peace may be maintained only by show of force, and power to preserve peace. So long as weapons of war are insisted upon by the nations of the earth, so long the kingdom of peace is not in existence.

The Gospel of Peace

Men have striven to justify war by the use of the Scriptures. Jesus is quoted as authority for taking the sword, when He told his disciples to sell their garments and buy a sword. But He is not quoted when He told them that two swords are enough, and to Peter He said, "Put up again thy sword. . . . They that take the sword shall perish with the sword." Paul is quoted as calling the Christian worker "a good soldier," but he is not quoted as saying, "Avenge not yourselves. . . . If thine enemy hunger, feed him; if he thirst, give him drink." Jesus is not quoted as saying, "I say unto you, Love your enemies." It may safely be said that no passage in the New Testament can be cited which directly supports the carrying on of war by the Christian.

Sin began in the Garden of Eden when the serpent enticed the first man and woman to transgress. It was then that the serpent was told that his head would be crushed. The

beginning of the Gospel repeated a scene between the serpent and the Lord who was to bruise his head. Jesus recalled the incident of the journey in the wilderness when Moses lifted up the brazen serpent. The serpent is associated with the suffering of sin. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The serpents had bitten the rebellious people as a judgment of God for their unbelief and refusal to do His will. The brazen serpent was lifted up—judged for suffering and rebellion of the people who repented of their sin. So Christ was made to be sin for all men and suffered death for offenses of the people. The serpent induced the sin and caused the death. When the Son of God assumed the sin, the serpent, Satan, found another victim in human flesh, but it was his last victim, if men would only look to Him and live. God made His Son to be as the brazen serpent—the end of Satan's power to destroy men's lives by sin. While Satan is defeated in His power to destroy those who believe in Christ, he continues to have power to destroy those who do not look to Christ. He has power to deceive men who will not believe. He seeks to deceive those who do believe. But when the time shall come when sin will be judged it will require only the power of an angel to bind Satan and shut him up and seal him in the bottomless pit. The lifted up Saviour proves the ending of the dominion of one who brought suffering and death and strife and bloodshed among men. When he shall be bound for a season, the work which he has instigated will cease for a season. The head of the serpent will be crushed when he shall be cast into the lake of fire, for the crushing of the head does not imply extinction. The Word is true, which declares that his torment will endure forever and ever. For the place of his torment will be the lake of fire burning (not ceasing) with brimstone.

There are three conditions of peace which are implied in the kingdom of peace. The first is that spiritual kingdom of peace and good will which is the state of the believers in Christ. The second is the kingdom of peace when nations will learn war no more, a kingdom which, on account of its national implications, must belong to the present earth. The third kingdom is the eternal one, where the Lord with His saints will be in a new condition where no insurrections, no rebellions, no disobedience, and no adversary can prompt a condition which will destroy a kingdom which never knew ought but peace. Disturbing elements of Lucifer and his angels never abode there, for they were cast down. Heaven will always be a place of peace, for all things are in subjection to the Father. Even the Son shall subject Himself unto God, that God may be all in all. Peace we have now, in the midst of a world of war. The hope of peace is before us. The place of peace is the final expectation of every soul that honors Him who put all things under His feet, and is called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

There is always sunshine, only we must do our part—we must move into it.—Burnham.

EDUCATIONAL

PIONEERING FOR A WORK IN ETHIOPIA

IV. To Dessie by Bus

BY SAMUEL A. YODER

A former relief worker continues to tell us of the pioneering work which led to the establishment of our medical relief center at Nazareth, about sixty miles from Addis Ababa, the capital of Ethiopia.

On August 25 we began our two-day, 260-mile, bus trip from Addis Ababa to Dessie. Mr. Roke of the Sudan Interior Mission had suggested to us the very great need of the tribes of the Wallo Province in the Danakil Plains east of Dessie, and as Dessie itself is the governmental center of this area, we thought it possible to locate our opening work there, with the intention of future expansion eastward. Limitations of transport during the rainy season also governed our activities considerably; but since Brother Miller of the Mennonite Central Committee was shortly to arrive, we did want to make one trip into the interior, for with the experience it would give us, we felt that we could report to him with greater intelligence than otherwise.

And so it was that at 6:30 on a Saturday morning we found ourselves at the overcrowded entrance to the bus terminal in Addis Ababa. Everyone was trying to rush the gate in order to get on first and thus secure for himself the coveted spot, both for his person and for his luggage—human nature being what it is! But at the last, when the gate did open, all were admitted by number. Since we had purchased our tickets the day before, our numbers were two and three, so that we did not fare too badly in the melee. We deposited our blanket rolls and set our enormous box of luncheon (enough for four meals) on the little shelf over our heads. It then occurred to us for the first time that we had forgotten our bottle of water; but as we were well supplied with oranges and other fruit, we decided to chance it. Filled with passengers and luggage, two armed guards fore and aft, a talkative conductor, and an Italian driver, our ship of state got under way amidst a terrific chatter and argument. The Ethiopian directly in front of me seemed particularly nervous, biting his nails, standing up and turning around to participate in the discussion. But as we drove on out of town, the hubbub gradually subsided; the passengers settled down to the prospect of the two-day journey ahead of them.

Walking to the city through the miserable drizzle which kept falling most of the forenoon, numerous peasants were bringing their produce to the Addis Ababa markets: bunches of chickens hanging, heads down, by their legs from sticks carried across the shoulders; bundles of sticks and brush, and cakes of prepared and dried dung used for fuel carried on the bent backs of women; small and care-

fully tied bunches of longer poles carried on the heads of the barefoot and carefully stepping woodmen; baskets of fruit and vegetables. There were also small convoys of donkeys with philosophical faces, and backs laden with bales of cured hides, or straw chopped to a pulp by the flail in threshing time, or sacks of grain, or carefully anchored waterpots, or anything which would sell. The capital city of Ethiopia has 129,000 inhabitants; much food is required to supply its markets! But as we continued our journey, this motley array of pedestrians thinned out. The road wound through a countryside dotted with small clusters of huts, the native circular, wattle and daub or stone "tukuls," with conical thatched roofs. They seemed to be mud-bound and uninviting, though for the nine drier months of the year, they must be quite livable. There were numerous herds of picturesque zebu cattle, with small humps on their shoulders and tremendous horns—like the new moon. (No one who has never seen it can fully appreciate the magnificent horned semicircle inscribed by the majestic crown of a zebu!) There were also smaller flocks of sheep and goats; there were horses and donkeys with legs tethered to their necks in such a way as to keep them from running and getting out of the control of the small, half-clad boy herders. As the bus wended its careful way along the hard-surfaced, but deteriorating and pocked road, these barefoot, eager-faced lads would stare at us from their rags and mat-woven protection against the rain.

But in spite of the care of our able chauffeur, there was a blowout. Most of the rubber and transport equipment in Ethiopia seems to have come in with the Italian invasion, now ten years ago, and so it is really of ancient vintage. I have seen a single tire stuck together with as many as twenty-four stove bolts—and still they are used and patched and used again! While our rear gunner maintained guard, and while the passengers got out to stretch their legs and continue their friendly chatter, the chauffeur changed the tire, and we were again on our way.

Debra Berhan, our lunch stop, contains the usual native tukuls, but more conspicuous are the streamlined stucco exteriors, typical of Italian construction in Ethiopia. There was a cluster of dwelling houses, as well as some public buildings: a police office, a jail, a cinema with defaced Italian inscriptions and now used as a stable. I was interested in

the familiarity with which an armed guard chatted with two of the prisoners chained together and in his charge; apparently the stigma of being imprisoned in Ethiopia is not so great as to segregate from all sociability. While eating a part of our lunch, we tried to cultivate the onlookers with our few words of Amharic and Italian. Later we found a boy who spoke tolerable English. He had learned it, he said, at the Seven Day Adventist school at Addis Ababa.

Gradually the afternoon route became increasingly rugged. Via hairpin turns and switchbacks, across high bridges arching mountain torrents, we screwed our way up a typical, well-constructed mountain road cut out of the side of the escarpment. In the valleys below us we could still see the fields of barley and wheat, and the threshing floors with the flails rising and falling in never-ending toil. At the top of our ascent we entered a magnificent tunnel, over three-eighths of a mile in length, with the word "Mussolini" still discernible over the arched entrance. Out the other side, we negotiated several short tunnels, and a very steep descent, zigzagging our way down to the village of Debra Sina, where we arrived at four o'clock, and put up for the night.

Debra Sina is a village of great scenic beauty, with high mountains to the west and south. It is obviously of Italian construction. High up on the crest of the topmost peak west of us I discerned a large unlighted neon cross. "Italian," said a small boy, with a smirk on his face. He was evidently correct; the crosses of the Roman Church are easily discernible from those of the native Ethiopian (Coptic) Church.

Also upon our return trip an Ethiopian inhabitant of the village who spoke a bit of English told me that the Italians had built it all.

"Before the Italians, nothing," he insisted, pointing out over the village.

After a bit of fun with the Ethiopian boys who gathered around to watch us, we set about to devour the second installment of our dry lunch, trusting ourselves to a bit of coffee at the near-by restaurant and bar. Entertainment was a problem between that and bedtime. But we wandered about, listened to a few records on Dr. Jovanini's portable gramophone, then unrolled our blanket rolls on the cots provided and got ready for bed. Decadent movie advertisements provided the principal wall decorations. I noticed one of Huckleberry Finn—away out here in the middle of Ethiopia. But they were all of ancient date, with Italian captions. It was a lovely, quiet night, but cold. Even in the warmer parts of Ethiopia, it cools off quickly after sunset. On our return trip, our stay at this place was not so pleasant, as it rained hard, the sheet metal roof above my bed leaked, and so I had a free shower until I gained the courage to get out and slide my bed to another place. Even now, my partner, Paul, was suffering from a brief but miserable indigestion; but like the good soldier he was, he did not tell me about it until the next morning when it was all over.

At 4:30 the next morning, dizzy with sleep and stumbling into the darkness, we embarked once more. As daylight began to stream in

from the east, our eyes were greeted with intriguing wild jungle. Now and again we would see small groups of primitive Galla tribesmen armed with long, sharp sticks which were reinforced with points of iron. A lovely fawn paused in the middle of the road ahead to stare at us. Our foregunner shot—but (fortunately!) missed. However, after considerable discussion amongst the passengers, the bus was obliged to stop, while both the gunners got out to stalk the prey which someone had evidently seen. In the end they netted a dainty little gazelle, which was butchered on the spot and slung into place with the baggage on the roof. Later we passed a grasshopper-infested area. Amidst the myriads of hoppers, covering the foliage like leaves on the trees, sat a fat, overstuffed vulture with a sardonic grin on his contented face.

As we continued our descent, the weather got warm, and coats were removed. The native tukul dwellings, we noticed, were commonly built part way up the mountain slopes, away from the cultivated valleys, likely to get away from the malaria-carrying mosquitoes. There were many village stops for coffee or tea. At the village of Ricchie we paused to buy bananas—several dozen of the biggest, most delicious tree-ripened ones that I have ever tasted, for a shilling. Our driver took his duty calmly and leisurely. He nursed that bus like a baby. But in spite of his care, the old, stove-bolted tires simply would not last indefinitely; so we had to stop for another blowout. At Combolcia we stopped for hours to get a tire fixed. Sitting on the steps of a small, empty shed, with the Greek, several Ethiopians, a Sudanese hitchhiker stranded for the moment on his way to Assab, and an Eritrean, we got to discussing international politics. I shall not soon forget the stumbling English of the Eritrean. Yet in an excited moment he managed his words very well: "Down with England!" he stammered.

When it began to appear that we might have to remain there all night, my friend and I tried to do something about it, and finally accosted the driver of a small pick-up truck which stopped there for a moment. Could he take us to Dessie? The Italian driver agreed to take us. On the way up the steep, curving mountain road he informed us that he was the engineer in charge of the road from Massawa to Addis Ababa, but that materials and equipment were scarce, and the job was a trying one. "It isn't like it used to be," he insisted. Well, I suppose that working as the agent of a conquering government is a bit different from working as the servant of one which boasts the ousting of the conqueror!

Dessie is a city, we were told, of 28,000. Nestled 5,000 feet above sea level (just the right altitude for a comfortable and stable temperature) amidst the steep mountains on either side, it lay a charming spectacle in the moonlight. I shall never forget our stroll through its streets on the night of our first arrival. Though there was much that was sordid, yet the natural setting of the city is perhaps unsurpassed for scenic beauty. An interesting peculiarity of the place is the fact that all the lights go on automatically at 6:00 p.m. and off at 12:00 midnight. Hence

there is the added convenience of never having to bother with a light switch. Whether it is the principal light in the main square in town, or whether it is a light in the room of the only hotel, one has light from 6:00 to 12:00—whether one wants it or not. Even in the hospital (and there is one) it is the same.

The morning after our arrival we hired a boy interpreter, and told him we wanted to hire a car for the day. Instead of taking us to where we could get one, he took us to the palace of the Crown Prince. After a parley with the guards at the entrance, we proceeded into the palatial grounds, just as the Crown Prince himself drove in, in his new American-built Cadillac. What an Oriental obeisance and bowing was there! He immediately dispatched a subordinate to inquire into the purpose of our mission. We were ushered into a room of his palace, the door closed, and we heard the key turn—our boy interpreter outside. But soon our passports were examined and returned to us, and we were advised to report to the Blatta Casa.

At the town hall, after due fluster and flurry, there appeared a tall, heavy, well-built man, slightly gray, and of obvious authority. Calling in his own interpreter, he proceeded to give us the third degree. It was obvious that he had been notified of our coming by the Ethiopian Department of the Interior at Addis Ababa. Where was our letter of introduction? How did we expect to gain admission to the hospital? Time and again we tried to tell him our story: that the letter had been made out wrong; that our passports had all the necessary information; that seeing the hospital was a minor consideration anyway; and that what we really wanted was to see the town to decide whether or not we thought it a suitable place in which to locate our medical project. It seemed he did not understand, and did not particularly care to find out. In the midst of all this, he put on a great show of officialdom, answering telephone calls, receiving telegrams, ringing for servants. Finally he rang again, and there entered the sanitary engineer, bowing low to the floor.

"Take these men anywhere they wish to go," he ordered. Then turning to us, through his interpreter; "I have just received a telegram which clears up the matter. Am sorry to have been so rude. But you see it is my job." There was nothing more to do but to shake his extended hand and say:

"Merci beaucoup!"

"Pas de quoi!" was the graciously condescending reply!

The sanitary engineer was a human, engaging, and confidential sort of fellow, who happily spoke English fairly well. He complained to us about the rats in Dessie, and the prostitutes. The rats, he said, were a rare gray kind, of tremendous size, brought in by the Italians in the invasion. Their bite had proved fatal in several instances. And the cats who attacked them generally died afterward. Later he showed us a spring, where water was commonly drawn by the townspeople, which issued from beneath a hill on which was a Moslem cemetery. This also troubled him. But he did think that he had made some progress in training the

inhabitants in the matter of sanitary habits. He seemed to take his work conscientiously, and had some good ideas. Throughout the day he showed us the town, possible sites for hospitals, and the military training grounds in the gorgeous Tita plains just east of the city. He fought his way through situations for us when he found it necessary, at the gas station, where he thought we deserved preferential service rather than having to wait in line, and at the entrance to the grounds of an Italian grain dealer, where he pushed the guard back and insisted on forcing open the gate. We found him a most helpful and friendly person.

Dr. Cossar at the hospital was greatly embarrassed at the limitations of equipment and supplies. Apologetically he showed us through a few of the wards, complaining bitterly of his needs. For months he had been the only doctor in this 250-bed, barracks-housed institution. His supply of drugs was old and limited; his equipment was almost nil. Just that very morning Dr. Jovanini had come to assist him, but even so the prospect was not an inviting one. That evening when we returned to the hotel, we met him again. I found that he could speak German, and tried to engage him in conversation without an interpreter, but he did not like to use it. He said that folk might think that he was a Fascist or a Nazi. He wanted to travel. When he found that I had a doctor brother in India, he became interested. Could I help him get to the Far East, to India, to China, anywhere? He did not want to return to Italy. It was a ruined country. Seldom have I seen a man who elicited more of my sympathy. He seemed to be an accomplished doctor, with still some shattered remnants of his past professional bearing. Under the Italian administration he was likely under great authority. Now he was left. The waves of conquest and war had blown over him and passed on; and he was left in the midst of this (to him) desolate and unhappy environment, with no desire to go home or anywhere else, except to get away from where he was. It seemed that he sought some sort of human sympathy and attachment. Noting the cross on my shoulder flash, he spoke of some religious order to which he too had belonged in the past, the Order of Malta, as I recall.

But the other inhabitants of the hotel were in the same dilemma. They all seemed to be Italian workmen who were stranded here. During the day they worked and in the evening they drank and played dominoes. I did not see a single scrap of reading material about the premises. Their families were far away. What desolation of living! However culpable they were, however ruthless the invasion, however misguided or mean-spirited and cruel—I must confess that I felt sorry for them!

That evening we made our way to the kitchen to order our food for the homeward trek.

"Nous voulon," I began, making signs of eating. Many Ethiopians understand a bit of French.

"Mongerie," put in my friend, in one of the twelve Arabic words we knew. "Noget," that is tomorrow, in Amharic.

"Quando tempo?" inquired the cook in Italian. For reply we held up six fingers—six o'clock?

The gibberish which followed is impossible to unscramble. It was absolutely a scream! And the Ethiopian cooks enjoyed it as much as we did, making signs and laughing heartily with us. In the end we got what we wanted: hard-boiled eggs, sandwiches, raw vegetables, and a bottle of water—and service at six in the morning.

It was a typical instance. We generally found the Ethiopians civil and co-operative when treated decently and democratically. I shall never forget the silly story of a Lebanese who was working at the Ethiopian State Bank at Addis Ababa. One morning at the Imperial Hotel he was having difficulty getting his idea across to a waiter. The trouble, of course, was that he spoke French and the waiter spoke Amharic—an obvious inconvenience the origin of which is rooted in the tower of Babel. Turning to me, he said impatiently: "You know it is always the same. One can never pound anything into their heads!"

I grinned and maintained what I hope was a wise silence.

However, he was unsatisfied; he must pursue his subject unto its utter ramifications. "You know," he said, "I once wanted a soft-boiled egg."

Umm, I thought. Another version of the old Humpty Dumpty theme!

"So I called my boy and explained to him. I put my hand under me and cackled like a chicken.

"Then I pulled it out, making a circle with my thumb and forefinger, cackling like a chicken again."

"Repetition of motif," I said to myself, and then added aloud: "That was explicit, wasn't it?"

"My boy nodded his head, and made gestures of understanding," continued my cackling Lebanese friend. "Well, I took him to the bathroom, filled the bowl with water, and submerged the circle I had made with my thumb and forefinger—like this."

Alas; The plot thickens! What now can save the noble hero from the awful furies of nemesis? "You certainly did not spare any efforts!" I was trying hard to appear decent.

"I then pointed to my watch, indicating five minutes by both the minute and the second hands."

"Surely he could not have missed your meanings!"

"You know I took fifteen minutes to explain to that boy what I wanted—and what do you suppose I got?"

"Pickled pig's feet?" I just did not have the courage to say it!

"An omelette!" That was the climax of his Greek tragedy.

I did want to tell him that he deserved far worse—and had got it too if I had been his waiter. But my noble impulses were all inhibited. The play therefore ended without the element of Aristotelean Catharsis, and the villain went unchastised. Just think! He may still be cackling for eggs to his batboy.

But to get on with the story, seven o'clock, a.m., found us on our way back to the capital,

in conversation with the son of the judge of Dessie. There was again the road running along the ledge following the contour of the mountains, there were the torrents and streams of the highlands, and the broad rivers of the valleys, the deeply gored cliffs, the corn and barley of the plains, the delicious bananas at Ricchie, the intriguing jungle, the switchbacks and hairpin turns, the high mountain passes, the rich grass-land plateaus dotted with herds of cattle—in short, there was Ethiopia in all its rich variety of scenery and resources. The tremendous waste of war was well documented in the hundreds of burned-out cars which littered the roadside, and in the quantities of heavy road-building equipment, ruined and strewn along the way.

At Sciano two high Abyssinian dignitaries were ushered onto the bus with much pomp and circumstance, amidst a convoy of servants and personal bodyguards. This display of Oriental pageantry seemed to irk the Italian driver. A bit farther on, when one of their

highnesses did not appear promptly after a brief coffee stop at Sendafa, he started to drive away, leaving the nobleman to receive the homage and hand kissing of the village fathers to his heart's content. But being reminded by the passengers, the driver stopped just long enough for the high dignitary to run and get into the back door; he had to proceed on to his seat while the bus was under way. It was a most engaging bit of drama: the impassive face of the driver as he turned around to see what was the matter; the low muttering of the Abyssinian dignitary (I am glad that I could not understand what he said)! Of course, we Americans remained neutral through it all to see a semigod run to catch the bus!

Dessie we had found an interesting place. There was electricity in the town. There were telephone and telegraph service. There was a bank. And there were a number of possible sites for a hospital.

Goshen, Ind.

ONE WORLD

BY EDWIN L. WEAVER

A different approach is brought to this familiar theme by a member of the Book Reviewing staff of the Mennonite Publishing House.

In the early days of man's existence on this earth the oneness of the human race was more apparent than now. For centuries a linguistic unity prevailed and the headquarters of the human family was on the Mesopotamian plain and near-by areas. Traditions handed from one generation to another kept alive the impression that the families of mankind were interrelated. In the course of time a disobedience almost universal resulted in the flood which covered the whole earth and was an impressive judgment upon one world. The later Hebrew supremacy in strategically situated Palestine tended toward the continuance of the one world view, for the promised land was in the center of the civilized world through which passed the great trade routes between East and West. In proximity were the great nations of antiquity—Egypt, Assyria, and Babylonia—and the vast continents of Africa, Asia, and Europe extended like spokes from an axle.

Not only is the unity of mankind attested by the fact that God created of one blood every nation of men and that all men shared in the Fall, but the idea is emphasized by the position of Abraham as the father of one nation in whom all families of the earth have been blessed. Later the messages of the prophets had the note of universality, for they pointed to one Redeemer and were united in one Book. With the advent of the one Redeemer true religion intensified its note of universality through the establishment of the church, which transcends national boundaries and wins the allegiance of all classes and races. Then Paul and the early church launched world missions and founded churches in cosmopolitan centers, including one in the center of the civilized world of that day—Rome.

As a contribution to the one world con-

ception it might be mentioned that both saints and scientists have been convinced that the earth is the only inhabitable and inhabited planet. The program of discovery and exploration of the earth's surface, stimulated by the Renaissance and only now nearing completion, while leading to the farther spread of the human race yet confirmed the idea of geographical oneness. Along an entirely different line is a situation cognizant by every scholar—the interrelation of knowledge. The historian must make a preliminary study of sociology, economics; and political thought, and the theologian needs to give attention to philosophy, psychology, and history. It was perfectly natural for Francis Bacon to take all knowledge as his province.

But everyone familiar with the career of man knows that in many and in fundamental respects this is not one world. Events and situations innumerable show the strains and clashes of divided humanity. The first-born son of Adam's race killed his brother, and disharmonies and hatreds have reverberated around the world and polluted land and sea. Man's first disobedience resulted in a viciousness of human nature destructive to unity. The dispersion resulting from man's pride at Babel led to the origin of many languages and races, and annihilated the linguistic and geographical oneness that had long prevailed. Polytheism, cannibalism, slavery, savagery, imperialism, militarism, racial discrimination, and an endless train of similar evils have retarded human progress ever since. In many parts of the earth men settled down to the debauchery and misery of heathenism, ignoring God and disregarding fellow men. Centuries passed and eventually conflicting ideologies developed with sufficient momentum to flame out into the colossal world wars of the twentieth century.

Reason, prejudice, and ill will have produced divisions both superficial and real. There is reason for the chronological designations of ancient and modern, the old world and the new, and one can understand why the globe is portioned into eastern and western hemispheres and into temperature zones. There is more reason than rhyme for the classifications of Orient and Occident, but one can not be so sure about many social distinctions. Europe has had its plebeians and patricians, its peasants and aristocrats; America had its slaves and free men, and the ideas of caste and race superiority prevail in the world today. These latter along with distinctions of nationality are more or less superficial.

In our concern with mankind there are senses in which one can hold to the concept of oneness. This applies particularly to matters relative to man's origin and to his physical life. A state of oneness seems to have been also in the mind of Christ as expressed in the Lord's Prayer: "Thy will be done in earth, as it is in heaven." Maltbie D. Babcock wrote the thought similarly in the following lines:

"This is my Father's world,
The battle is not done,
Jesus who died shall be satisfied,
And earth and heaven be one."

Heaven will be the one world in perfection, but only the redeemed will be there.

There have been idealistic declarations of a goal for mankind that have not conformed strictly to the Biblical point of view. Men have become captivated with the thought of the conversion of the world, as was set forth in a statement of the World Missionary Conference at Edinburgh in 1910:

"... One world, waiting, surely, for who shall carry to it and place in its empty hands one Faith—the only thing that can ever truly and fundamentally unite it or deeply and truly satisfy it, bringing its one human race into one catholic church through the message of the 'One Body and One Spirit, one Lord, one Faith, one Baptism, One God and Father of all, who is over all, and through all, and in all.'"

Truly the Christian faith is the only power that can unite the human race, but this precisely is what divides it. The whole world is not waiting with open and empty hands to receive this faith, for many have their hearts closed and their fists clenched against the Christ. Wickedness on every hand evinces the existence of an evil world. One portion of mankind lives in a non-Christian world and another portion in a Christian world. The perpetual emphasis of the Bible and the church upon separation attests to the existence of two worlds. Yes, there exists within the confines of the non-Christian world, but separate from it, the Christian world, and it is always necessary for Christians to be able to distinguish between the two. When a man is born again he becomes "a new creature: old things are passed away . . . all things are become new" (II Cor. 5:17), and the difference has been clearly explained by Arthur F. Glasser in *And Some Believed*.

"Actually, Christians differ from non-Christians as the night differs from the day. The non-Christian does not seek after God—in

fact, with a measure of aversion, he tries to keep God from his thoughts. Should a sensitive conscience remind him of his moral obligations to this eternal One, he promptly tries to placate its promptings through engaging in some external religious exercise of one sort or another. But bow to Jesus Christ? Never! The Lord means nothing to him. He is a complete stranger to His love and salvation. He is absorbed, as he constantly affirms, in the 'real' things of life. The present is what counts with him; eternity is but a disturbing dream. Therefore he makes every effort, depending upon his personal inclinations, to increase his knowledge, his possessions, his influence, his pleasure, or his financial security—forgetting that some day death must inevitably overtake him, sweep away with one stroke all that he has ever lived for or held dear, and usher him abruptly into eternity, naked, helpless, and unprepared to face the inevitable judgment of the great white throne.

"In sharpest contrast, the Christian loves God. Through repentance and faith he has been made a partaker of His mercy, His forgiveness, and His salvation. With renewed heart he now looks at all things from God's point of view. This causes him to revere God's Word, the Bible, above all other books and the more he ponders its sacred pages the more certain he becomes that it is absolutely trustworthy as the unique source-book of all wisdom and knowledge, the God-appointed rule by which all the opinions of men are to be tested. Because God loves righteousness, he loves righteousness; because God hates sin, he hates sin. His purpose in life is to please his Lord. To achieve this he commits his business to the Lord and spends the years of his earthly pilgrimage making every effort, in obedience to the Saviour's command, to win men to Christ, whether they are his neighbors at home or the heathen in missionary fields abroad. Then, when labors are over and he stands on the threshold of eternity, realizing full well that heaven is his home, no troublings of remorse or regret disturb the inner calm of his heart. His life has not been in vain. He does not fear death, but with the Apostle Paul he victoriously affirms: 'To me to live is Christ, and to die is gain' (Phil. 1:21)."

The above passage emphasizes the tremendous difference between the two worlds. Now let us note how this basic distinction is ignored by thinkers and actors in recent world-unification movements. The globe-encircling world wars of the twentieth century have put the peoples of many nations on the march and have made obsolete the provincialism and unpopular the isolationism that long prevailed. Americans and others now have international interests and a world outlook. Industrial and transportation developments too have reduced the size of our planet, and have made the world one community.

Initial popularity of the term began with Wendell L. Willkie's *One World*, a book which describes the author's forty-nine-day trip of thirty-one thousand miles on a bomber over a route which crossed the equator twice and which required only 160 hours of actual flying. The trip impressed him with the closeness and interdependence of peoples, and with

the fact that what concerns one people concerns others. He also saw that there is no longer geographical isolation, that continents and nations are only parts of a whole, and that economically the products of one people must have a chance of reaching men all over the world. The book publicized a trend that had developed as early as 1914—the co-operation of nations in warfare.

This military co-operation of nations for common purposes necessitated the development of a mechanism for working together, and after each of the two wars led to co-operative efforts for peace. The League of Nations was established at the end of the first world war, and now we have the United Nations. The latter is to be a brotherhood of nations and includes more than fifty governments. It was established because the life of the world is so closely interrelated that some kind of world government is needed to provide direction or control where interests of different countries meet or clash. At San Francisco it was first organized but is now located in New York City. As a center for harmonizing the actions of nations, it seeks to establish mutual confidence and friendship.

How fundamental this concept of one world has become was revealed in recent editorial comments in the *New York Times*. The realization of the concept and all that goes with it was the chief aim of the United States in the war. It was the basic idea of the Atlantic Charter, and was and is the foundation of all the American and British peace efforts. But the concept, on which the structure of the United Nations is based, is endangered because of the deadlock between Russia and the West. Hence there are at present two worlds in the political sense.

In both political and religious thinking the concept from the Biblical point of view is ignored. Some leaders now declare that qualities and actions that operate in the church as a brotherhood should also prevail in the world at large. Such usually do not offer a clear view of the separation of church and state, nor of the fact that the church and the world are two distinct societies—the one composed of regenerate persons and the other of unregenerate. They maintain that the church must undertake the task of social salvation in order to make possible a Christian brotherhood in national life, and that the church must provide the world with leadership to influence policies and gain acceptance of Christian principles as the basis for political actions.

Some of the thinking along these lines, particularly that which makes much of working for a better world, is bound hand and foot to the evolutionary philosophy. Associated with it is the one brotherhood concept, which places Jew, Catholic, and Protestant practically on a spiritual equality and says that Hindu, Buddhist, Confucianist, Taoist, Moslem, Jew, and Christian are "ascending the same mountain of truth by different trails." It is only a step further to declare that the world's religions must be replaced by one religion which is God-centered rather than Christ-centered, and to develop a religion that shall ultimately produce the Antichrist.

The present world-unification trends should not cause Christians to forget their position

as strangers and pilgrims, for Christ repeatedly declared that although they are in the world they are not of it. Neither should they allow themselves to be deceived regarding the current peace efforts, for the nations can not make a successful peace. We need

not and can not salvage our civilization, but by giving the world the Gospel we can be workers together with God in the one kingdom which He is establishing.

Scottdale, Pa.

BOOK REVIEWS

Bells and Pomegranates, James S. Tait; Pickering & Inglis Ltd.; 1946; 71 pp.; \$1.25.

Perhaps few present-day poets make such a large use of Biblical materials as does the author of this volume. Happy combinations of truth are derived from select passages of the Word, and from there emanates much of the simple beauty and freshness of diction. The sincerity of devotion to Christ expressed in a variety of verse forms will unfailingly appeal. —Edwin L. Weaver.

Tuckers at Gateshead, Virginia Baker; Moody Press; 1946; 128 pp.; \$1.00.

This book will prove most interesting to teenagers and adolescents. It concerns Dr. Tucker who never took religion very seriously, Mrs. Tucker who was once an earnest Christian but later drifted, and their two children, Stephen and Susan, who are normal, active youngsters. Through the children's interest in Bible school their parents are drawn closer to God, and one hopes for their conversion. The adventures of the whole family while on vacation at an old mansion in the South and how they solve the mystery of the ghosts make an interesting story. —Mrs. Mary Hochstedler.

Jesus Only, Vance Havner; Fleming H. Revell Company; 1946; 94 pp.; \$1.25.

This little volume is worth while for the library of both minister and layman. The author is a fundamentalist and presents the Lord Jesus as "the one safe and sure center of Christian experience, doctrine, and testimony." The first three chapters, in which he gives his personal experience and reveals the preciousness of Jesus, are inspirational and instructive; they are the cream of the book. The other meditations on selected Scriptures are helpful; the author summarizes truth in original phrases which hold the attention. The meditations were prepared for public delivery, and in that lies the weakness of the book; material prepared for the spoken word is not necessarily interesting for the reading public. —Mrs. A. D. Wenger, Jr.

Power for Peace, O. Frederick Nolde; Muhlenberg Press; 1946; 138 pp.; \$1.00.

Motivating the discussion is Dr. Nolde's conviction that Christians can promote world peace by supporting the United Nations Organization. In developing his thesis the author explains the structure of the organization, includes the charter in its entirety, and tells how Christians can support it in its operation. Pertinent statements by the Federal Council of Churches and similar organizations are frequently quoted. The study is intended as a textbook for use in classes.

This book has value for persons desiring to understand the formation, framework, and functions of the United Nations Organizations, but when one reflects upon the maliciousness of human nature and the relentless strategy of Satan the organization seems a weak instrument for the maintenance of world order. Some of the things the author recommends Christians can do, but the point of view of the book is not in harmony with the historic Mennonite aloofness from political government. —Edwin L. Weaver.

Feed My Sheep, Keith L. Brooks; American Prophetic League; 1946; 112 pp.; \$1.00.

This book of meditations on approximately one hundred Scriptures selected without any particular sequence was written by an experienced Bible teacher and dedicated to "my Missionary

friends around the world," with a purpose "that these meditations may provide some ready material for use in teaching the Wonderful Word." Christian workers will find this book a fresh source of seed thoughts from familiar Scriptures, not only for use in preparation of messages but also for personal devotions. The author has the gift of making the Word of God to stand as a mirror to show us ourselves. It is refreshing to see the Word as a basis of these meditations in contrast to some of the devotional books, so called, in which a Scripture is merely attached to some fine sentiment.

The author in his characteristic style and loyalty to the evangelical faith here covers a wide variety of subjects on practical Christian living. One is made to feel the need of exemplary Christian living and spiritual unity with Christ to make orthodoxy effective in our Christian testimony. Our appreciation of the various sections of the book will differ according to our own personal experience. Some meditations appreciated by this reviewer were those on Gen. 9:22 (page 87); Mark 9:38-41 (p. 60); Titus 3:8 (p. 38); Matt. 7:3-5 (p. 57); and Luke 18:8 (p. 97). A critical eye will detect what some of us consider an overemphasis on assurance in the message on Jno. 6:35-40 (p. 7) and perhaps the one on Gen. 7:1 (p. 105), but the author's balance is appreciated in his meditations on such passages as Luke 10:30-37 (p. 72); Jno. 3:5 (p. 70); Rom. 8:29 (p. 77); and II Tim. 2:15 (p. 81). —Harold Zehr.

Young People's Prayers, Percy R. Hayward; Association Press; 1947; 82 pp.; \$1.50.

Much in these prayers is acceptable for developing in youth a right attitude toward self, society, and life's problems, yet the prayers in general are too self-centered and not sufficiently Christ-centered. Continually the emphasis is on *my* and *me*: may Thy will make *my* intentions holy (p. 1); grant *me* wisdom to plan *my* life according to Thy laws of physical strength (p. 4); enable *me* to plan the journey of life (p. 27); let a Christian society be founded on *my* labor (p. 73); let *my* cause cost me something. P. 42. The attitude in such prayers is in contrast with that of Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

The cleansing power of the Word receives scant mention and the blood of Christ none at all. On the contrary are the following thoughts: may my mind be cleansed by the vastness of Thy world (p. 11); remake my life by the stepping-stones of daily living (p. 22); enlist me in some holy cause that will save the soul (p. 40); and sanctify me through the perils of my cause. P. 42. The language and ideas in these prayers are meant to appeal particularly to young people, but such want a Christian faith that requires self-sacrifice. For youth to follow the program suggested by the above ideas will result in misconceptions regarding the Christian life and in disappointment. —Edwin L. Weaver.

A Christian Philosophy of Education, Gordon H. Clark; W. B. Eerdmans Publishing Company; 1946; 215 pp.; \$3.00.

It is always refreshing to find a man of keen intellect upholding the fundamentals of the Gospel. Here is a college professor who has a background of philosophic training which he uses to show the bearing that true Christianity has upon our philosophy of education. The author limits himself primarily to the application of a Christian philosophy upon education and educational procedures.

The author points to the adequacy of a theistic belief to form a world view. He believes it is impossible for one to hold a neutral position between a modernistic theology and the fundamentalist position. He points up the inadequacy of pragmatic philosophy and shows how completely satisfying is the Christian view of life and insists upon the value of the influence Biblical teaching has upon human behavior.

The author seems to lean backwards at certain points in his discussion of academic matters to hold to his conservative point of view. He goes afield a bit in his discussion of the newer methods of educational procedure and offers his adverse criticism without showing the bearing of a Christian philosophy upon the newer approach in teaching methods. One feels that he is influenced somewhat by his own prejudice when he ignores the later methods of education without recognizing some of the good in them. He holds a rather extreme position against including vocational courses such

(Continued on page 192)

THE FAMILY BIBLE

(Continued from page 173)

development and you raise youthful menaces to society. "There are people looking for a pool of healing for their body who leave their souls beside a sewer." If you want to remedy that in your home, use the family Bible.

IV. It Is Inexhaustible in Its Blessings

If you read any of man's books more than once the second reading will be a repetition, but read the Bible more than once and every additional reading will be an increasing revelation.

It has been well said that "familiarity with the Bible breeds content."

The Bible has the largest and longest list of satisfied patrons of any book, any art, any commerce, and any science of all time. Although centuries of sorrow and suffering and sin have surged past it throughout its lifetime, it remains to be man's only satisfying companion. The sorrowing still find it comforting. The suffering still find it healing. The sinning still find it saving.

This Book must be more than conspicuous in our libraries. It must be instantly at hand as the practical antidote for every emergency, and the practical application for every need.

V. It Is Indispensable in Its Place

Few of us would willfully displace the Bible from its rightful place in home and heart by a deliberate act of irreverence. But what we would not do wilfully, we do by default. We do by misplacement much more than displacement. We do by neglect more than by overt act. And ours is always a tremendous loss.

Dr. William Lyon Phelps has said of the Bible: "It is indispensable to the salvation of the home. It is indispensable to the culture of the home. It is indispensable to the children of the home."

If you have the care of children as well as the responsibility of business, you need the Bible to sanctify and satisfy life. No brood of boys and girls dare be reared for one world at a time. The home should be the vestibule of heaven. There they should not only learn of your love, but of God's love. There they should not only have the security of your care but the security of the everlasting arms.

When home has its family Bible, it is the best introduction we can give our children to heaven. —Selected.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

RELIGIOUS REFORMS IN JUDAH

II Kings 22:1—23:30

Lesson for June 8, 1947

Golden Text.—Give me understanding, and I shall keep thy law.—Psalm 119:34.

In the lives of the kings of Judah we notice strange and unexpected characters. Ahaz the father of Hezekiah was such a wicked and foolish king that the writer of Chronicles uses the same descriptive adjective of him that the Master used of Judas Iscariot. But he had a son who was one of the best of men. And that son had a son who was so wicked that he led Judah into sins that were unforgivable to Judah as a nation. His son Amon was no better, but, mercifully for the nation, he was removed after reigning only two years, to be succeeded by a son unequalled for nobility of character and religious zeal among all the kings of Judah. He was taken away early in life so that he would not see the judgments that would befall Judah because of the sins of Manasseh. It is of reform efforts in Josiah's reign that we shall study in this lesson.

While it is the most natural thing in the world for people to let their leaders mold their thoughts and to do as do their leaders, both political and religious, yet God holds the individual responsible. He has given to every man a brain, and if he does not use it and lets the other fellow do his thinking for him that is his own fault. And, sad commentary on human depravity, the crowd follows a moral degenerate with much more enthusiasm than they do a godly man. In the last elections held in Germany before the war 97% of the voters voted for Hitler. Probably that percentage of the people in Jerusalem cried, "Crucify him," when our Lord was set before them as their King.

II Kings 22:10, 11. The world's best seller is the Bible; but few books are more covered with dust. We would be ashamed to say that we did not have a Bible in the house, so we buy one; but we have so much interest in the things of sense and sin that only a few of the millions who buy it ever read it through even once. The Bible is lost among a multitude of books in the library, most of which should never be read.

When a man really finds the Bible it does things in his life that wield powerful influences. When the king and his spiritual counsellor both find the Bible its effect will be nationwide.

Verses 12-20. Fleeting desires to know the will of the Lord probably pass through the minds of all men; but the emotion must be of

more than passing interest to transform the life and bring about a revival in the land. Josiah's interest was constant and unchanging, except as it became more earnest as he saw the urgent need of reformation.

If you want the truth, go to those who live in constant communion with God. Huldah was such a one. Are you?

Chapter 23:1-5. Ezek. 8-11 reveals the religious demoralization under Manasseh to which the Jews immediately reverted after the death of Josiah, but in these verses we have the story as to how Josiah cleansed Judah and Israel even though the sin was too deeply rooted to be destroyed with one weeding. Regardless of the past and in spite of my fears for the future, it is your business and mine to work for a pure religion for today. "Sufficient unto the day is the evil thereof."

Josiah's first job was to make the people acquainted with the Word of the Lord. His second job was to persuade the people to take a stand for the right, as revealed in the Word of the Lord. After that came the cleaning up. The same rule of procedure holds good today. And cleaning up is like spring housecleaning. It is surprising how much filth that you find. It is still more surprising that you have to use the broom and water to reclean within a week after you think the job is perfectly done. After the clean-up comes the time to live for God. While you are cleaning up you are just getting ready to live holily and unblamably before Him all the rest of your days.

But mass movements are surface movements, and are usually of short duration. Then comes the reaction and the last state is worse than the first. But if some of these lives can be influenced to the very core of their being, the change will be permanently for the better. Josiah's reform was not in vain, and his wholehearted devotion to the holy ideal of true and wholehearted worship and service has been a source of untold inspiration to many thousands ever since.

JUDAH'S LAST DAYS

II Kings 23:31; 24:7; Jeremiah 36

Lesson for June 15, 1947

Golden Text.—The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.—Proverbs 10:27.

God never sends judgment upon men and nations without warning. And He always gives His messengers grace to meet the exigencies of the hour. The greatest prophets of the Jews proclaimed the Word of the Lord in the days of Judah's greatest apostasy. And for this and other reasons God declares all

men who go on in sin and unbelief as being without excuse. And God sends judgments only when all invitations to repentance and reformation have been spurned.

Jeremiah 36:1-3. There is no more disheartening work for a physician than to treat the inmates in a home for incurables; and there is no more disheartening work for a preacher than to preach to people who have gone so far away from God that there is no turning back. That was Jeremiah's work. No wonder he is called "the weeping prophet." But God is long-suffering, and He spared His faithful messenger and gave him more grace so that in spite of all rejections and abuse he declared the word of the Lord for more than forty years, only to die at last at the hand of God-forsaking brethren.

Did God not know what the Jews would do to the messenger and to his message? No doubt. Why then did He express himself that the message might avail? God was speaking as a man would speak under the circumstances, determined that He and His servants would do the utmost and stand in the breach to stop the ungodly in their stampede that would end in destruction. Even so, our Lord tried until the last hour by every token of love to stay Judas Iscariot from taking his final leap into infamy and hell, knowing all the time that Judas would go on to destruction.

In the final stages of ungodliness men are like the deaf adder that cannot be charmed though you charm ever so wisely. The heartbreaking tears of Jeremiah and the mellifluous voice of Ezekiel were alike of no avail to turn that wicked generation back to God. But yet they were messengers of hope. They hoped that a few of that generation might hear (and a few did), and they hoped that future generations might learn the lesson of the suicidal futility of fighting against God. And many have.

Verses 28-31. All of us at some time or other feel justified in showing our contempt of the words and deeds of others. But "An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked" (Proverbs 29:27). And we seldom inquire where the man received his message. Jeremiah was an abomination to the wicked Jehoiakim, who little thought that he was burning the words of God. But if sin had not blinded him and made him deaf to the voice of God he would have known and hearkened.

Jehoiakim is the spiritual father of a multitude who since that day have likewise mutilated and tried to destroy the word of the Lord. But all their efforts have only resulted in their own destruction, for the word of the Lord endureth forever. Even wicked men usually have a decent burial, but the wicked Jehoiakim was buried with the burial of an ass. And why should an ass be buried like a man? No man liveth to himself. Je-

hoiakim not only brought the righteous judgment of God upon himself, but it also fell upon his children and upon his servants and upon all the land of Judah.

II Kings 24:1-4. The Chaldeans under Nebuchadnezzar were the chastening rod that God would use to punish the Jewish nation for their apostasy. The first spanking was not severe. It only asked that Judah should submit to the dominion of Babylon. That spanking did not bring repentance, but rebellion. When Israel came into Canaan God sent the hornet before them to drive out the nations whose cup of iniquity had become filled to the brim. Now, in reverse, God allows small bands of these nations to attack them as hornets would, until they who had been especially favored of God but had forfeited their claims to that favor, were likewise driven from the land that flowed with milk and honey. Shall evil come upon a land, and the Lord hath not sent it? No. Whether that evil comes by storm, drouth, pestilence, or sword, it is of the Lord. "Behold what devastations he hath wrought in the earth" from earliest times to the present. It is God's way of punishing men and nations when His pleas for repentance from sin and for a returning to God and righteousness are spurned. But even in His wrath God remembers mercy.

THE FALL OF THE SOUTHERN KINGDOM

II Kings 24, 25; Jeremiah 37:39, 40

Lesson for June 22, 1947

Golden Text.—Righteousness exalteth a nation, but sin is a reproach to any people.—Proverbs 14:34.

There are two proverbs of heathen origin that are applicable in connection with these events, i.e.: "Whom the gods destroy, they first make mad"; and "The mills of the gods grind slowly, but they grind exceeding small." A statement by the prophet Isaiah corroborates the first: "He maketh the wise men mad." We are prone to speak about the stupidity of the diplomats and kings that finally brings wars upon their lands, but the real stupidity is in the nation's turning from the worship and service of the true God. The mental reactions of a Pharaoh, a Rehoboam, an Ahab, a Jehoiakim, and a Zedekiah are the natural result of that stupidity. The soul or nation that sinneth shall die. But the years of the individual are threescore years and ten; while that of the nation may be a thousand years. The sins of a nation may be piling up for generations, but in the end time of that nation God will require it of that generation.

The harvest time of the idolatry of the northern tribes, begun in the house of Micah and firmly established by Jeroboam, came a hundred and fifty years before that of the idolatry of the tribe of Judah; but the latter was just as sure.

When the house of a wise man catches fire and gains so much headway that he sees that he cannot save the building he will at least try to save all the valuables from the flames. This, in figure, was Jeremiah's advice to the kings of Judah. But Jehoiakim, and Jeconiah, and Zedekiah just added fuel to the flames of destruction. Were they foolish?

Not any more than the present-day rulers of the nations of the earth.

Chapter 25:1-7. Jerusalem was strategically located for defense against the weapons of ancient warfare. It took the children of Israel more than four hundred years to capture it fully from the Jebusites. But when God decrees its fall, no city or nation can stand. In this case they were starved into surrender.

The prophecy made to Zedekiah was completely fulfilled. He was taken to Babylon, but he never saw it; for the king of Babylon had put out both his eyes. But a more tragic evil had befallen Judah and Zedekiah than that which Nebuchadnezzar and his armies had brought upon it. By their sins the Jews had destroyed their moral and religious character until it was but an empty shell. And by closing their eyes to truth they had finally blinded themselves to the truth. Inner decay comes before outer collapse.

Verses 8-11. Had Judah remained faithful to God the foot of no foreign conqueror would ever have crushed her. She was destroyed by the weakness within rather than by the enemy without. It is sin that finds welcome in the life and not outward circumstance that causes the final collapse of many a professor of religion.

Had Judah submitted to the king of Babylon, no one would have had occasion to write Psalm 137. And if the author of that Psalm had loved God more than he did his homeland he would never have inveighed against his conquerors. The truest patriot of every land is not the one who declares his love for its sacred soil, but the one who loves his God. Such men are the salt of the earth. The more sinful a man or nation the prouder they become; and with pride comes a state of mind that will not yield until it is utterly crushed. Wisdom would seek the most favorable terms if it saw it could not win; but sinful pride plunges defiantly into the destruction of war. Sometimes the poorest of the land who have neither pride of life nor lust for station are the best off. It was so in this case.

Why did Nebuzaradan destroy the city and the Temple? Because he had neither respect nor use for Judah's capitol nor Judah's God; but he could use Judah's gold. But why did God allow it? God is true to His word, and He had foretold that if they would forsake Him and worship other gods He would punish them in this manner. This Temple had been turned into an idol temple. Failing to serve the purpose for which it was constructed, God willed its burning to the ground. Herod's later Temple, converted into a den of thieves whose priests were murderers, was destroyed; and the city ruins became the home of foul beasts and hateful birds; and those were better than the men that had been ousted.

ENDURING CONTRIBUTIONS OF THE NATION

II Chron. 5, 6; Psalms 119:9-16, 105-112; Isaiah 2:1-5; Micah 6

Lesson for June 29, 1947

(This Sunday's lesson as found in our quarterlies was arranged for by the Commission for Christian Education and Young People's Work and is entitled "The Christian's Testimony for Peace." Bro. Bressler discusses the lesson orig-

inally designated by the International Council of Religious Education. His comments can be taken as a review for the lessons for the quarter.)

Golden Text.—He will teach us of his ways, and we will walk in his paths.—Isaiah 2:3.

II Chronicles 5, 6. What advantage hath the Jew over the Gentile? Much every way, but chiefly because to him were committed the oracles of God. Israel's great contribution to the world have been the Bible and the worship of Jehovah as the one and only God. In these two chapters of II Chronicles we have the story of the dedication of the first Temple and Solomon's prayer. That was the high-water mark in the life of the Jewish nation. Solomon's prayer shows a reverence and trust in God that it would be well for us all to emulate and imitate. And God revealed His favor by His presence manifested in the Shekinah glory. And Israel learned that that nation or people among whom God dwells is blessed above all blessings of wealth and power. All power is in Him and springs from Him, and He alone can enable us to gain wealth; so he that has God has all.

Psalms 119:9-16, 105-112. Every line of this psalm breathes of a deep love for the word and laws of God, with repeated avowals of a determination to walk in all the commandments of the Lord with a perfect heart.

As literature, the Bible has no equal for purity and beauty of expression; as a teacher of morality, it stands alone, a sun from which all other books on ethics borrow their rays; as a book of religion, the proof of its worth is found in the nature of the lives that believe and obey it. It not only prepares men for a future world but a godly man, walking in the ways of the Lord, is the noblest of all the creation of God found on the earth.

Isaiah 2:1-5. I am personally convinced that the mountain of the Lord's house is that spiritual body called the church of which the Mount Zion and the temple upon it were the types that foreshadowed it. The latter days are the times from the days when the Word was made flesh and dwelt among us until the time He returns for the bride which hath made herself ready. Only the Gospel of God satisfies the longings of the human heart.

Other religions have had their day, and their votaries have been many; but their faith has not brought holiness of life and conduct. Because of this the noble souls of all the earth have been flowing into the church all through the centuries and the stature of their character has grown to that of the Perfect Man. Even today all over the world comes the cry of need of coming to the Lord that He may teach us of His ways, that we may walk in His paths. And wherever kindness has supplanted hatred, and the instruments of war have been turned into implements of peace it has been where the grace of God has transformed lives into the image of Him who came not to destroy men's lives but to die for them that they might gain abundant life.

Micah 6. According to the prophets man has no justification to blame God for any failure of His to keep His promises and pledges to the children of men; but God has been grieved all through the centuries at the ingratitude and unfaithfulness of man. Many people weary of God and go after other gods, but no reason adequate to justify such action

has ever been produced. God withholds no good thing from them that walk uprightly; but frequently they, and more often their children, forsake the fountain of living waters and hew out to themselves cisterns, broken cisterns that can hold no water. And why? Because their hearts go after wickedness.

You cannot win the favor of God by gifts to pervert judgment; nor will He accept the substitution of religious rites for holiness of life. Nothing that man can pay in cash or kind will atone for the sin of the soul. But God does require of all to do justly, to love mercy, and to walk humbly with God. The last is first but always abides. The humble man will confess and forsake his sins; he will accept the cleansing and pardon that God alone can give; and God's will is always his will. They that are His have partaken of His nature. God is kind and delighteth in mercy; so will the man who walks humbly with his God. True justice is not justice unless it is tempered with mercy. To do justly is to do the deeds that are just towards all men, but it does not include judgment of the conduct of your fellow man. With such lives God is pleased more than with vast numbers and quantities of sacrifices.

A MAN WHOSE NAME WAS JOB

Job 1:1-5; 27:1-7; 29-31

Lesson for July 6, 1947

Golden Text.—My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.—Job 27:6.

Job 1:1-5. God is no respecter of persons, but in every nation they who fear God and work righteousness are accepted of him. Job was such a man. God speaks of him as I wish that He could speak of me. I would not covet to be the greatest of the children of the East in flocks and herds, but I do covet to be great in all the things that make for godly perfection and uprightness. In that case God would not withhold from me the necessary things for the body.

Job 27:1-5. As a boy I learned in a small catechism that Job was the most patient man, and when I read how he became exasperated at his friends for their unkindly criticism, and how he even blamed God as being unjust, I could not see that he was so very patient. I have since learned that the true meaning of patience is that steadfastness of character that keeps a man true to an ideal regardless of circumstances. I now agree with the judgment of history. Job had no price for being good. He loved God and godliness for their own sake, and no state of life could even for a moment cause him to turn from following that ideal.

Job did not question the fact that God lives. Using that certainty as a sure foundation, he declares that he will just as surely watch the door of his lips that they shall not speak unrighteousness nor utter deceit. James says that such a one is a perfect man. God does too. Integrity implies singleness of aim and purpose. And Job vowed that he would never deviate from the straight and narrow path that leadeth unto life, for he expected to meet the Redeemer as a friend when He should come to earth in the last days.

Chapter 31. I have met some who I thought were good men in my time; but I

have never met any that came up to the standard of the man described in Job 31. Some claim that since the outpouring of the Holy Spirit on the day of Pentecost at the founding of New Testament Church that we can now live nobler lives by His grace than men could before. Then why don't we? The fact is that God has always given to men the grace they craved and needed. His Spirit was already speaking and working through the lives of saints from the time of Abel.

A marked deed of Job's was when he made a covenant with his eyes that he would never allow them to look upon a maid to lust after her. I believe that he also made a covenant with his ears that he would never allow them to hear the filthy conversation of the wicked. The covenant with his lips has already been mentioned. Job's goodness was not negative, if refusal to do evil is goodness. His goodness was positive. He never withheld from the poor what he desired. Today many supposedly good people are rich because they close their eyes and ears to the needs of the poor. The widow's tears he turned to smiles and her lamentations to expressions of thanks by the bounties he gave to her.

I was told one time about a young fellow who went into a candy store and bought some

candy. Presently he came out and rejoined his girl friend. He was already busy eating the candy that he had bought. He then said to her, "You had better go and buy some for yourself. It is good." Job shared his crumbs with the poorest waif. I do not believe that he could eat while others around him were without food and hungry.

Job had the father-heart for all children. He never saw a man lacking in clothing but he supplied that lack. He never took advantage of another's weakness and ignorance to advance his own interests.

Gold was yellow dirt to him which he used but in which he never rejoiced. And in his religious life and devotion he would not even harbor secret thoughts of following his neighbors as they worshiped the moon and cast kisses towards it every time it appeared in the sky. If we all nipped evil thoughts and tendencies in the bud we would not have a harvest of evil to reap in the fall of life.

In the hour of testing Job stood alone. His children were gone, his wife advised him to commit suicide, his professed friends condemned him, and even God hid Himself from him. If thou faint in the day of adversity, thy strength is small. How strong are you?

THE TREASURER'S PART IN THE SUNDAY SCHOOL

BY HAROLD E. THOMAS

As Treasurer of the Sunday School Conference of the Southwestern Pennsylvania District, the writer gives some helpful hints concerning the Sunday-school treasurer's work.

The treasurer's work in the Sunday school is of a twofold nature: (1) to take care of the finances; (2) to help in the administration of the school.

In taking care of the finances the treasurer needs to keep an accurate record of all receipts and disbursements. The treasurer should feel his responsibility in this office and to the Sunday school. The entries in the record book should be made as soon as possible. The system of bookkeeping should be as simple as possible so that if at any time during the year another should take his place the records would be easy to understand. It has been my observation that not all treasurers handle and keep accounts alike nor would we expect them to. Any record should therefore be simple and accurately administered.

The treasurer should not make any disbursements, unless authorized by the superintendent or secretary, or both, as the rule may be. In my experience the use of checks has been quite satisfactory. It is well that the officers set up some rule to follow in making disbursements.

It is not my intent to write anything that may cause someone to think that they have not performed their work, yet we trust that by mutual help we can aid each other in this work.

The treasurer's accounts should be audited each year; this will help the school and the treasurer. Some Sunday schools do this, and it would be a fine thing for all to do. No man is above reproach, and therefore he

should feel that this is to help him—rather than to spy on his work. It is good from the standpoint of business alone.

The Sunday-school treasurer should cooperate with the conference treasurer in that all money for other causes outside the Sunday school should be sent to the conference treasurer. This is suggested that a better record can be given to conference. Not that we want to make a show with money, but that Sunday schools are given credit for what they do.

Second, the treasurer should feel his responsibility to the administrative duties of the Sunday school. He should at times help in the opening or closing of the Sunday-school period. This work need not all be done by the superintendent. His co-officers have a part in the performance of duties.

The treasurer therefore is responsible to the Sunday school for more than to take care of the money. He should be the type of man that could be consulted in many matters, if not all, pertaining to the work of the Sunday school. It seems to me that when we become conscious that the treasurer of any organization is more than a money tool and his work is broad enough to give counsel or advice on administrative matters that that organization has made a step forward. Please do not mistake me here, but let us get out of the old rut and give the treasurer more feeling that he is a part of the running machinery.

It may be well to set forth a few qualifications for a treasurer. First, he should be as

(Continued on page 167)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The topics for the month of June complete the second unit of the year on "BUILDING CHRISTIAN HOMES." The first topic of the month was discussed in the May issue of the "Christian Monitor" under the heading, "Living Together in the Home."

The second topic, "Preserving Spiritual Values in the Home," should create in the youth a profound appreciation of all that the home has done for the implanting of virtues and a knowledge of God and of the life He would have us live. It should also be a means of enlarging the ideals of youth in perpetuating spiritual values in the homes that they may be instrumental in helping to establish in the future.

The third Sunday is sometimes observed as Father's Day and has the topic, "The Father's Influence in the Home." The appreciation of a father's influence and service should be stressed. The responsibilities of the father set forth will impress a greater appreciation of the father's efforts to lead his home in the right way. The opportunities of a father to use his influence for good in the family and to encourage his sons and daughters to nobility of life need to be earnestly set forth.

The topic for the fourth Sunday, "Planning to Succeed in Marriage," needs earnest and prayerful consideration. The Scriptural standard of marriage should be often brought before the youth. Ideal homes and married couples could well be considered without being too personal. The right conduct in the marriage relation of a Christian man and wife as it ought to be exemplified toward each other and toward their common responsibilities in the home needs emphasis.

The fifth Sunday takes up the theme of "Worship in the Home." This topic places the home on its elevated position before God, who instituted it as the first organization of humanity on earth. The first home in Eden doubtless had unbroken fellowship with God. In the Fall of man this fellowship was broken. Yet we can vision how the altar early came into use to give expression of worship. The story of Cain and Abel reveals this, as later the altars of Abraham also revealed it. He always, as the head of the home and the tribe, built an altar wherever he pitched his tent. So every family is not safely established until it has built an altar in the home wherever that home may be.

The first Sunday in July starts a new unit of topics. These are on the "BUILDING OF CHRISTIAN CHARACTER." We start this Sunday's topic with "The Power of Love." This fits into a theme which at this season is in the thoughts of the American people when Independence Day is celebrated. Some use it to glorify the warriors who fought for independence and hence give the war spirit sanction. Christians will think of Christ's sacrifice for us and how love is to be expressed in dealing with both friend and foe after the pattern of Christ Jesus. Whether we use this topic on Independence Day or some other day, it is always appropriate to meditate what divine love has to give us that we may live lives of righteousness before God and men.

Next month we shall continue, if God will, the study of Building Christian Character. These studies, we trust, will make a valuable contribution to many lives.

PRESERVING SPIRITUAL VALUES IN THE HOME

Psalm 78:1-8

Topic for June 8

MOTTO

"That the generation to come might know."

MEDITATIONS ON THE TOPIC

I. God's Instrument for Preserving Spiritual Values.—It is easy to shift responsibility and say, "We are not to blame," when youth has lost out in religion and in society. While it is not proper to lay all the blame upon the home when children turn out ill, nor to take all the credit when they turn out well; it is, nevertheless, right that we take to ourselves that part of the responsibility which God has laid upon the parents in conducting their home.

In a home which pays little attention to the churches in the community sons and daughters grow up and drift farther into evil and immorality and ungodliness than those before them. Parents cannot say they have no blame when they have made little effort to teach, and very feeble effort to set an example

of piety and concern for the keeping of the commandments of God.

Homes that truly preserve spiritual values are awake to their opportunities in teaching and exemplifying the "all things" of the Scripture. They are the leaders in taking their children to the service of the church and in holding up the hands of the Lord's servant by prayer and wholesome commendation before the family. When the church and the servant of God are under the fire of criticism, the godly parent does not destroy the confidence of his children by joining in speaking evil of the ruler of God's people. It may be needful to correct evil creeping into the church in God's appointed way and to stand by the Holy Word with our children. But the most powerful rebuke that can come to such drift is parents preserving in the home the standards of truth and life that commend their sons and daughters before God and man as those who have a good report.

There should be a deep concern to have the homes of the newly married built upon right ideals and true Christian standards that will hold from generation to generation. God looked a long way ahead in His exhortations to Israel. He still looks ahead in His exhortations to the home builders of today saying, "Bring them up in the nurture and admonition of the Lord."

II. The Text.—Ps. 78:1-8.—Here traditions have been preserved and handed down from generation to generation, looking forth to children yet unborn who also will arise and teach their children. Included in these traditions are not only the good things which God has given, but the warning concerning the rebellious state of forefathers that brought calamity to the people. The writer here makes no "soft" statements concerning the faults of the fathers.

OUTLINE STUDY

I. Preserve Through Teaching.

1. The nature of God (Ps. 78:4).
2. The commands of God (Deut. 4:9, 10).
3. The meaning of Scripture (II Tim. 3:15).
4. Standards of morality (Prov. 6:20-24).
5. Godly manner of life (Prov. 22:6).
6. Christian practices (II Tim. 3:14).
7. The meaning of faith (II Tim. 1:5).

II. Preserve Through Example.

1. Of prayer (John 15:7).
2. Of Bible reading (I Thess. 2:13).
3. Of stewardship practices (II Cor. 8:1-5).
4. Of Lord's Day observance (I Cor. 16:2).
5. Of Christian service (Rom. 12:1, 2).
6. Of personal loyalty (Luke 16:10-12).
7. Of missionary participation (Luke 24:46-48).

SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears in the Program Builder.

For Seniors

1. Spiritual Values to Be Preserved.
2. Preserving Spiritual Values Through Teaching.
3. The Power of Example in Preserving Spiritual Values.
4. The Exercise of Spiritual Gifts in the Home.

SEED THOUGHTS

Begin my friends, with your children. Speak cheerfully, but reverently and solemnly, to them of the righteousness of God. Tell them He is their father, and tell them He is their judge. Show them His face of compassion; show them His throne of retribution. Teach them that He loves the good; teach them that He hates lying, and lust, and all iniquity, and that for His goodness' sake, He will sweep those who do not hate them finally into tribulation. Take care, yourselves, to touch no unclean thing, so that your counsel to your sons and daughters be not a mockery. Shake off the first dishonest penny from your fingers, as the apostle shook off the venomous viper into the fire. Stand in awe of your conscience; stand in awe of the King of kings. Expect and welcome from the ministry of Christ, searching message. Pray for the prophets who will rebuke you, as their ancient predecessors did Israel, for robbing man by any fraud, for robbing God by keeping back the offerings at His altar which He requires at your hands. And when we, your ministers are weak, when our lips stammer, or our courage falters, or our poor lives seem to empty our words of power, turn to old Isaiah, and listen to the burden of his vision:

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me." "Wash ye, make you

clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Zion shall be redeemed with judgment, and her converts with righteousness." "Say ye to the righteous, that it shall be well with him: . . . for the reward of his hands shall be given him." "The mouth of the Lord hath spoken it."—F. D. Huntington.

THE FATHER'S INFLUENCE IN THE HOME

Prov. 23:13-35

Topic for June 15

MOTTO

"The father of the righteous shall greatly rejoice."

MEDITATIONS ON THE TOPIC

I. **The Father in His Home** occupies a place of leadership. He is the head of the wife and as such loves and cherishes her as his own body. He feels the responsibility to lead in all the affairs that concern the welfare of the home materially, intellectually, spiritually, socially, physically. Yet, while he is responsible for the welfare of the whole household, he recognizes that his wife and children and servants, if there be any, are helpers in carrying out the program which he leads.

The father loves every member of the household, great and small. He works to provide a living. His toils are an expression of his love for his wife and children or others dependent upon him. He seeks to protect the weaker ones from any harm that might threaten. He is ready in time of trouble to give counsel and direction and to stand the greatest part of the suffering should there be anything to bear. In a home with imperfect and immature children at times correction is needed for wrong conduct. This also requires a deep love for the one in fault that the correction may be a means to health of character and will work not only for a respect to the father, but a blessing to the corrected one and for the entire family. It should command the respect of the entire household and be instructive to all who observe as well as to the one who is exercised. As a ruler of the house, he is more than a disciplinarian in things out of order. He seeks to plan the household in co-operation with his wife or others who are able to counsel with him, so that all things go as prosperously as it is possible to make them.

The most important realm of influence in the home is the spiritual realm. The father as leader in the worship of God is responsible to give religious instruction and to provide for the spiritual development of the entire family. This includes worship in the home and provision for the family to be regularly at the house of God where each can engage in worship with the people of the church.

II. **The Text.**—Prov. 23:13-35.—This passage describes the motive in punishing the child who needs correction, and describes the kindly counsels of a father to his inexperienced child. It reveals the joy to a parent whose children do right. It appeals for the confidence of the child in the counsel and example of the father. It gives the warning that a true father should inform a child concerning the evils about him.

OUTLINE STUDY

The Father:

1. As a provider for the home (I Tim. 5:8).
2. As a manager of the home (I Tim. 3:4, 5).

3. As a friend to all the household (Prov. 17:17).
4. As a mediator in the home (Isa. 38:19; Deut. 6:6-8).
5. As a counselor to the household (Prov. 19:20).
6. As a lover in the home (Prov. 5:18, 19).
7. As a disciplinarian of the family (Prov. 3:11, 12; 19:18).
8. As a director of spiritual affairs (Ps. 78:4-8).
9. As a teacher in the home (Prov. 23:13-35).
10. As head of the home (Eph. 5:23; II Cor. 11:3).

SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears in the Program Builder.

For Seniors

1. What It Means to Be a Father.
2. How Can I Qualify for Fatherhood?
3. The Place of the Father in the Home.

PERSONAL THOUGHT

Do we appreciate the compassion and love of a father in the home? Are we prepared to co-operate with him according to our place in the home, church, or community as it relates to his home and service?

SEED THOUGHTS

Home Government

It is to watch anxiously for the first risings of sin, and to repress them; to counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority; to teach implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate, and the laws of the great Ruler and Father in heaven.

It is to punish fault because it is fault, because it is sinful, and contrary to the command of God, without reference to whether it may or may not have been productive of immediate injury to the parent or others.

It is to reprove with calmness and composure, and not with angry irritation—in a few words fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and to threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say.

It is to govern your family as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as He bestowed on Abraham, or punish your criminal neglect with such curses as He visited on Eli.—Mother's Treasury.

There are many fathers who are apparently sadly ignorant of their sacred parental responsibilities in the rearing and training of their offspring. They give infinitely more thought and care to the raising of livestock, increasing the farm products, extending their business affairs, or boosting certain political issues than they do in the more vital work of training their children. It is a fatal mistake on the part of any father to allow his business, social, or official affairs to crowd out his sacred home duties. Even the holding of some official position in the church, the duties of which would require the father to neglect the proper teaching and training of his children, will not atone for any unfaithfulness in his home duties. Eli, the high priest and judge, may be cited to as an example of neglect in the training of his sons, "Because they made themselves vile, and he restrained them not" (I Sam. 3:13). The

Lord punished him severely for his neglect.—J. S. Shoemaker, in "The Ideal Christian Home."

PLANNING TO SUCCEED IN MARRIAGE

I Cor. 7:1-16, 25-40.

Topic for June 22

MOTTO

"Abide with God."

MEDITATIONS ON THE TOPIC

I. **Success in Marriage** is always conditional upon obedience to the principles and commandments of God as fully revealed in New Testament standards.

Any persons who follow only their personal impulses, without consideration of Scriptural teaching or divine leading, are likely to place themselves under condemnation and unfit themselves or handicap their usefulness in the Lord's service.

Christian companionship for Christians is God's command. Choice by the individual has God's sanction (I Cor. 7:39) when that choice is deliberately and conscientiously held in the limits of God's revealed principles. God has made individuals adaptable to certain others with whom they could live more happily than with others who do not have the natural affinity. Choices may follow in this line of common sense, in the fear of God, while seeking His guidance through prayer and providential leading.

It is often said that certain men would have made good ministers if they only had a minister's wife. Or certain ministers spoiled their usefulness in the Lord's service by marrying one unfitted to be a help in that calling. What may be said of the ministry might also be said in many other lines of service for the Lord.

But when individuals have sealed their vows, be their choice good or not so good, there is a plan of God to make the best of things in a Christian spirit. Mistakes in marriage are not easily undone without doing greater harm than to let them be, and use the grace God has given to live in patience and forbearance and seek to uplift one another. The message of I Cor. 7 in connection with the teachings of Jesus in the Gospels, if earnestly considered beforehand and followed through the marriage relation, will prepare those who enter this state to make it a success with the Lord's blessing and approval.

II. **The Text.**—I Cor. 7:1-16, 25-40.—This passage gives instruction in the principles that are to guide one's conduct in the marriage relation, or in cases where there has been a failure, or even a separation, or under circumstances where a Christian is seeking a life companion.

OUTLINE STUDY

I. Success Implies Compatibility (vv. 1-5).

1. Personal fidelity (v. 2).
2. Mutual respect for each other (v. 3).
3. Mutual consideration for each other (v. 4).
4. Fulfill mutual obligations (v. 5).

II. Success Forbids Divorce (vv. 6-16).

1. Warning against separation (vv. 10, 11).
2. Remarriage is forbidden (v. 11).
3. Lapse in faith does not require separation (vv. 12, 13).
4. Not required to compromise faith for marriage (vv. 14, 15).
5. Seek to win unbelieving partner (v. 16).

III. Success Includes Christian Service (vv. 25-37).

1. There are advantages for unmarried (v. 27).

2. Marriage dare not interfere with service (vv. 28-30).
3. Learn to put first things first (vv. 31-34).
4. Fathers are not required to give daughters in marriage (vv. 36, 37).

SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears in the Program Builder.

For Seniors

1. Elements of Success in Marriage.
2. Biblical Teaching Against Divorce.
3. Marriage and Christian Service.
4. Marriage in the Lord.

PERSONAL THOUGHT

Am I fulfilling my part in making the greatest success possible of the married state by the grace of God?

SEED THOUGHTS

The Christian religion, by confining marriage to pairs and rendering the relation indissoluble, has by these two things done more toward the peace, happiness, settlement, and civilization of the world, than by any other part in this whole scheme of divine wisdom.—Burke.

A great proportion of the wretchedness which has embittered married life, has originated in the negligence of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a sensitive plant, which will not bear even the touch of unkindness; a delicate flower, which indifference will chill and suspicion blast. It must be watered by the showers of tender affection, and expanded by the impregnable barrier of unshaken confidence. Thus matured, it will bloom with fragrance of life, and sweeten even the loneliness of declining years.—Sprat.

The marriage relation is the closest and most vital relationship on earth. Through its agency the earth is populated, homemaking perpetuated; marital, parental, and filial love engendered; affection mutually manifested; social problems solved; the principles of righteousness instilled into the minds and hearts of the rising generation; right standards of frugality, economy, honesty and integrity established, and the doctrines and principles of the true Christian religion taught and exemplified by those who have seriously and prayerfully entered its portals. All these invaluable characteristic qualities are involved in the nuptial vow, after the officiating clergyman has said, "In the name of the Triune God, I declare you to be husband and wife."—J. S. Shoemaker.

When marriage is "in the Lord," as God designed that it should be, the atmosphere of the home life will be congenial, the domestic affairs will be well ordered, the spirit of love, sympathy, forbearance, patience, and helpfulness will be daily manifested, and true Christianity will be the crowning characteristic used in completing the home structure.—J. S. Shoemaker.

WORSHIP IN THE HOME

Ps. 96

Topic for June 29

MOTTO

"He is our God."

MEDITATIONS ON THE TOPIC

I. **Home** is the first place where the experience of children is touched in the worship

of God. The thanksgiving at meals impresses the fact that what we eat is due to the goodness and bountiful care of the Father above. Seasons of reading the Word and singing songs and offering up prayers of thanksgiving and petition impress the inmates of the home that there is a God above who in loving kindness, power, and wisdom is ready to hear and to bless and to help in every time of need.

The fact that the leaders in the home come to Him daily impresses the truth that we are daily in need of His protection and care and provision. The problems of life need to be solved in the light of His wisdom. His Word needs to be reverently read and studied in connection with our worship. Our spirits need to go out to this invisible Heavenly Father whom we adore and serve in sincerity of heart, though our natural eyes do not behold His person. It is in order to use every opportunity to impress the reality of answer to prayer. This may be done also by the call to prayer at special times, such as, anxiety in special danger, concern for the safety of loved ones who face difficulties, storms and threatenings that invade our homes, temptations that assail individuals, distress of sickness, death, or sorrow. Once a mother had given the last bite of food to her children when the father was away seeking employment to sustain his family. She gathered her children around her and asked God to supply the need. A little later a grocery wagon drove up. The driver had orders from somewhere to leave a supply of groceries there. She protested that they had no money, but he left the food. None revealed who or why. The only answer to the problem was that they all knew that God had sent it by human hands in answer to the mother's prayer. This could not help but make a lasting impression of the reality of the living God who hears and answers the prayer of His worshipping children.

II. **The Text.**—Ps. 96.—This Psalm calls the people to worship and speaks of God's creative power and of His honor and glory. It suggests His holiness and the reverence and fear that people should express before His great being. He is not only a great **creator** and **provider** but a **judge** who takes account of actions, good and evil, in mankind. It suggests the elements of our thought in worship and what we may impress upon the worshipers who meet together before God.

OUTLINE STUDY

I. Personal Conditions of Worship.

1. The spirit of inquiry (Ps. 27:4).
2. The attitude of meditation (Ps. 48:9).
3. Soul longing (Ps. 84:2).
4. Reverence for God (Ps. 89:7).
5. Offering spiritual sacrifices (Ps. 96:8).
6. Blessing God (Ps. 134:2).

II. Elements of True Worship.

1. Adoration (Ps. 99:5, 9).
2. Confession (Dan. 9:3-15).
3. Aspiration (Phil. 3:8-11).
4. Gratitude (Ps. 100:4).
5. Petition (Ps. 145:18).
6. Devotion (Ps. 84:4, 10).
7. Consecration (Rom. 12:1).
8. Praise (Ps. 145:2).

SUGGESTIVE ASSIGNMENTS

For Juniors

Select topics from the junior Bible meeting program that appears in the Program Builder.

For Seniors

1. Worship, a Vital Christian Experience.
2. Spiritual Life in the Home.
3. Elements of True Worship.
4. Methods of Conducting Family Worship.

PERSONAL THOUGHT

Are we using the opportunities of worshipping God as individuals and as families,

and of maintaining such an atmosphere of spiritual realities wherever we live that those who are in our home feel the reality of God's presence.

SEED THOUGHTS

The first act of the soul in early morning should be to feed at the table of the Lord which is so sumptuously spread in His Word, and to take a draught of the water of life at the fountain of heavenly grace. It will greatly strengthen the soul and sweeten the life for the day. A few moments with our loving Master at that calm and tranquil hour of the day are of greater value in smoothing life's pathway, and imparting peace to the soul, than are all earthly treasures. Each day should be opened with prayer, and closed with prayer and praise.—Selected.

Christian parents cannot afford to neglect to establish family worship in the home, and when established they cannot afford to allow any work, business, or cares of life to crowd out the sacred service. It is the hour in which the soul puts on its armor and prepares itself for the faithful performance of its daily duties. Dr. Miller very fittingly says: "Bowing in prayer together in the morning strengthens all the household for life's active duties. Wisdom is sought and obtained for the decisions and plans of the day. Guidance is asked and received. Help is drawn from the throne of God. The children go out under the sheltering wings and are safe in danger, guarded by angels and kept by Christ Himself."—J. S. S.

Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower at certain seasons did supply the rest; so the customary devotion of prayer twice a day as the falling of the early and the latter dew. But if you will increase and flourish in the works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer. Choose out seasons when prayer shall overflow like Jordan in time of harvest.—Bishop Taylor.

THE POWER OF LOVE (Peace Day)

Matt. 22:36-40; I Cor. 13:1-13

Topic for July 6

MOTTO

"Love is strong as death."

MEDITATIONS ON THE TOPIC

I. **Love in Its Power** is stronger than many forces. There is a difference between human love and divine love. Human love often manifests great devotion, and sacrifice even of life itself for the object of its devotion. Divine love unselfishly reaches to the very depth for the uplift of souls to the heights of blessing and glory. It sets itself upon the sinful and makes the utmost sacrifice that they might be redeemed from their vileness and made saints of God with the privilege of fellowship, and a place with Him in glory. Love also can subdue the most determined sinner, break down the barriers of evil, and turn the individual into a friend. "Overcome evil with good" is a prescription hard to fill by one who has never received the love of God into his heart through the Holy Ghost. But with the love of God in the heart, the results of this procedure is "heaping coals of fire on the head," so that in shame and remorse the hater is broken up and becomes a lover instead.

Love in the individual makes one strong to do and to bear and to endure. Death itself cannot overthrow it. The fear or suffering of great difficulties and pain cannot change the purpose born of love in him who has it. Such love has been manifested toward men in the gift of the Saviour. We need not fear that God will change in His love manifested through Christ. All the forces of evil and the privations of earth cannot make an impression upon God's love for us in Christ. No power in earth or in hell or in heaven can rob us of this love.

II. The Text.—Matt. 22:36-40.—The first and great commandment is supreme love to God and to love our neighbor as ourselves. These two great commands are the basis of all that the law and the prophets have endeavored to teach.

I Cor. 13:1-13.—This passage describes the nature of love. It stands out in its superiority over things highly esteemed of men, such as eloquence, knowledge, miraculous faith, and great sacrifice. It enables its possessor to be kind and loving under difficult situations.

OUTLINE STUDY

I. What Love Has Wrought.

1. The Gospel plan (John 3:16; I John 4:9).
2. Atonement for sinners (Rom. 5:8; I John 4:10).
3. Long-suffering toward impenitence (II Pet. 3:9; Lam. 3:22).
4. Forgiveness and prayer for enemies (Acts 7:59, 60; Matt. 5:44).

II. What Love Does.

1. Overcomes evil with good (Rom. 12:20, 21).
2. Turns away wrath (Prov. 15:1).
3. Bears all things (I Cor. 13:7).

III. The Comparative Power of Love.

1. Christ's love is stronger than many forces (Rom. 8:35-39).
2. Love cannot be quenched (Cant. 8:7).
3. Love is greater than words or knowledge, or faith, or hope, or sacrifices (I Cor. 13:1-3, 13).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Love."
2. Recite John 3:15-17.
3. Why I Love My Parents.
4. The Power of Love on the School Playground.
5. When and Why Did Jesus Pray, "Father, forgive them?"
6. How Long Should I Love an Enemy?
7. How Can I Love Unfortunate Children in This and Other Lands?

For Seniors

1. How Love Becomes Active.
2. "Love Beareth All Things."
3. The Endurance of Love.
4. Love's Power Today.

PERSONAL THOUGHT

Do we know the love of Christ which passeth knowledge?

SEED THOUGHTS

Learn the new commandment of the Son of God. Not to love merely, but to **love as He loved**. Go forth in this spirit to your life duties; go forth, children of the cross, to carry everything before you, and win victories for God by the conquering power of a love like this.—F. W. Robertson.

The incarnation of God in Christ reveals this truth, that the love that seeks and saves the lost is a love that suffers. On the one side there is loss, Gethsemane and the rugged burden of Golgotha, but on the other is

gain, the gain of a world's redemption.—Wesley R. Davis.

Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours.—Jeremy Taylor.

A more glorious victory cannot be gained over another man than this, that when the

injury began on his part, the kindness should begin on ours.—Tillotson.

Behold affronts and indignities which the world thinks it right never to pardon, which the Son of God endures with a divine meekness! Let us cast at the feet of Jesus that false honor, that quick sense of affronts, which exaggerates everything, and pardons nothing, and above all, that devilish determination in resenting injuries.—Sel.

OPPORTUNITIES FOR LITERARY EVANGELISM

BY JESS KAUFFMAN

Mennonite youth who are seeking to increase their witness and effectively promote the work of the kingdom will do well to acquaint themselves with the many possibilities in the field of literary evangelism. Much can be said in its favor both from the standpoint of service for our youth as well as its far-reaching effects in evangelizing the masses that we are not contacting with our present methods of evangelistic ministry. Take, for instance, our Sunday evening services in any typical Mennonite area; or consider some special service that your church might sponsor, such as revival efforts. Who is attending these services? The answer to the question reveals the painful truth that we are not reaching those neighbors who are not attending church or giving any consideration to the needs of their souls.

Literary evangelism is one of the answers to this condition. God holds us responsible for declaring the message of salvation, and if one method does not accomplish this end we are expected to find one that will. To evade in any way this responsibility and opportunity is a serious matter that God will not leave unpunished. To be content with doing only what our church requires is to be careless in discharging our obligations to God and our fellow men. Consecrated Mennonite youth are no longer content with a program that does not provide activity for each one. Thanks to literary evangelism, it does just that very thing. Its opportunities for witnessing are so varied and flexible that no one is able to excuse himself from effective witnessing to the multitudes about him. No one, regardless of age or ability, can excuse himself from this evangelistic ministry.

Evangelism through the use of tracts is perhaps the best known and most often used method. It is not necessarily the only way or the most effective, but is one that offers many opportunities. Any group of Mennonite youth can enhance their testimony by being alert to this opportunity and its possibilities. Sunday afternoons can be profitably spent in distributing **The Way** and Gospel tracts. Each one can carry tracts with him at all times, and hand them to persons as opportunities are presented. Tract-holders can be placed at various locations in the community and different individuals or groups can be responsible to see that they are always well filled and neatly arranged. Tracts can be sent through the mails to select persons who need the help of this ministry. Tracts and their possibilities should be foremost in the thinking of every alert Christian today.

Reaching the unchurched through the printed page is not confined to the ministry of the tract alone. Many other methods can be used effectively. In our day the local newspaper reaches nearly every home. It is usually quite well read, and offers a splendid opportunity for young people to witness to those who otherwise will be untouched. Many today are purchasing space in their local newspapers and inserting messages which can be displayed like the advertisements of local merchants, or can take the form of news stories in the regular columns. Either method is effective, and the one chosen should be determined by the length and content of the message. Announcements of the regular church services can usually be inserted in the local paper free of charge. These are a testimony to the community, invite the public to your services, and let them know that you are interested in their spiritual welfare.

This summer millions of people will be traveling on our highways. This endless caravan will represent the multitudes that are bound for Christless graves. In their search for pleasure and in their pursuit of business they will often forget God. If there is a possible way to arrest their attention to this fact, our responsibility is to do so. The modern billboard is our answer. You can have erected along the leading highways in your community signs which will preach the Gospel to the passer-by. In erecting this silent preacher, be sure to make him as attractive as his many comrades who are daily reminding the rushing motorist of other services and merchandise. Why not appoint yourself a committee of one to head this project in your community? Others will be glad to help if you suggest it to them.

Public libraries are for many today the source of reading and information. Do you know that we could place our literature in these libraries if we asked for permission? The only reason the **Christian Monitor** and **The Mennonite Community** are not in most public libraries in the United States and Canada is that we have not placed them there. Most library boards would accept much of our literature if they were approached in the proper manner. As Mennonite Christians we have not been alert to these opportunities. Today our youth are asking what they might do. Here is another opportunity to witness to some that otherwise will never receive our testimony. Approach your library board and see what would be involved in

(Continued on page 192)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

A PROGRAM FOR WORLD EDUCATION

Ever learning and never able to come to the knowledge of the truth.—St. Paul.

The United Nations Educational, Scientific and Cultural Organization, generally known as UNESCO, a department of the United Nations, organized a little over a year ago, is exercising considerable influence in the educational circles of the world.

This organization is a world organization, an official agency, that will influence greatly the masses of the fifty-five nations. It will largely be an education that is godless. The appointment of the Director General is a straw which shows which way the wind is blowing. The editor of the Evangelical Christian writes thus:

Dr. Huxley's Appointment

It is not without significance that the newly appointed Director-General of the United Nations' Educational, Scientific and Cultural Organization known as UNESCO should have been Dr. Julian Huxley, a scientist whose chief purpose in life seems to have been to destroy faith in the Bible. He is the author of many books dealing with evolution and humanism and is an avowed atheist. One of his latest works was "Man Stands Alone." It is to the credit of the United States that their delegates were opposed to the appointment of the British nominee, though whether they did it on religious or cultural grounds is not clear. Since the purpose of UNESCO is the direction of education from childhood to old age amongst the nations one trembles to think what the future will hold when the next generation reaches maturity under such guidance. Some \$12,000,000 of the nations' money has been set aside for the work, and this is surely enough to pervert the faith of the world.

The editor of the Moody Monthly discusses the situation rather lengthily and well:

More convinced than ever that education without God is nothing less than diabolical, we watch with growing alarm what is happening in UNESCO.

First of all, in their meeting held in Paris, December, 1946, in a secret session (why secret, I do not know), Dr. Julian Huxley, gifted British biologist, was elected director-general for a two-year term. Dr. Huxley is an atheist. He says so. He is a disbeliever in divine revelation, in the supernatural, and in any concept of the origin of the world that is related to the idea of a divine creation. In fact, he once went so far as to suggest that perhaps modern man would do well to go back to the paganism of the Greeks.

What kind of an educational program can we possibly expect UNESCO to launch with Julian Huxley as its director? He is not a man given to compromise. He has the courage of his convictions, and he is not going to be afraid to use UNESCO for atheistic propaganda.

When the charter for UNESCO was being discussed in 1945, the delegation from Panama proposed that the name of God should be inserted in the preamble. Our own representative, Dr. Archibald MacLeish, librarian of Congress, 1934-44, director of the United States Office of Facts and Figures, October, 1941, to May, 1942, and chairman of the American Delegation sent to London to draw up the charter for UNESCO, bitterly fought the inclusion of the name of God, and the suggestion of our Central American friends was overwhelmingly voted down.

The New York Times for November 13, 1945, carries the statement that among the advisers for UNESCO will be Dr. Alexander Meiklejohn, professor of philosophy in the University of Wisconsin for some twelve years, and still a

moving force in American education. In a recent book of his, Professor Meiklejohn dares to declare: "One questions the existence of God. If God does not exist, if the assertions about Him are myths, then the very presence of those myths is a fact of supreme importance. The aspirations of the Bible were created by men, created by their own unaided efforts."

The tragedy is that some so-called leaders of Christianity in this country lend their support to the policy of UNESCO not to proclaim the truths of the Christian faith! In fact, one who was sent to Europe as a representative of the Church Peace Union and World Alliance for Inter-friendship through the Churches, Miss Elizabeth Anthony Dexter, in a recent article on UNESCO in *Christianity and Crisis*, acknowledging that some groups are objecting to UNESCO because of its humanistic policies, makes this amazing reply: "An organization which is trying to reach all people (less than half of whom are Christians) cannot align itself even by implication with any one faith or with any one interpretation of life."

Thus are some of the agencies of organized Christianity welcoming and promoting an educational program for the world that denies supremacy to the only true God, that is bound to remain silent about Jesus Christ, while it will try to find some good things to say concerning the false, pagan, and idolatrous religions of our world.

This is only one of the many ways in which the stage of the whole world is being prepared for the advent of that great deceiver himself, Antichrist, and for that tragic day when men, under a strong delusion, will believe a lie.

One of the significant educational developments in the evangelical groups is the Christian day school, and the Christian high school. In the face of such alarming conditions, it may be wise to point out the values to those who are frankly dubious of their value. My good friend Dr. Paul Rees takes these doubts and gives them a good solution.

Doubt Number One.—There are those who ask, "Is it not 'un-American' to establish and support private schools?" Back of the question is the fear that failure to give all-out support to our present public school system is unpatriotic. Here, as elsewhere, a knowledge of history is important. The plain historical fact is that our state-controlled school system is not native to American soil. It is not even native to American ideology. No less an authority than the United States Bureau of Education is responsible for the statement that our "system of public instruction" was "derived from Prussia." It is about a century old.

It is this system that ruled out the Bible and religion. In so doing it did something virtually all of the fathers of the nation would have branded as utterly un-American. They thought in terms of such a document as the Government Ordinance of 1787, which assigns first place to the teaching of religion in the day school.

Let there be no misunderstanding. Our tax-supported schools have rendered conspicuously fine service to our nation. Their leadership has been, as a rule, capable and conscientious. One may gratefully acknowledge this without, however, any admission that private schools are inherently alien to the principles of democracy.

Doubt Number Two.—"If we encourage private schools within our Protestant ranks, are we not placing ourselves on the same level with the Roman Catholic Church and their parochial school system?" So far as the principle of church-related secondary schools is concerned, yes. In practically all other ways, no.

As an evidence of the growing paganism of public education and of the alarm created thereby, the editor of a well-known Protestant journal recently made the following statement before a state convention of teachers: "If the inclusion of religion in the curriculum of public education cannot be worked out, I see for Prot-

estantism only one conceivable alternative. I see nothing for the Protestant churches to do but to establish their own schools, somewhat on the model of the Roman Catholic parochial schools, and to withdraw their children from the public schools."

Doubt Number Three.—"Is it necessary to have Christian day schools when religious training is being given in our homes and by our Sunday schools?" In the first instance, it simply is not being given in our homes. To be sure, there are exceptions here and there; but, broadly speaking, even our better Christian homes have no regular family Bible reading or prayers.

As for the Sunday school, it is an immensely optimistic soul who would say that twenty or thirty minutes a week in the classroom of the average school will provide adequate Christian training for our children and youth. As one realistic observer has put it, "The church has practically ceased to exercise any effective educational function at all. The Sunday school with its half hour a week of religious instruction, by volunteer teachers, under conditions of slack discipline, is barely more than a gesture toward education."

Besides, it must never be overlooked that a school which is Christian in its total outlook and impact is moulding lives as truly by its atmosphere as it is by its Bible courses, its chapel services, and its prelesson prayers. It is one of the necessary evils of our state-supported schools—resting as they do on the separation of church and state—that they make religion seem strangely unimportant and irrelevant. In the Christian day school Christianity "rates." It counts—for personal salvation, for character development, for social responsibility, for the whole of life!

A Christian University

Not only are day schools, high schools, and colleges needed that are Christian—but universities as well. When great universities drop the Bible from their list of the greatest books, it is high time that the Christian Church should unite in a large co-operative way to establish seats of higher learning that confirm the faith, rather than destroy the faith. Dr. Wilbur M. Smith sets this forth in a gripping message:

For nearly ten years now, a unique experiment has been conducted at St. John's College in Annapolis, in the laying of an entirely new foundation for what is proposed as a broad, thorough, sound, liberal education. The central idea of this new educational policy is that the students through the four years are to read and become thoroughly acquainted with the fundamental ideas and the process of reasoning revealed in the one hundred greatest books that have arisen from and most vitally influenced European (for the most part) civilization.

In the catalogue for St. John's College carrying the announcements for 1938-39, this very fascinating list of books is given, in chronological order, beginning with Homer's *Iliad and Odyssey*, and concluding with such works as Freud's *Papers on Hysteria*, Bertrand Russell's *Principles of Mathematics*, and the *Projective Geometry*, by Veblen and Young. Many of the books in this list a normally educated person has known for years; some of the others, and especially scientific works of the last fifty years, will be unknown to the great mass of even quite thoroughly educated people.

This particular list was drawn up principally by the president of St. John's College, Dr. Stringfellow Barr, who studied at Oxford, at the University of Paris, and at the University of Ghent, and was the professor of Modern European History at the University of Virginia from 1927-1937, and Dean Scott Buchanan, a Rhodes scholar at Oxford 1919-1921 (Ph.D., Harvard University, 1925), and the professor of Philosophy in the University of Virginia from

1929-1936. The most powerful proponent of this entire scheme of education, and the one primarily responsible for its introduction at St. John's College (and now at other schools in our country) is Dr. Robert M. Hutchins, at that time president and now chancellor of the University of Chicago.

The catalogue says of this particular list that "these great books are the medium in which our liberal heritage has been rediscovered, in which it can be revived, in which it can be taught again in the liberal college. In that sense the great books are still classics."

This amazing list of one hundred great books recognizes the pre-eminence of the Bible when it discusses the labors which have gone into the compilation of this list of one hundred greatest books. We quote the paragraph in its entirety because of the remarkable testimony it bears to the supremacy of the Word of God on the part of two of the most distinguished educators in our country at this time:

"Several models and a great deal of teaching have gone into the compilation of the list. There is the experience with the American Expeditionary Force University at Beaune at the end of the war; there is the experience with honor courses at Columbia University during the twenties; there is the experience with adult reading courses in connection with the Peoples Institute and the New York Public Libraries; there is the experience with undergraduates, graduates, and high school students at the University of Chicago; there is the experience with *Litterae Humaniores* at Oxford, there is experience in the Benedictine monasteries from the sixth century on. But the best model that we have is the Bible, a series of books so selected and ordered that they have become the Scriptures of the whole race. This is the most read book in our list, and its inspiration has spread backward and forward through all the classics."

Our reason for mentioning this experiment is that a similar undertaking is now being launched, more or less for adults, concerning which an elaborate brochure has just been published by the University of Chicago called *The Great Books in the Modern World*, to be used in a new venture which the University of Chicago is launching, known as University College, with offices at 19 S. La Salle Street, Chicago, Ill.

This very important, elaborately planned, attractively presented six-year course in reading and studying the great books of the Western world today, to our astonishment, wholly omits the Bible; that is, it omits the Bible as far as anything I can see in the list. Why, I do not know.

Here are many of the great ancient Greek and Latin writers, and then some of the outstanding earlier Christian writers, such as St. Augustine and Thomas Aquinas, and later John Milton and Pascal. Here are also names of many enemies of the Christian faith—Voltaire, Charles Darwin, Freud, Hegel, Karl Marx, Nietzsche, etc., as well as many whose works are wholly unrelated to the Christian faith. But I am wondering why the Bible has been omitted from this list. We should remember that the late Dr. William Lyon Phelps, professor of English Literature at Yale University, 1901-1933, one of the greatest educators in America, and an authority in the field of literature, once said:

"Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can among Europeans and Americans form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together . . . I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

Has it now come to the place where a great university, attempting to educate adult men for this confused, chaotic, materialistic age, feels that men can be prepared to live abundantly in such an age by studying, let us say, sixty of the great classics of the ages, but giving no attention to the Holy Scriptures?

If a great institution like the University of Chicago can launch a movement like this, which ignores the Scriptures, two things inevitably follow: In the first place, we need a truly great Christian university in this country, with a staff of the best scholars, exercising wide influence in every legitimate field of knowledge. In the second place, it means, if such a course as this is duplicated in many other centers, that the next generation will be more ignorant of

the Bible than this one is. It means that materialism will more easily master the minds of men, and the next generation will be tragically more pagan than this is proving to be, and that is pagan enough.

A few of the samples of what are peddled as "incontrovertible facts" are the following culled from the press, books, and the school-room.

Scorning the idea of "a specially created Adam and Eve, dallying in a beautiful garden and eating apples," Roy Chapman Andrews, in his recent book, *Meet Your Ancestors*, declares "that man and the great apes are not very distantly related, and that they both inherited many characteristics from a common ancestor." And this, says he, is supported by "incontrovertible proof."

"Now, when a man uses six-cylinder words like that," says the *Missionary Worker*, "we generally assume that he is in dead earnest. Perhaps Andrews is. He goes so far as to name and describe that common ancestor, the giant ape 'Dryopithecus,' whose picture both he and the monkey solemnly paste on the front page of their family album."

"This venerable grandfather lived in Europe, Asia, and Africa about one million or fifteen million years ago (he is sure of everything, apparently, but time), and traveled by his forelimbs through the treetops faster than a man can run on the ground. Later, in search of food, he came down to earth and feasted on berries, roots and crawling things. He learned to throw stones in self-defense, and then to shape them into crude weapons. And so on."

"Where did Andrews get this detailed information? The apes, unfortunately, kept no diary. They left no statues or picture galleries. They were inconsiderate enough to disappear without leaving any mummified corpses."

"This whole body of scientific truth is built upon a few teeth, fragmentary jaws and a slender thigh bone, found by some imaginative explorer. Scientific? If so, then it would also be scientific to reconstruct a burned-down house from a chimney brick and a few broken doorknobs!"

Periodically the newspapers of the country carry a story of the discovery of some remains of "ancient" man supposed to verify the speculations of evolutionists regarding the antiquity of the race. Such a despatch with a New York dateline appeared in the press in the middle of October. It told of the discovery of the teeth of some prehistoric man of gigantic size, and the suggestion made that they may be 500,000 years old.

The longer we live the more sceptical we become of such scientific discoveries as these, and the greater becomes our amazement at the credulity and gullibility of some scientific men. Fraud after fraud has been perpetrated upon them, statement after statement has had to be retracted and deception has again and again been adopted to bolster up a false theory regarding the age and origin of man. It is not so many years ago that the famous "million dollar tooth" and the "Glozel" frauds set the world laughing at the hoax played on the scientists. Let us set forth here our conviction once again. The "Dawn Man" of the world was named Adam and his wife was Eve—the mother of all living. So the Scriptures of Truth declare and so we believe, and his advent upon this earth was not tens of thousands or hundreds of thousands of years ago, but a matter of some six or eight thousand. He was not a "primitive" man in the sense in which scientists talk, or a beetle-browed being hardly distinguishable from a gorilla, but a being fresh from the hand of God, magnificently endowed by his Creator in body, mind, and spirit so that there never has been such an one seen upon the stage of time until the Second Adam appeared. The so-called primitive remains that are periodically being trotted out by scientists, if they are genuine at all are not evidence of civilization advancing from crudity to culture, but just the reverse. They are evidence of the most ghastly tragedy that ever overtook this race—the tragedy of sin that lost our first parents their original estate in the Garden of Eden, made of this world a wilderness compared with what it might have been, brought men and women into a state of sin and misery, and has sent one long wail of travail and agony from the lower and the higher creation down the corridors of time. The theory of evolution found its finest fruition in a being called Hitler and in the horrors that have stained the continent of Europe in the last decade. Evolution will never

be established by any of these so-called finds for the simple reason that the proof of the theory does not exist. If these discoveries prove anything at all it is the simple Biblical fact that all mankind in the Fall lost communion with God, that degeneration is the order of the day, and that not by any process of evolution will man recover his lost estate, but by regeneration wrought out through faith in the Son of God.

—O—

CONSCIENTIOUS OBJECTORS TO WAR MAY BECOME CITIZENS

Because of his familiarity with conscientious objector problems, Julien Cornell, member of the New York Bar, author of *Conscience and The State* and counsel to the National Committee on Conscientious Objectors of the American Civil Liberties Union, was asked to present an interpretation of the Supreme Court's decision on conscientious objector aliens obtaining citizenship. His report follows:

"Before the *Girouard v. U.S.* case was decided pacifists were unable to obtain naturalization. The Department of Immigration and Naturalization pursued the policy of asking candidates for citizenship whether they would be willing to bear arms. Those who replied in the negative were not permitted to take the oath of allegiance.* This policy was not prescribed by Congress but by the Department. Congress merely required that naturalized citizens take an oath to "support and defend" the Constitution.

"Similar oaths have been taken by many pacifist lawyers and public servants in the supposition that the oath does not call for defense of the Constitution by military means. The exclusion of pacifists from naturalization derives therefore from an interpretation placed upon the oath by immigration officials. This interpretation was upheld by the Supreme Court in the well known *Macintosh* and *Schwimmer* cases as a reasonable construction of the statute.

"The Supreme Court has now reversed itself in the *Girouard* case, holding that the *Macintosh* and *Schwimmer* decisions were erroneous and that Congress in prescribing the oath of naturalization had not intended to prescribe as a test of naturalization a promise of willingness to bear arms. Under this decision pacifists may now become naturalized provided that they meet the other requirements for naturalization. This has not come about through any change in the oath itself or legislation of Congress, but merely through a revision of the interpretation of the oath which had previously been approved by the Supreme Court.

"Some candidates for naturalization have been concerned over the fact that the application forms still contain the old question concerning willingness to bear arms. This does not mean, however, that the Supreme Court decision is not being followed by immigration officials. The question is retained in order to discover persons who might be unwilling to fight for the United States because of loyalties to other nations. A pacifist may and should answer the question fully and freely without fear that it will prejudice his case.

"It is now no more difficult for a pacifist to become naturalized than any other person. This situation will prevail unless and until the law should be changed by Congress, or the

Supreme Court should again reverse itself. The first is a possibility, the latter unlikely."

* "I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely without any mental reservation or purpose of evasion: So Help Me God."

—Selected.

BOOK REVIEWS

(Continued from page 182)

as home economics in the college curriculum. The reviewer believes this must be held open as a debatable question but the author gives no room for vocational courses. He insists that an education must consist of classical training. It is a bit disappointing, too, to find a fundamentalist taking a vigorous crack at Arminian thought. This reveals his strong Calvinistic bias.

The book is very challenging and should be read by Christian educators. It is written in splendid style with subtle humor that helps to brighten its pages. There are many quotable passages and his conclusions are generally on the safe side. He helps to clarify the issue we face in the secularized public school system of today.

—J. R. Mumaw.

UPPER MICHIGAN

(Continued from page 175)

Services were held in the school, then in the town hall. By this coming autumn a new school-building project will be under way, and the town hall will be made into a school dining room. This will necessitate a different place of worship for the Maple Grove people.

Seney and Grand Marais are still burdens without much definite work being done as yet. A generation ago Seney boasted of her many saloons (and no churches), and today is reaping a harvest of hardened people who care little for the Gospel. But we feel that the Word of God is still powerful to reach the children and perhaps some of the people. Sunday-school services have been held there for several months but with not very encouraging results.

Grand Marais was once a thriving town, with several churches. The smaller and present population of mostly fishermen is now quite stable, but the churches have gone, except a resident Roman priest. Sometimes a Protestant minister comes in. In this town last summer boys and girls actually heard Gospel stories for the first time when the service unit had Bible school. A few contacts have been made with the people and a real need was shown to us by one within the group endeavoring to maintain Sunday school. Looking to God for further guidance seems all that we can do at the present.

Our bishop will soon be with us for communion and baptismal services. We expect to have the usual fellowship service of all the workers when he is present. This includes supper and a worship period together.

The sisters of the four churches plan to have soon a joint sewing circle meeting, which we believe will be very beneficial.

When we think of the future we must look back into the past. Other Protestant groups had, and still have, many "traveling missionaries," but we feel here is a great need

for devoted Christian families living in a needy community—working with, rejoicing with, and weeping with them, and in every way living out the Gospel of the love of Christ. This has done and will do much more good than just occasional sermons.

As to definite plans or steps for the future, these we leave in God's hands, waiting to follow as He leads; but a faithful witness to a crucified, resurrected, and living Saviour and Intercessor, in every community, to every family and every individual is a possibility by the grace of our Lord and Saviour Jesus Christ.

LITERARY EVANGELISM

(Continued from page 189)

making a contribution of books and magazines to your local library. Then get out and do the same thing in communities where we do not have a church. This type of service is rendered by individuals and groups who venture out into new fields. May this opportunity in literature evangelism challenge you to action.

Reading good books and magazines, as well as causing others to read, is literature evangelism. Books suggested in the **Program Builder** are related to the subjects studied in the Sunday evening services. Someone should acquaint himself with these titles several weeks before the time of the program to see that they are available. Give them some publicity, and let folks know that they are available. Go out of your way to encourage those to read whom you have reason to believe will be blessed through the message of a certain book. Timely book reviews have value in getting others interested in reading the book, as well as in giving the gist of the message. Place these books in a Sunday-school library, or in some instances present them to homes of the community or congregation. It has long been customary to send flowers to those who are ill. Many times a book will convey the same message of love and thoughtfulness, and at the same time contribute to the recipient a message of permanent value.

We could mention many other possibilities and describe in detail the way in which our testimony would be effective in reaching the unchurched. It is interesting to observe the methods of the modern merchant as he endeavors to acquaint the public with his services and merchandise. We can learn many things from him. In the first place, he is not afraid of what it is going to cost him. Large industries spend millions to announce the merit of their product to the reading public. Many of the unique methods that will work for them will also work for us. Let us not be afraid to employ them. The church needs your enthusiasm and initiative to promote these activities. Your young people's Bible meeting can enlarge its scope of witness by exploring the many opportunities in literature evangelism.

Hesston, Kans.

Look up and not down, look forward and not back, look out and not in, and lend a hand.—Edward Everett Hale.

Laurelville Mennonite Camp

You still have time to make your vacation plans. To help you choose the dates here is a summary of the summer activities at Laurelville.

Memorial Day Week-end Bible Conference, May 30-June 1

Director, John L. Horst
Speakers, D. A. Yoder, Oscar Burkholder

First Family Week, June 7-13

Director, Paul Erb
Asst. Director, George R. Brunk

Music Conference, June 16-22

Director, Paul Erb

4-Day Y. P. I., July 3-6

Director, Paul Roth

Girls' Camp, July 7-13

Director, Esther Eash
Asst. Director, Ethel Yake

Boys' Camp, July 14-20

Director, Richard Detweiler
Asst. Director, Ellrose Zook

7-Day Y. P. I., July 26-August 1

Co-directors, C. F. Yake, Paul Roth

Second Family Week, August 2-8

Director, George R. Brunk
Asst. Director, C. K. Lehman

7-Day Y. P. I., August 9-15

Director, C. F. Yake

Professional Women's Week, August 16-22

Co-directors, Ada Zimmerman, Blanche Sell

Bible Conference, August 23, 24

Director, Walter Otto

If for any reason you cannot fit your vacation into these periods, the facilities of the Camp and dining room service will be available for any persons, families, or groups desiring a quiet vacation during the period from June 23 to July 3. For information and reservations write:

Laurelville Mennonite Camp,
R. 2, Mt. Pleasant, Pa.

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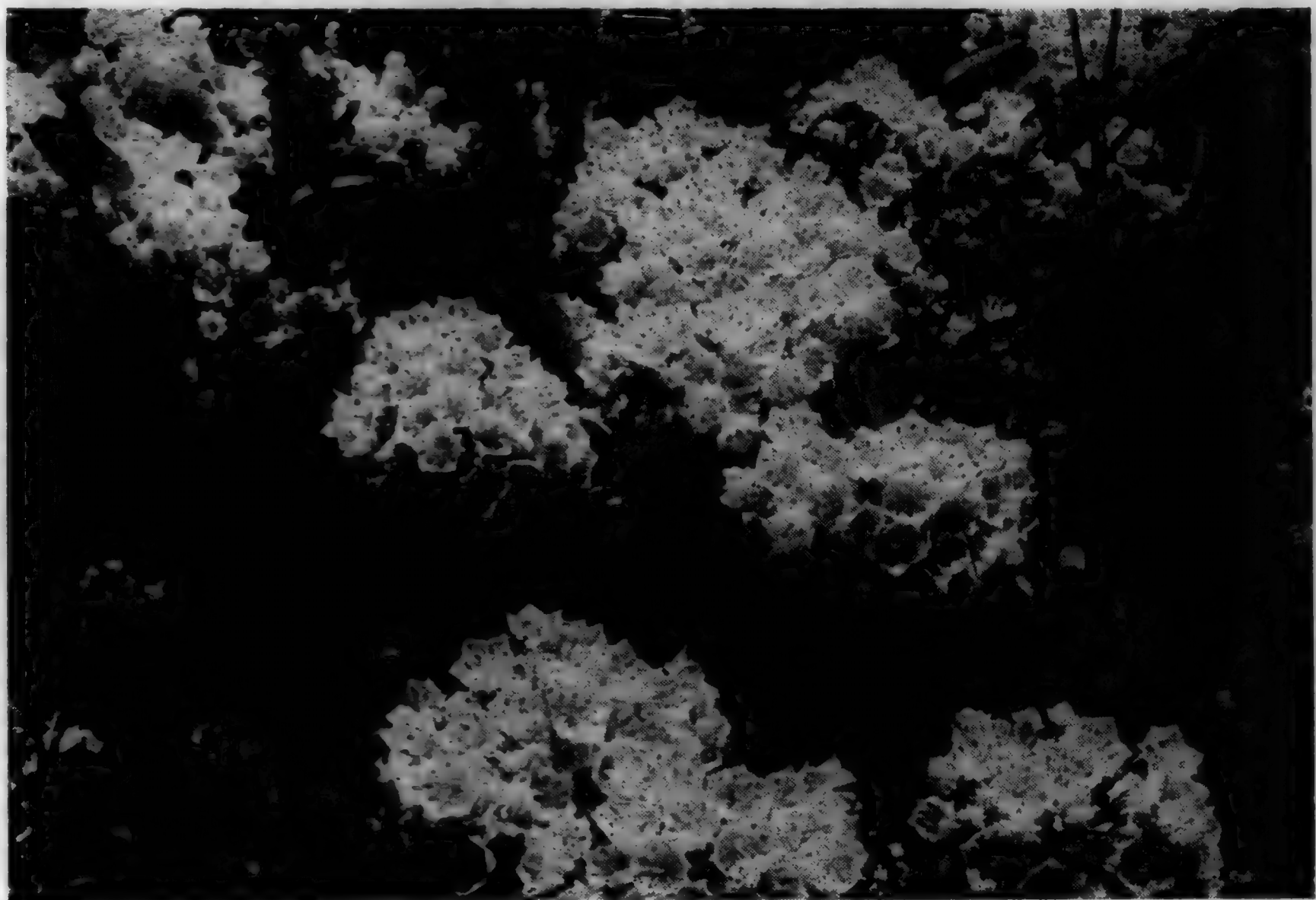
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July 1947

CHRISTIAN MONITOR



Mountain Laurel, the State Flower of Pennsylvania

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PORTRAIT MAGNIFICENT

BY PRISCA DELPH



LL RIGHT, I will come," Loretta answered after a short silence. She had listened carefully as the man talked. No, it was not the charm of Mr. Sommers' personality, nor the convincing tone in which he spoke, nor was it altogether the high wages he was offering that caused Loretta Davis to decide so quickly. That very afternoon she had prayed that the Lord would send the right work to her. So many previous jobs had proved disappointing. She would never have trusted this stranger had not her friend Christine accompanied him. She felt that this must be God's plan for her.

"I am so glad that you promised," Christine whispered as they went to pack Loretta's bags. "He is a new member of our Bible class and I feel certain that he has found Christ. We are so glad that he wants a Christian nurse for his son."

"If he is a Christian then everything will work out all right. Christine, I'm so glad you thought of me for I drew the last dollar from my savings this morning!"

As Loretta had just returned home from school, her packing was soon done, for school girls do learn a few packing tricks after traveling back and forth a few times. Mr. Sommers, waiting on the porch, was delighted to have the girls return so soon. After a hurried good-bye to her parents Loretta, seated beside Christine, sank back into the cushioned luxury of the Sommers' limousine.

As they sped through the country and entered the city limits Loretta had a few misgivings. Mr. Sommers was quite handsome and apparently wealthy—but Christine had assured her that he lived with his parents and she would have her own apartment.

"Unfortunately Mrs. Sommers and I have separated. I have become a Christian and would like my son to be under Christian influences." Yes, that was what he had said, and so God had planned this. She must trust Him for guidance and ask no questions.

"I'll be praying for you," Christine whispered as she said "good night" in front of the Mission home.

A few more minutes of driving and the car stopped in front of a comfortable-looking stone home. There was a "homey" air about the place, and Loretta knew before she met them that she was going to like the elder Sommers as well as their lovely home.

"He is a little spoiled," her new employer informed her as a child came racing toward them, "but we will get along fine. Here, Sammie, shake hands with your new nurse."

Loretta thought she was dreaming as she admired the curly-haired boy who looked more like a doll or magazine cover than a real boy. Never had she seen such exquisite clothes nor such sophistication for a child of five.

She took the little hand and smiled, for she loved him and prayed that he would love her too. It wasn't long, however, until she found that she would need all the patience and grace that the Lord would give her to care for that child who had no knowledge of love apart from the affection he held for his father.

Loretta's first task was to put little Sammie to bed.

"You're funny looking," he said sarcastically as soon as they were alone. "I don't like that white hat and you're too old-fashioned. My other nurses were always nice-looking."

Loretta laughed heartily. "Did you like your other nurses?" she asked pleasantly.

"No, some spanked me. Will you spank me?"

"No, Samuel, I'll not spank you because you are going to be a good boy."

"Well, even if you don't I won't like you anyway. My mother is modern. If you were like her I'd like you maybe, but she spans me too and pens me in the closet when she wants to go away. No, I'm not going to bed!"

"Let me read to you first."

"I only like the funnies and detective stories. If you read anything else I'll tear it up." And the new nurse did not question his ability to carry out the threat. At last he consented to being rocked and fell asleep in Loretta's arms.

A PRAYER

Lord, help us see Thy hand
In all things as they come to pass;
Yes, help us see Thy love
In summer showers that caress
The earth and things therein.

Lord, help us feel Thee near
When troubles come, when burdens weigh;
Yes, help us never doubt
Thy presence every night and day
In all things everywhere.

Lord, turn Thou us to Thee
That always we may hear Thy voice
And be content to know
That this shall be our only choice:
To live and serve for Thee.

—Charlotte Weaver.

The days that followed were like nightmares. Church papers were torn up, the cover was ripped from Loretta's new Bible, and food was consistently thrown across the table, landing squarely on someone's plate. He deliberately tripped the poor tottering old grandfather, and tore his grandmother's skirts because they were too long and old-fashioned. Each night he insisted on being rocked to sleep but held his ears shut to any stories that were of a religious or moral nature.

Loretta was frantic. She had succeeded in getting him used to the bathroom routine by playing the magic game. The spigots were magic buttons, tooth paste when applied correctly beautified and preserved, soap and water became instruments of magic. By the end of the week the magic game became effective in the dining room, but the nurse knew that unless the little heart was conquered she had accomplished nothing.

By this time Loretta had learned that Mrs. Sommers had locked her husband out of their beautiful suburban home after he had begun attending the Bible class. Later she had been arrested for drunken driving. Because he hindered her freedom, she had sent Sammie to his father. Loretta's heart went out to the child—

how she pitied and wished to help him find happiness!

Sammie decided to go to the movies one day, but Loretta took him to the country instead. He actually seemed to enjoy it, especially the train ride. Everything went fine until the return trip. Instead of boarding the train like a little gentleman he grabbed a telephone pole and began screaming "If you spank me I'll tell my Daddy, and if you call the police I'll have you arrested." Taken by surprise Loretta stood a minute, then as the last passenger mounted the steps, she gathered all her strength and carried her kicking charge to the train. Once inside he was a perfect gentleman, but poor Loretta was almost exhausted. Still she was able to smile to her little charge.

"Yes, there is a Mennonite lady with a little boy," the conductor was saying as the train made a stop. "Is this the one?"

Loretta looked up to see her employer, tall and pale, smiling to her.

Sammie jumped into his father's outstretched arms and she followed up the isle, down the steps, and to the waiting car. After helping her into the car Sammie was told to play with the man who was standing beside another parked car. Once inside the car, Mr. Sommers explained that he had been warned by his lawyer that Sammie's mother was planning to have him kidnaped. Not being able to contact them by telephone he had been stopping every train since three-thirty. With Kay's high-strung nature on a rampage, it would not be safe for either of them in the city that night.

"The boy never had a chance, but with your and God's help I want to right what I wronged him by not giving him a Christian mother."

Loretta's heart was touched. She looked at the pleading eyes and pale-set face, then beyond at the child playing beside the other car. If this was God's leading He would guide and protect her and them.

"What are your plans?"

"I have a cousin living at ———. It is in the mountains but she has a nice home with all conveniences. Would you be willing to go for a few days? Kay will forget it by then, for she really doesn't want to be bothered with Sammie."

"All right, I'll go," Loretta said thoughtfully. There seemed little else to do. It was quite practical. The lawyer was to send Kay's lawyer a tip-off that Sammie was no longer in the city, and of course she would not bother to search for him, or would she?

Sammie was delighted with the idea of a trip to the mountains. Loretta had been on rides before but never on one like this! She was informed to sit low and keep Sammie from standing. The driver with his hat pulled low over his eyes did not hesitate to step on the accelerator.

It was twilight when they reached their destination. Mrs. Drake was surprised but equal to the occasion. Her beautiful mountain home was ideal in every way. Sammie was tired but not too tired to forget his old bedtime tricks.

In despair Loretta looked above the bed. There in an antique frame hung a picture of Christ in Joseph's carpenter shop; behind Him was the shadow of the cross.

(Continued on page 198)

CHRISTIAN MONITOR

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SCOTSDALE, PA., JULY, 1947

No. 7

"IF I HAVE TAKEN ANYTHING . . . I RESTORE IT"

BY MARTHA SHENK PALMER



JAMES WAS trying to pray. But he was not getting very far. In fact, he knew he was not getting anywhere at all. There was something between him and God which his prayer could not penetrate, something which no one but himself could remove.

Since he had become a Christian a short time before there had been a number of things in his past record which he had needed to make right. Some of them had been big things. It had taken a good bit of courage to face that long, black record of sin which the Holy Spirit, through his awakened conscience, had presented to him. But by God's help he had finally reached the place where it seemed that everything was clear.

No, not everything, after all. For back there in a corner he suddenly perceived one more little thing. So "little" it was, in fact, that he could hardly believe it belonged in the same list as the others. But he soon found that it was big enough to bar him from an audience with God.

James tried to tell God that this was such a small thing that it would be foolish to go and try to make restitution. The man would probably think he was silly. He would likely laugh at him. There wasn't any money involved, nor even anything of any value to speak of. Just some odds and ends of tape which he had put in his pockets years ago when he was working in a shoe factory. Oh, yes, and some tubes of glue which were nearly empty anyway. All the other men did the same thing. It was just rather taken for granted. Why he wouldn't even be surprised if the foreman knew and expected them to take some of those little odds and ends home with them. Thus James tried to clear himself.

But it was no use. To use his own expression—he never could get anywhere arguing with God. In spite of all his excuses the thing remained to mar his fellowship with God. And he knew that, unless he took steps to remove it, there it would stay, causing him to lose the newly found relationship which was to him so wonderful a thing.

And so this morning as he tried to pray he acknowledged to himself that there was only one course he dared to follow. His standing as a Christian was too precious to lose for any consideration. However humiliating it might be, he would do what he knew was required of him. And, reaching that decision, he was happy to find in his heart once more the certainty that God was hearing him as he prayed for help and guidance.

But now to whom should he go to make restitution? It had been some time since he had worked for that company and had taken those things. He could hardly hunt up his foreman and pay him for them. Anyway they didn't really belong to the foreman. If he was going to do this he would do it right. He was not the kind of person who did things halfway. He would go to the *president* of the company and make this right with him.

The company was a large one. If I should tell you its name you would probably recognize it at once, for its products are advertized all over the United States and Canada. And it was to the president of this huge establishment that James now purposed to go to pay for several yards of scrap tape and some nearly empty tubes of glue. "Foolish!" did you say? Yes, that is what James had tried to tell God. But it hadn't worked.

The city where the company was located was eighteen miles away. James got out his horse and hitched him to the buggy. Taking his wife and children with him he started out. It took them quite a while to get there, as long as it would take you with your more modern means of traveling to cover a much greater distance.

They reached the city and drove to the home of a friend. Leaving the family there, James started out walking. He had often walked these streets before on his way to work when he had been employed by the company. But today the way seemed longer than it had then. His knees began to get weak as if he had had no breakfast. And there was such a queer feeling inside of him. I think the devil must have been there trying to keep him from going through with his plan. But James was looking to One greater than he, and so he kept on in spite of everything.

At last he reached the building. It was a huge structure covering a whole city block. James' heart thumped pretty hard as he stood on the sidewalk and looked at it. He thought it seemed much larger than it had been when

he worked there. His knees felt shaky as he walked up the steps.

He went through the entrance. What he saw there would seem to country-bred senses almost like a city in itself. All was hurry and commotion. Running to and fro through the halls were young boys, pages, carrying papers or intent on delivering important messages. Everyone he saw seemed bent on carrying out some important business. Looking down through long corridors he could see office after office where more people were working, taking dictation, typing, making phone calls.

And there amid the rush and din stood James. He wondered how one went about getting an audience with the president in a place like this. He mopped his brow. He felt awkward and out of place. He wished he could run away. But his determination held. He *must* in some way manage to see the president.

He watched the pages hurrying past. Maybe he could stop one of them and ask him how to go about finding him. He tried to get the attention of them, but they were too intent on their errands to notice him. Finally he did succeed in hailing one.

"Say, can you tell me how I can get to see the president?"

"The president?" The boy looked at him in astonishment. "What business do you have with him?"

James swallowed something which suddenly seemed to be in the way of his speech.

"Well, there is something I must tell him; I took some things that belonged to this company years ago and I want to make it right."

The boy's mouth dropped open. He had never heard of such a thing. He stared for a moment before he recovered himself.

"Wait here a minute. I'll see what I can do."

He was off. James, watching him go, saw him turn his head to look back at him—astonishment still written on his face.

Finally he saw him returning, walking beside a man. The page guided the man to where James stood, then disappeared.

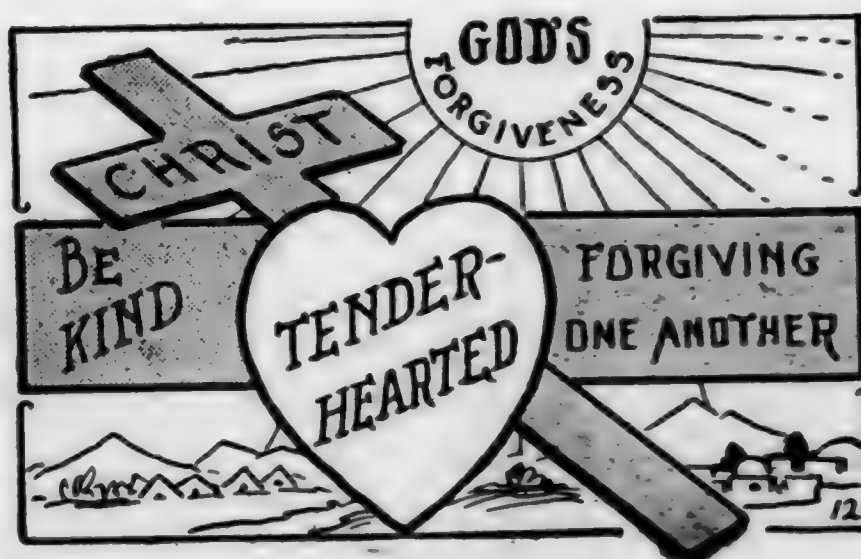
"I am informed you wish to see the president." The stranger's voice was crisp. "Will you please state what business you have with him?"

"Well, sir, some years ago, when I was employed by this company, I stole some things. Now I want to pay for them."

The man's face was a study. He looked intently at James, hesitated a moment, then said, "Come with me."

James followed him. As they went he thought this building was almost like a maze—so big it was and so complicated it seemed to him. They shot up in an elevator, then walked some more.

The man opened a door, marked "Private," and they went in.



"Stay here," he said. He disappeared through another door.

After some time he reappeared. "The president will see you now."

James went in. The president looked curiously at him. There he stood, a man fresh from the country, "hayseed in his hair," uncomfortable, feeling like a fish out of water. But with it all there was about him a certain dignity born of his determination to carry this through and a knowledge that he was doing the will of God.

"I understand," said the president, "That you stole some things from this company some time ago."

"Yes, sir, I did. And I wish to pay you for them."

"When did this occur?"

"Several years ago, sir, while I was employed by the company."

"Was the stolen material in the form of bonds, cash, or goods?"

James swallowed. "Goods, sir."

"Do you know the value of the goods?"

"No, sir, I do not."

"Can you tell me what it was you took and the amount of each item?"

James gulped. His face was red but his voice was very earnest.

"Well, sir, it was like this. I worked in this factory and sometimes when there were several feet of tape left over, instead of putting it back where it belonged, I put it in my pocket and took it home. And I did the same thing with tubes of glue which were partly empty. I am very sorry, sir, that I did this. I want to make it right."

Now it was the president whose face was red. And not from embarrassment, either. The flush which James saw there was one of anger.

"What do you mean by this?" he demanded. "You come here and take up my valuable time and the time of my men trying to pay for a few paltry scraps you took home from the shoe factory! Don't you realize that the time you have already used here is a great deal more valuable than any odds and ends you might have carried away in your pockets? What do you mean by this, I say?"

This was more than James' overwrought nerves could take. He had thought he might be laughed at—but this was too much. He suddenly began to weep.

"O sir, you don't understand!" he cried. "I didn't want to come. But I had to. I couldn't pray any more. Every time I tried to pray there would be this thing in the way. I knew I had no right to those things I had taken and, small as it seemed, I could have no peace until I was willing to come and try to make it right. I tried to make excuses. I tried to tell God this was such a little thing it would be foolish to do anything about it. But it was no use. I could tell He wasn't even listening to my excuses. I was converted not long ago, and I would not for anything in the world lose my fellowship with God. I am very sorry, sir, to have taken up your time, but, O sir, I simply *had* to come!"

And then it was James' turn to be astonished. For while he was speaking the president had reached into his pocket and pulled out his handkerchief. James, hardly able to believe his own senses, saw him openly wipe his eyes.

There was a moment of silence. When the president spoke it was in a tone quite different from any he had used before.

"My friend, I beg your pardon. I did not understand. I didn't know there was any religion like that left in the world. That is the kind of religion my mother had—the kind she taught me. But I didn't know anyone believed those things any more. I don't want any pay for the things you took. But you have perhaps done more good than you know in coming here today. I thank you for coming. And when you pray will you please remember me? I too want to be a Christian, but I haven't seen any Christianity like this."

And James was surprised to find the presi-

dent warmly shaking his hand as he added, "God bless you, young man. Stay by it!"

Outside again, James drew a deep breath. He thought his heart had never felt so light. He felt as though he were walking on air. And it seemed to him, riding homeward, that he had discovered new meaning in the words of the Master, "He that humbleth himself shall be exalted."

It was only a few weeks later that James heard that that man, the president of that big company, had died. Reflecting on the things that had occurred, he wondered whether God had in that way used him, a "hayseed" country boy, to carry the last message of salvation to that big millionaire. Denbigh, Va.

FACE TO FACE

BY GRACE SANDERS



HE birds were singing merrily in the treetops, and the bursting buds had opened out into blossoms as the bright sun shone radiantly on the earth below. In all it was a beautiful sight, proclaiming to the world that summer was at hand.

As Marcia Chather looked out of the window of her father's stately home to the sidewalk below, a sense of keen delight filled her heart. School was over and vacation time had come at last. Marcia was eager to hear from her father where the summer's vacation was to be spent. Thinking back on the previous evening's conversation with the family, she agreed with her father that a quiet place, away from the noise and din of the city would be an ideal spot.

She went downstairs. At the dining room door she met her mother and her brother Beryl. Following the usual morning greeting they went in and found their father already seated at the dining room table with the morning paper in his hand. The atmosphere was far from pleasant. Marcia instantly sensed it. Knowing the disagreeable moments the family had each year when holidays were discussed, she decided for once in her life she would be satisfied to go, where the rest of them wanted to go. Addressing her father, she kindly told him that as for her she would gladly spend a month in the quiet yet com-

fortable country cabin their father had suggested the evening before.

Her mother was horrified and abruptly said, "No, your father is taking you to New York where you can see worth-while things, and meet the social set face to face." Beryl was very much annoyed at Marcia for contenting herself to go to such a secluded spot. He himself wanted to meet the aristocratic type of people. He would be simply bored by staying in a lonely forest cabin for four solid weeks. The father, seeing it was of no use to persuade the mother and Beryl any longer, merely stated his plans had already been arranged. The car was being overhauled and a trailer was secured. The rest of the day was a busy time for all. Father Chather saw to all the detail work at the office prior to his going away. Marcia, Beryl, and Mother Chather were hurriedly packing food and clothes.

The following day proved to be perfect for traveling. The warm June breezes were blowing sweetly and gently. The landscape was gorgeous, and even Mother Chather had to admit it, to her utter disappointment. They arrived at their destination just before sundown. The surroundings were ideal. The lake in front of the cabin afforded a grand place for fishing, canoeing, or swimming. The small forest back of them garnished the scenery all the more. Their belongings unpacked, the family settled down to a good night's sleep in the open spaces of God's wonderful earth. Marcia could not be calmed because of the grandeur of the place. To her it was just as a story from a book—too good to be true.

The singing of the robins and warblers awoke the Chathers bright and early. They hastily prepared breakfast and washed up the dishes. Marcia and her father decided to take a walk into the woods, gather wild flowers and meet if they could, their new neighbors on the other side of the forest, face to face. How Marcia was enjoying herself. Such splendor she had never before beheld, having lived in the city all her days. The ferns were graciously pushing up their leaves while the grass below their feet was as a soft woven carpet. In a short while they reached the edge of the forest, and here and there small cabins could be seen. Being Sun-

MORNING PRAYER

**Lord, in the quiet of this morning hour
I come to Thee for peace, for wisdom,
power**

**To view the world today through love-
filled eyes;**

**Be patient, understanding, gentle, wise;
To see beyond what seems to be, and know
Thy children as Thou knowest them; and
so**

**Naught but the good in anyone behold;
Make deaf my ears to slander that is told;
Silence my tongue to aught that is unkind;
Let only thoughts that bless dwell in my
mind.**

**Let me so kindly be, so full of cheer,
That all I meet may feel Thy presence
near.**

**O clothe me in Thy beauty, this I pray,
Let me reveal Thee, Lord, through all the
day.**

—Ella Syfers Schenck.

day, they heard a church bell ringing in the distance. The tolling echoed and re-echoed in their ears. As they came nearer the village, the people were gathering from everywhere.

They neared the church and Marcia pleaded with her father to accompany her. She had never been to a church service, merely to Sunday school. They entered the ivy-covered stone structure, and were met at the door by a short, stocky young man who greeted them very kindly. Following the usual procedure of worship, the parson arose to preach his sermon. Marcia and her father were awestricken. Words as these had never entered their ears, so sacred as it seemed. Father Chather glanced at the congregation. These people looked to be humble yet sincere. Their very countenances showed it. The words of the parson indeed fell on receptive ears, for if no one else heard them Marcia and her father were drinking them in word for word. A sense of tranquillity filled their being as they listened on and on. The service ended, the folks started for their respective homes. Father Chather and Marcia felt indeed welcomed, because of the pleasant nods and smiles they received from their neighbors in the church.

The walk from the village across the woods and back to their cabin was covered in no time. For either one it was an enjoyable morning, but for father Chather it seemed to be a day of reckoning. His heart had been pierced. His soul was touched and his past life seemed before him as a useless attempt. 'Tis true he had succeeded wonderfully in business. He possessed a clear title deed of his mansion back in the city, but what was it he had never found? It certainly was nothing pertaining to money for the villagers seemed to have it. He could read it in their faces. Money could not buy what they had, for they had no money to speak of.

When they arrived home dinner was ready. They sat down to a table laden with food fit for a king. The remainder of the day was spent in canoeing. They found a small canoe on the banks, and after giving it a trial, found it to be safe. After tea time Father Chather became restless. He wanted to hear again the parson's sermon that very Sunday evening. A hunger and thirst came into his soul that could not be satisfied or quenched by anything the family said or did. Taking his car, he took the roundabout way to the village to attend the evening service.

The parson's sermon was more touching than before. Illustrating from the Bible the secret visit of Nicodemus to Jesus by night, he told his hearers that the only thing that Nicodemus lacked was regeneration. He had everything else in the world: money, education, and high social standing. Just as Nicodemus faced the question so must everyone to-day. Closing his service, the parson prayed for all, and asked if any in the congregation felt they also needed what Nicodemus lacked; he would gladly converse with them.

Father Chather sensed a strong urge within him. He knew not what it was. As the parson had said, "Ye must be born again," so Father Chather realized he had never experienced anything of the kind. His heart beat quickly. His soul was stirred, knowing

the self-righteous man he had professed to be. Leaving all else behind, he decided, regardless of his family, his business and his social standing, he would step out and accept the challenge. At the close of the service he made his way to the front, to tell the parson the stand he had taken. Driving his car back to his cabin a new joy entered his heart and soul—a peace he never before possessed. No more did he feel condemned. Now his sins which were placed on Jesus at Calvary were washed away. Father Chather breathed his first prayer to Almighty God, asking Him to sustain and keep him true that he might rightfully put before his family the question, and that they might not reject it, but be born again.

The father reached home safely. Immediately he told his family of the service that evening, his own past life, and the new joy and satisfaction he found when he came face to face with the greater question in life without evading it. Mother Chather and Beryl



"Ye Must Be Born Again"

defiantly declared their father had become a religious fanatic in one day. Marcia listened attentively to her father and then declared to the others that she too would follow in her father's footsteps. No greater rejoicing could have been heard in heaven than that experienced by Marcia and Father Chather.

The following week was a trying one for the two. They daily reveled in their new-found Saviour. Many were the prayers that ascended into heaven in behalf of the mother and son that they too might face the issue. Mother Chather and Beryl noticed a decided change in the father and girl. They could not understand it. At first they regarded it as a passing fancy, but when that proved futile, their own hearts were touched.

The next Sunday evening found the entire Chather family in the village church. As before, the parson preached a heart-searching message. At the close of the service when sinners were invited to respond to the call for prayer, the first to reach the front were Mother Chather and Beryl. Happiness

reigned supremely in the father and daughter's soul, for they now knew the joy and peace their loved ones would receive.

To the Chathers this summer's vacation would prove most beneficial in every way. With their bodies rested, they also had their souls restored. The mother's plans were that her children might see great people and interesting things, face to face. Surely they did meet some, but not to their expectations; for they came face to face with the greatest Person this world has ever heard of—the Lord Jesus Christ. Their hearts were now prepared that some day at His appointed time they would see Him face to face.—Cleveland Gospel Herald.

FELLOWSHIP IN LIFE'S DECISIONS

Fellowship with Jesus leads somewhere, and that somewhere is to fellowship with God. Jesus lived in constant fellowship with the Father, and whoever has companionship with Jesus will soon find himself in fellowship with God.

Anybody who has companionship with Jesus will engage in His way of life. There will be co-operation in carrying out His program. His spirit will prevail. Association with Jesus means allowing Him to live in us. Therefore, private prayer, public worship, searching the Scriptures, doing the will and work of God become habits of life, and no one can practice these methods of conduct and not have fellowship with God.

Fellowship with God has its results, too. Communion with the Father is not the conclusion of the matter. This would make friendship with God nothing more than thrills of emotion. There are people who say they can get along just as well without God as with Him. This is not true. Into those who fellowship with Him God puts deposits that can be obtained nowhere else.

One unique gift of God is spiritual power, sufficient for all of the experiences of life. Jesus had such power. Therefore, His works were miraculous and His endurance unlimited. Paul had such power. The grace of God was sufficient for him. Whoever maintains fellowship with God will have the ever-present strength of the omnipotent Spirit. God guides those who live and move and have their being in Him; and the wisdom of God also enters into such hearts to direct into paths that are right.

God is love. Where God is, love is. Fellowship with God makes love the content of the soul. Jesus preached a gospel of love as the spiritual bond of God and man. The love of God prompts righteous conduct. All fellowship relationships are dependent upon the genuineness of love.

A sense of security also comes from unfailing faith in God. Spiritual safety leads to eternal hope. Fellowship with God furnishes stability and makes one steadfast and unmovable. Unshaky and unperplexed by uncertainty is he whom God holds fast.

Power, guidance, love, security are some of the results of fellowship with God and with His Son, Jesus the Christ. Anyone who has companionship with Jesus will enter into fruitful fellowship with God, and life will be made complete.—Hervin U. Roop.

ON OUTDOOR'S TRAIL

BY OWEN PENFIELD FOX

One of the most common of plants that grows in the outdoors is the poison ivy, and an amazingly few people know this poison vine.

During the summer the poisonous crawler lurks among the shrubs and wild flowers that grow in the woods; and, like many other undesirable things, it persists in mingling with the good things of the earth.

Be it in summer or winter, in the woods, where persons prowls about, the danger of coming in contact with the snakelike vine, is always present. Even when walking through poison ivy, the oil of the vine comes in contact with the shoes and perhaps within four or five days—while lacing the shoes—the skin of the wearer can become irritated, and much discomfort will come when one is affected.

The oft-made remark, "I am immune to poison ivy," is not true, as there is no person immune from this troublesome vine, for sooner or later, contact with it will bring serious results. The skin affected with this creeping poison, is worse than being scalded with hot water. The oil from poison ivy getting into an open sore, is quite serious, and results in much agony.

Americans have been plagued for hundreds of years, by this poison vine that grows only in this land of ours. During the winter season the vine carries a very dark-white cluster of berries. These berries are coated with a light film of wax, which protects the berry, so when it drops to the ground, it will grow; but, if by any chance the wax is removed, the berry shrivels up and dies.

For every evil thing that is upon this growing earth, there is something useful and worth-while to erase it. In this instance it is the black-cap chickadee. If it does no more good than eat off the wax covering of the poison ivy berry, causing it to shrivel up and die and thus cutting down the plant's propagation, the chickadee has wrought a good work.

The poison ivy vine carries three leaves, and may easily be confused with the five-leaf Virginia creeper, sometimes used for decorations. So it is not wise to handle the wild vines that grow in the woods if not quite familiar with them all.

Seed storage has always been a problem to the gardener; and the caring for seeds, from the time they were gathered until they go into the ground for germination, keeps the planter in doubt. All seeds, when they are gathered in the fall, should be placed on a white sheet and let the whole day's sun play upon them before they are placed in a paper bag, and hung in a cool, dry place. Freshly gathered seeds should never be placed in glass jars for they will sweat, and the seeds will mold. It is well to remember, when putting your seeds away, to place them where the mice and squirrels do not find them, for these rodents are very fond of flower seeds.

Many seeds of the evergreens, such as spruce and pines can be gathered, dried, and

planted. Some seeds of the ornamental trees will not germinate until the second year; these are the holly, dogwood, and hawthorn. Many hard seeds should be carved with a knife or soaked for twenty-four hours in cold

An odd story has the simple button. Buttons have been in use for hundreds—yes, thousands of years. Empires have risen and fallen, and in the ashes of their ruined cities buttons have been found. They are referred to in the literature of the ancients.

Buttons were worn by pirates and brigands; buttons have marched with the armies of the world and sailed with the navies upon the Seven Seas; buttons have been worn by conquerors and sometimes by the conquered; buttons went with the missionaries as they carried the message of Christianity to far-off nooks and crannies of the world.

In different countries, in different times, buttons have meant many things. They have been used as badges of honor. In China they still denote rank.

Buttons have been made of every kind of material capable of being cut or pressed, or turned in all manner of odd and beautiful patterns. They have been made from potatoes, from seaweed, pressed from curds, and even from blood. Buttons have been made from the bones of cattle and the ivory tusks of elephants, from jet, and semiprecious stones, such as agates, carnelian, sards, and from precious jewels—diamonds, rubies, and pearls. Buttons have been made from velvet and satin, of porcelain, and of every metal known to man. They have been made from the nuts of the palm, from the shells of the sea, and the horns of animals.

Because buttons are often used as ornaments, some of the stricter religious sects forbid their followers from wearing buttons of any sort.

The history of the world might well be written in buttons.

Did you ever hear of button crops? Well they have them in Ecuador! More than seventy-five years ago, some rubber hunters in our sister republic told of a species of palm tree whose nut resembled in form and color the miniature head of a Negro. These nuts were called "negritos," or "little negroes." It was found that the kernels when thoroughly dried had the texture and appearance of dentine ivory. Samples of these nuts were sent to Europe where it was found they furnished an ideal material from which to manufacture buttons and other small ornamental objects in place of the more expensive ivory. The kernels of the *negritos* once thoroughly dried could be sawed, or carved and turned on lathes into all sizes and shapes of buttons, while the texture of the material is such that it readily absorbs dyes and also takes on a high and permanent polish.

The ivory nut soon became an important crop and added many dollars to Ecuador's

water. This will cause the seeds to swell thus making faster the response to the growing earth.

Many tree lovers plant the buckeye, but the planting of this tree may cause cattle to be poisoned, for if grazing animals come in contact with sprouts of the buckeye, or eat the nut it will poison them.—Cleveland Gospel Herald.

STORIES IN BUTTONS

BY BELLE C. EWING

trade. The botanical name of the tree upon which the nut grows is *Phytelephas macrocarpa*, but the natives call it "tagua palm."

This palm grows wild in northern Ecuador. The fruit hangs in banana-like clusters, from which the nuts fall to the ground as they ripen, and are then gathered by the natives. After which the nuts are loaded on the backs of oxen, or donkeys, and sometimes human beasts of burden to be carried to the dealer. He in turn sends them by rail, or by any other means of transportation at his disposal, to the coast where the nuts are dumped into the patio of exporters.

Whole families are hired by the exporters to prepare the nuts for market. Many of these people depend on this work for a livelihood, for the nuts not only have to be shelled and stripped, but classified as well. The kernel is the only part of the nut used and it is shipped to button factories in the United States and Europe.

So little "Negro-head" has quite an eventful career before he ever becomes a button!

I have always heard of "button, button, who's got the button?" I never dreamed that it was the palm tree!—The Watchword.

PORTRAIT (Continued from page 194)

"Look Sammie," she said, pointing to the picture. "Did you ever see that boy?"

Sammie looked; he went closer and stood looking for a long time. Finally he asked quietly, "What is he doing?"

Loretta had watched the changed expression as he looked; the changed tone was noticed also. Delighted, she prayed for wisdom as she began to explain while Sammie listened, his eyes glued to the face of the boy in the picture. He never moved a muscle as he listened even while she explained the meaning of the cross and how that many years later cruel men nailed Him to a real cross.

Before climbing into bed that night Sammie threw his arms around his nurse, planted a kiss on her flushed cheek, and as his little arms tightened gently into a big squeeze he said softly, "I love you, Nursie."

Each night during their stay at the mountain home Sammie begged to hear more about the boy in the carpenter shop and listened to other Bible stories with as much interest. No longer were his ears held shut while she prayed at night or hummed a familiar hymn. One day he even found her Bible and brought it asking her to read a story.

Back at Grandma's several days later everyone remarked about the change in Sammie. He frankly told them all that he was going to be like the boy in the picture of the carpenter shop.

CHRISTIAN MONITOR PULPIT

THE DOCTRINE OF GODLINESS

BY ELMER G. KOLB

TEXT: The doctrine which is according to godliness.—I Tim. 6:3c.

1. **The Doctrine of Godliness** (I Tim. 6:3).—"Godliness," as referring to character and conduct, is a characteristic word of the epistles to Timothy, especially the first epistle. As a quality of character it is only made possible by a regenerating and transforming experience, changing our conduct to one of Godlikeness, piety, and righteousness. Christianity is unique among all the religions of the world, in that when it demands a standard it also provides the life and motivating force to live on that level. Any system of religion or ethics that does not have as its starting point an experience with God and a penitent break with our depraved propensities is not a doctrine according to godliness. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). It brings to our heart a warm sense of gratitude that God has made possible such a quality of life. Even though we have our existence in an earthy tenement and are surrounded by hostile spiritual forces, God has made provision that His Spirit may indwell us now, and if that life is maintained the entire man may be redeemed.

In I Tim. 3:16 Paul reminds us that though this doctrine of godliness is a marvel, yet it is possible. God manifested in the flesh, through His Son, revealed the possibility and necessity of being related spiritually with Him; yet living in this world that we might help others to come to this same experience and be saved and living pious lives that "in the midst of a crooked and perverse nation" we may "shine as lights in the world."

2. **The Profession of Godliness** (I Tim. 2:10).—Godliness as a doctrine and belief is fundamental to a true and pure religion. But that is only the starting point. Our real nature is going to be expressed in our words and conduct. With the heart man believes, but it is with the mouth that confession is made and by the life that profession is made evident. Our daily life, conduct, appearance, attitude, and interests are all a profession of our belief. The fruit of our lives is an evidence of our nature. I John 2:3-6 teaches that a confession of knowing and abiding in Christ will be evidenced by "keeping his commandments," loving our fellow men (even our enemies), and a daily walking in the light. We cannot separate the acceptance of the words of Christ and a godly practice. Having a form of godliness without the experience is possible (cf. II Tim. 3:5) and is to be guarded against as hypocrisy and to be shunned. But if we have had the experience of transformation in our hearts no one will

need to question as to the object and direction of our allegiance. One may find a shell without a kernel, but you do not find the kernel unless it has a shell. There is such a large circulation of counterfeit religion today that Christianity has lost its appeal to many. May we be challenged to have a part in a larger circulation of the genuine that men may see our good works and glorify our Father which is in heaven. Matt. 5:16.

The above passage of I Tim. 2:10 clearly reveals that men and women professing godliness will be distinctly different in their apparel. Women who are holy in heart have always recognized the strategic place they have in society to elevate mankind to a very high level and have adorned their bodies with that in mind. Some folks may be ignorant of these implications, and they need our help and guidance. Those who are careless and rebellious in attitude need a deeper work of grace in their heart. The forces of evil are not ignorant of the tremendous potentialities in women's apparel and therefore have those from an unholy society to design patterns which appeal to man's lower nature and open the floodgates of lust and passion.

3. **The Exercise of Godliness** (I Tim. 4:7).—As Christians we now have two natures bidding for the consent of our wills. We become the servant of the one we obey. We develop and grow in those areas in which we exercise ourselves. Proficiency comes through training and diligently pursuing a goal. In I Tim. 6:11 we are taught the necessity of not only leaving off and fleeing from the calls that if followed would be our ruin, but also to "follow after" certain desirable graces. The energy we expend in any effort is in proportion to our estimation and appreciation of its worth. This epistle to Timothy was written as a pastoral letter and as such it should be a clarion call to us as a Christian ministry to exercise ourselves in that which is becoming to our calling and to which we have vowed to give our all. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. 2:4). If we as spiritual leaders are A.W.O.L. (absent without leave) from our calling and do not magnify our office, what influence will there be on the flock to seek God's kingdom first and have an eye single to God's glory! The athlete counts no denial or effort too costly if it helps him to win the prize. What shame it puts on our weak efforts many times, especially when his is for a corruptible crown and ours an incorruptible one!

The exercise of godliness in no way hin-

ders or belittles the legitimate and proper activities and relationships of life, but rather enhances them and gives them place on the proper level. There may be extremists in this as in other teachings of the Scriptures. Evidently some with a more ascetic view claimed merit by refraining from right and normal activities and relationships—"forbidding to marry, and commanding to abstain from meats" (I Tim. 4:3).

4. **The Profit of Godliness** (I Tim. 4:8).—This should surely interest most folks, for that is often the basis on which any venture is decided. Is it profitable? Does it pay? In the exercise of godliness there is real and lasting profit. The devil would have us believe otherwise. Since he is a liar and a deceiver we should be warned of his deception. His program is a short one. It is deceptive in its supposed benefits. Even such allowable pursuits as "bodily exercise" only profit a "little" while. The benefits of bodily exercise are not disputed, but Paul is speaking in a comparative sense. But if that is profitable which builds strong bodies, wards off disease which the weak may be susceptible to, and makes possible vigorous men and women to shoulder the tasks of a complex civilization, how much more profitable is godliness which enriches all legitimate human relationships and activities? Then this is just the bud; the flower is to be the "promise of the life . . . which is to come."

How sad to see folks bend all their energies to physical, material, and cultural pursuits, eventually to find that they profit only for a little while! Many are demonstrating that by a radiant exercising of themselves unto godliness they are receiving an hundredfold in this life and the sure hope of everlasting life in the world to come. The life of Stephen is a wonderful example of the profit of godliness. His life of faith and Holy Spirit fullness empowered his testimony that he could gloriously witness and die triumphantly. Even though his life was short, it seems that the Apostle Paul's heart was affected by this event and the profit of Stephen's godly life is related to the conversion of the Apostle Paul, and even down to us today.

5. **The Contentment of Godliness** (I Tim. 6:6).—Man was created for God, and he is never really satisfied until he finds God and God takes up His abode with him. Even though many folks do not learn from history, the Scriptures are here for our study and to profit by the experience of others.

Solomon is an example of one who had the means and the desire, so he gave himself to material, social, and cultural pursuits only to find that they did not satisfy. His experience is a monument for all time to the futility of material things to give contentment. "He that loveth silver shall not be

(Continued on page 205)

Editorials

Christian Stewardship

It is extremely important for the Christian to remember that he is a steward for his Lord, for all that he has, including his very life, was given to him by the Lord of all the earth for the advancement of His cause and to His honor and glory. The possessions which the Christian has are not his own, for he can use them only during his short life, and then they must be handed on to others.

The term "steward" comes from the Bible and relates to those servants who were given charge of their master's goods and were held responsible for them. A number of parables illustrate and stress the importance of Christian stewardship. Four such as given by our Lord are found in Matt. 25:14-30; Luke 12:42-48; 16:1-12; 19:11-27. Concerning the work of the steward in Eastern households Amos R. Wells says: "The steward in an old-time well-to-do family had the management of all the family affairs. He superintended the servants, the housekeeping, the purchase of provisions, the entertaining. Most important of all, he had charge of the family financing, the investment of the family funds, their preservation and increase. He was usually a slave, deeply attached to his master, and wholly devoted to his interests. . . . Some of the most influential persons of antiquity were slaves. All this is to be remembered when we speak of 'the Christian steward.' Christians are slaves of Christ, to use Paul's glad name for himself. Christ is their master. Christ has a right to all their service. They possess nothing that is their own. All their lives are to be given up to advancing the cause of their Saviour; for they have been bought with a price, even the infinite price of the life of the Son of God. The greatest need of the Christian Church is the spirit of true stewardship; and where that is found in a church, that church is sure to prosper, and to exercise a profound and blessed influence. It should be the aim of every follower of Christ to be a faithful steward."

We find then that stewardship is a very inclusive term. It applies to our time, our talents, and our possessions. When it comes to the matter of time, all of us probably know how difficult it is to make the best of our time so that it is not squandered in ways that mean little for the upbuilding of the cause of Christ. The Christian, of course, should not think of spending his time in pursuit of sinful lusts and pleasures, but he still needs to guard zealously against frittering his time away in doing things that are of little or no value. At this point comes up the matter of recreation, which is perhaps more particularly a young people's problem. Healthful recreation and legitimate pleasure both have their place and are needed to be properly fitted for the more serious and exacting duties of life. It has long been known that "all work and no play makes Jack a dull boy." But it is no doubt more important that Jack and his sisters learn to work and that they receive training to assume some of the responsibilities of the home and the farm or some other phase of industry. And young people should also learn early that they can give of their time for the work of the Lord. Our sewing circles, quarter investments, and youth projects have been of great help in making boys and girls and young people conscious

of this. Frances R. Havergal helps us to see the need and the beauty of consecrating our time to the Lord when she says:

"Take my moments and my days,
Let them flow in ceaseless praise."

The stewardship of our talents is also of utmost importance. We have our native abilities, each one differing from the other in at least some ways. God endowed us with these talents or abilities. He expects us to use them in His service. And we need to develop and increase those talents so that they may be of increasing value, just as in the parable the faithful servants increased the money that was given into their custody. We need to use our abilities to teach in the Sunday school, the summer Bible school, and similar church activities. We should use our abilities to sing in the service of the Lord. We can all talk and so we should use our conversational abilities to testify for Christ. Here again the words of the hymn come to our minds:

"Take my voice and let me sing,
Always, only for my King."

The stewardship of our money and possessions is also a most important one, as we see from the repeated references to money in the Scriptures. Money is nearly always the foundation of the parables on stewardship which our Lord gives to us in the Gospels. The unjust steward was dishonest in money matters. The servants in the parables of the pounds and the talents were either faithful or unfaithful in handling money. It is well to remember that we are all stewards in the handling of money, just as much as were the men described in the parables. The abilities and capacities which we have to earn money come from God, and we are told in the Scriptures to remember that it is the Lord "that giveth thee power to get wealth" (Deut. 8:18). These things are not our own; we are only given charge of them for the short period of our lives. Let us then render back to God a just share of what is but His own.

There are very many calls for financial help in the work of the Lord. Perhaps first come to mind the great relief needs of thousands of people in Europe and Asia and the Islands of the sea. In Europe alone 750,000 displaced or homeless persons are still crowded into concentration camps. 7,500 such Menonites are still without a country and a home. The coming winter will in many places be harder than ever before for many sections in Europe, it is said. And so the relief needs will continue to be great. But we must not let the urgent relief needs crowd out the fact that the spiritual needs of the world are the most important and that they are calling in a way that we have never known before.

In the recent annual Mission Board meeting we were challenged with the great opportunities that confront the church for witnessing and evangelizing, both at home and abroad. The Secretary presented a program which calls for a greatly expanded five-year program of home and foreign missions. Sixty-three new regular foreign missionaries are to be added to our present staff of fifty-two on the field and nineteen on furlough. This envisions two new fields—China and Uruguay—both of which will be opened in the near future, it is hoped. It also embraces the comparatively new field of Puerto Rico. Home missions are to be enlarged 25 per cent. All of this will mean a greatly enlarged financial budget which will at the end of five years call for an annual expenditure of \$272, 643.34. There is

also the financial call of our church institutions, such as our schools, charitable homes, and hospitals, and the needs of the home churches which we dare not neglect.

To help to impress the challenge of stewardship that now faces all of us as members of the church we shall quote a resolution adopted by the Mennonite Board of Missions and Charities on the Sunday afternoon session of its annual meeting at Atglen, Pa., June 12 to 15. It is as follows:

"Inasmuch as the Lord has blessed the Mennonite Church in America with an unprecedented reservoir of talent, money, and opportunity, and
"Inasmuch as the world today has an unprecedented need for the Christian witness and testimony, and

"Inasmuch as our Mission Board is planning such a program in evangelism through missions, relief, and institutions as will draw largely and continuously on the reservoir entrusted to the stewardship of the church, be it

"Resolved, That as a church we make a commitment to our God, promising to Him, for His use in a world-wide testimony, all the resources which He has given us, to be employed as He will; the natural and acquired talents of our sons and daughters for the varied personnel needs; our time, to be spent in a maximum use of our opportunities for witness; our money, that one tenth or more of the wealth which flows our way may be directed into the river of testimony which streams to a thirsty world."

For the Coming Quarter

The new series of lessons in Sunday school for the coming quarter is entitled, "Ancient Writings and Modern Problems." The lessons are based on what are called the wisdom books of the Old Testament—Job, Proverbs, and Ecclesiastes. There are also passages from the Epistle of James, which of all New Testament books comes closest to the wisdom writings of the Old Testament, and from the Sermon on the Mount, which also has in it something of the wisdom element.

It is a bit different from any series which we have had in recent years, although in the third quarter of 1940 we had a series entitled, "Messages from the Poets," which covered in part this same ground. It is certainly the most inclusive study of the Book of Proverbs we have had in recent years, and the same is probably true of the Book of Ecclesiastes. The fact that these lessons will take us into some new ground should make them all the more interesting and challenging. It will mean for many of us harder study in order to understand and teach the lessons properly. It will help us greatly to make a preliminary reading of the three wisdom books and to give them some study in general so that each lesson will have more meaning to us as we come to it. It is true that the Book of Proverbs is not closely connected by any particular line of thought and that many of the sentences stand more or less by themselves. But there are connected passages and related thoughts expressed throughout the book. Hence a broad general study will be a great help in getting a good grasp of the passages outlined for study. The Book of Job is more connected, and the same may be said to some extent of Ecclesiastes.

It will be very helpful to notice the aim of these lessons as set forth by the Committee of the International Council of Religious Education, which arranges them. "This is a study in the universal problem of righteous living, drawn from the writings of the wise men of Israel, and the nature and contribution of the 'wisdom' element in the New Testament. Specific problems will be considered, such as: the relationship between prosperity and God's favor, the problem of the suffering of good people, the value of clean living, everyday godliness, parent-child relationships, the use and abuse of wealth, stewardship, temperance and

self-control, and finding a worthy objective for living. For children, the approach will be through specific problems and questions in child life. Some Bible material of narrative character has been selected to enrich the lessons from the standpoint of child interest." And so we find for the younger classes material from the books of II Samuel, Ruth, and I Kings.

Some people may find these lessons hard to teach, but if we put into them the time and effort that we should we will probably find them both interesting and profitable. There is much in the wisdom books of the Bible that is of great practical and ethical value. Let us then make the most of the coming Sunday-school lessons.

We want to think also of the topics for the coming quarter of young people's Bible meetings, which are designated as a unit of study on "Building Christian Character." In these studies too we can look forward to something of great interest and value. To build a Christian character is one of the noblest things than any one can do, for a person possessing such a character has a great treasure which no one can take from him. Such characters are built up by Christian nurture and teaching so that youth comes into right relationship with God and learns to live in right relationship with man.

The subjects that are to be considered embrace such important Christian virtues as Love, Temperance, Courtesy, Honesty, Courage, Humility, Industry, Gratitude, and Godliness, as well as contrasting studies on Covetousness and Selfishness. This is in line with good teaching, which includes the negative as well as the positive. Education, and Conduct as a revelation of character, also appear on the list.

The following words from the introduction will help us to grasp the importance of these studies and the blessings that they may bring to us. "We presuppose a born-again youth whose nurture into the image of Christ is our concern It must ever be that Christ be formed in the youth of the church of Jesus Christ in each succeeding generation. Men must travail till Christ be visible in the lives of young believers. Youth encourages us. May we bend our efforts toward still better reproduction of the character of the lowly Nazarene in the lives of the youth of our church. This series of lessons should be an immense help in this direction."

We are looking forward to rich blessings in the Sunday school and young people's Bible meetings this coming quarter.

Our Subscription List

Of recent years our subscription list has been gone over carefully annually and brought up to date. This was done again just recently and all who were in arrears since October, 1946, and who did not signify that they wanted to renew their papers were dropped from the list. This means that several hundred people who were getting the Monitor regularly now have had their subscriptions canceled. It is quite possible that some of these subscribers really wanted to continue their papers but for some reason failed to do so. All that is needed in such cases is for people to send in their renewals and to state their case. It is always of advantage to both reader and publisher to have subscriptions renewed promptly. We are glad that the great bulk of our readers do so.

It might be of interest to our readers to know that our subscription list after these deletions stands at 9,534. We hope to reach the 10,000 mark before another year passes by. By your help we can.

CHRISTIAN LIFE

DEEDS OF LOVE

BY EDGAR METZLER

One of a series of addresses in an oratorical contest at Eastern Mennonite School, Harrisonburg, Va.

We have just experienced the greatest war in human history. Its victories, defeats, and horrors are yet to be dimmed by the dust of time. It has reflected the greed and hate of a Christless world.

Where has the Mennonite Church, with its deep-rooted belief in nonresistance, stood during this conflict? Yes, our leaders have conquered the major problems, but have we given an effective testimony of love? We have found ourselves with an organization of unprecedented scope and influence, the Mennonite Central Committee. By the administration of Civilian Public Service Camps, the problem of conscription has been solved and thousands of Mennonite youth served their country in accordance with the dictates of their convictions. Hundreds of thousands of dollars have been poured into this program and the church has found that she can sacrifice to maintain her peculiar doctrines.

Perhaps in the demands of an emergency program we have forgotten the true roots of this vital doctrine. With the same searching of Scriptures which conceived the Reformation, the belief of nonresistance originated. Our forefathers concluded that the use of weapons, the exercise of vengeance, and the taking of human life were strictly forbidden to a follower of Christ and that a life occupied with deeds of love was more in the realm of Christian experience.

In 1524 Conrad Grebel, convinced of the importance of this fact, told his congregation: "True, believing Christians are as sheep in the midst of wolves. They must reach the fatherland of rest, not by overcoming bodily enemies with the sword, but by overcoming spiritual foes with love. They use neither the worldly sword nor engage in strife since among them taking human life has ceased entirely, for we are no longer under the old covenant."

The early Mennonite founders believed that the experience of regeneration was necessary for membership in the kingdom of God. Of these people, Menno Simons said: "The regenerated do not go to war nor engage in strife. They are the children of peace and all those who are born of God, who are gifted with the Spirit of the Lord, and who, according to the Scriptures, are called into one body of love in Jesus Christ, are prepared by such love, to serve their neighbors, not only with money and goods, but also after the example of their Lord and Head, Jesus Christ, in an evangelical manner with life and blood. They console the afflicted; assist the needy; clothe the naked; feed the hungry; do not turn their face from the door, and show mercy and love as much as they can."

Remember, this was the attitude of the church in a day when state-controlled religion was

dominant; a time when acceptance of such an idea was to endanger one's life. This is the faith for which, in ten years, five thousand of our brethren died a martyr's death.

Have we who accept and believe this doctrine of our forefathers carried on with the magnitude of faithfulness which was shown by them? Is our practice of the love of Christ at least a faint facsimile of the devotion and passion of theirs? If it is, why is there friction in our own ranks? Why did almost fifty per cent of our draft age youth succumb to military service?

If nonresistance is the way of life conforming to the will of God and the best for the welfare of human society, its continuation in this age of spiritual unrest, political worries, and atomic uncertainties should be of utmost concern to the church in this postwar world.

How, then, can we best perpetuate and advance this doctrine of love? First of all by a revamping of our idea of nonresistance and an extensive teaching of this new conception. The very word "nonresistance" has a negative connotation, and too often we have practiced it by the mere absence of activity. In fact this doctrine was relatively unknown until accentuated by war. Nonresistance has too often come to mean little more than refrain from war and from military service.

However, if our peace testimony is to continue and we are to receive the maximum blessing, we must do more than this. The love of Christ demands it and it is the least we can do. This love is a living power, ready to do deeds of love at all times to all people everywhere. We must use it, not merely as a reason for not fighting, but as a motive for positive actions of goodness.

SELFLESS LOVE

**He might have reared a palace at a word,
He who sometimes had nowhere to lay His head;**

**Time was when He who nourished crowds
with bread**

**Would not one meal unto Himself afford:
Twelve legions girded with angelic sword
Were at His back, the Scorned and Buffeted:**

He healed another's scratch, His own side bled,

Side, feet, and hands, with cruel piercings gored.

**Oh, wonderful the wonders left undone!
And scarce less wonderful than those He wrought;**

Oh, self-restraint, passing all human thought,

**To have all power, and be as having none!
Oh, self-denying love, which felt alone
For needs of others, never for its own!**

—Central Church News.

Christ says more than, "Whosoever shall smite thee on thy right cheek, turn to him the other also." He says more than "Do not hate." Jesus Christ teaches "Do good to them that hate you." He commands not only the attitude of love, but the works of love.

If our peace testimony, strongly emphasized by the war, is to continue, that is the vision of nonresistance we must have. It must be not merely a safeguard called up in times of emergency, but a vital dogma of our faith stirring us on to greater service for the Master.

How then, can we best advance this idea of positive nonresistance? By teaching and practical application in our everyday lives.

We are told that previous to World War II there was very little teaching on nonresistance and the principle of love in our relationships with the rest of the world. Perhaps that will explain why approximately three thousand Mennonite youth accepted military service.

The doctrine of love with all its implications and applications must be made thoroughly familiar to every member of the church. Preachers must give it rightful place in sermons. Sunday-school teachers must place the proper emphasis on it. Church schools must be sure this important doctrine is not overlooked in their curriculum. In fact, every agency of the church must recognize the doctrine of love as an integral part of the Christian life and promote it as such.

Above all, the home must assume the responsibility of propagating nonresistance. It is there that our children must learn the fundamentals of love which will guide them in future problems of moral relationships. If nonresistant principles are to be practiced in all walks of life, teaching must begin at home.

This doctrine we teach must be complete and balanced. Quoting Guy Hersberger, "It must have a true Biblical foundation; it must provide a Biblical conception of the Christian's relation to the state and the community; it must give the brotherhood a vision of the service of nonresistance to society; and it must be practical, so as to help the youth of the church to choose wisely as it meets the practical problems which constantly arise."

Mennonite brotherhood and nonresistance are synonymous. Since the spirit of love flourishes best in the brotherhood type of environment, the development of the Mennonite community should be an important part of our program of positive nonresistance. With increasing industrial, social, and economic changes in our country, the furtherance of the Mennonite community will be a great aid in maintaining nonresistance, as well as our other distinctive doctrines, and our testimony of a separated life to a godless world.

The same flame of love which prohibits us from killing a man will also rouse us to alleviate the sufferings of mankind. As our testimony of love continues to flourish in time of peace, the relief program of the church will increase to unprecedented scope. Jesus is our best example of giving physical aid as well as spiritual; as Menno Simons said, "to show mercy and love, as much as they can." Relief work "In the name of Christ" will be one of the strongest testimonies for our way of life.

Our practice of nonresistance will also extend to our business life. The spirit of dis-

honesty and cutthroat competition is not the spirit of love. The Spirit-filled Christian cannot engage in industrial conflict; employer-employee relationships will be the most amicable.

If we are truly nonresistant, any racial discrimination will be completely dismissed from our minds. Does the person whose life is controlled by the true spirit of love allow a mere matter of skin pigment to present a barrier between him and his brethren? Why do some nonresistant Mennonites go so far as to bar other races from their educational institutions and even from their worship services? If we are to remain consistent in our doctrine of love, we must be careful to guard against this subtle sin. In Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

THE INCARNATION, ITS MEANING AND SIGNIFICANCE

BY ESTHER EASH

The author of this article is a teacher at Johnstown Mennonite School.

All Old Testament revelation moves toward the incarnation, and the fact of the incarnation is plainly taught by Matthew in his vivid story of the angel's appearing to Joseph and by Luke in the story of the angel's appearing to Mary. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel which being interpreted is, God with us" (Matt. 1:23). "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth" (Luke 1:26). "And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women" (Luke 1:28). "And the angel said unto her, Fear not, Mary: for thou hast found favour with God" (Luke 1:30). Each writer gives an independent and supplementary account of the facts. The early churches had an account through the apostolic teaching which fitted into the picture.

"Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel" (Micah 5:3). Here Micah is speaking of the birth of Christ. Other prophets spoke of Him as being of "Abraham's seed," the "seed of the woman," "a virgin shall conceive." All refer to the incarnation—God's preparing the body of Christ.

All these prophecies were fulfilled as recorded in the New Testament. He is assumed by Mark as "The Son of God." John speaks of him as the "only begotten Son." Paul says, "He was made of a woman." Then he says He is "God manifest in the flesh."

A unique life should have a unique beginning. Doubting the virgin birth usually goes with having a wrong attitude toward Christ. The incarnation was the body which God prepared for Christ. The miraculous birth of Jesus fits the fact of His pre-existence. I believe that Jesus

Nonresistance is only part of our faith. If we are to preserve this doctrine we must be diligent in observing all the Gospel teachings. The keeping of the nonresistant faith requires a deep and vital Christian life, and our church must experience that if we are to continue living the life of love.

It is not hard to see that we must maintain a program of positive nonresistance in peace if we are to remain true to our faith in war. May we so practice the doctrine of love in our everyday lives and so perpetuate it in our contacts with others that any doubt of its rectitude and practicality will be banished from our minds. Remembering the faith of our fathers and our responsibility to mankind, let us go forward with the passion of positive nonresistance and love.

Scottdale, Pa.

always will be; however, through the incarnation He became man.

The incarnation explains His nature as God-man. Isn't it unusual that in one man we have traits that are both human and divine? "The germ of human personality in the womb of Mary furnished the material upon which the creative power of the Holy Ghost was exercised to produce the body in which the Eternal Son was to tabernacle among the sons of men" (Godet).

The Scriptures clearly teach that He had a human parentage; that He was born of the virgin Mary. Matt. 1:18—"Mary . . . was found with child of the Holy Ghost." 2:11—"The young child with Mary his mother." 12:47—"Behold, thy mother and thy brethren." 13:55—"Is not his mother called Mary?" John 1:14—"The Word was made flesh, and dwelt among us." 2:1—"The mother of Jesus was there." Acts 13:23—"Of this man's seed hath God . . . raised . . . Jesus." Romans 1:3—"Of the seed of David according to the flesh." Galatians 4:4—"Made of a woman."

We cannot lose sight of the fact that there was something supernatural about the birth of Jesus. Matt. 1:18—"On this wise." Luke 1:35—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." "On this wise" indicates that Jesus' birth was different from births before this. Luke is very clear on this according to Luke 1:35. "No laws of heredity are sufficient to account for His generation. By a creative act God broke through the chain of human generation and brought into the world a supernatural being."¹

The incarnation explains His sinless nature. Jesus was sinless. Not that human generation is sinful but human nature is sinful. This leaves a mystery as to His sinless life. Nowhere do we have any indication that Christ sinned. He was "conceived of the Holy Ghost." "A lamb without spot."

Jesus was subject to the sinless infirmities of human nature. In Matt. 4:2—"He was after-

ward an hungred." John 19:28—"Jesus . . . saith, I thirst." 4:6—"Jesus . . . being wearied with his journey." Matt. 8:24—"But he was asleep." John 19:30—"He bowed his head, and gave up the ghost." He was tempted in all points as we are; He craved sympathy in the garden; He mourned over His dead friend Lazarus; He wept over Jerusalem.

By His incarnation Christ came into possession of a real human nature. He did not only come unto His own, but came unto them in the likeness of their own flesh. Here we must make the distinction between human nature and a carnal nature. "A carnal nature is really not an integral part of man as God made him in the beginning. Christ's human nature was truly human, yet sinless: 'Yet without sin.'"²

What does this mean to me? I too have a body just as Christ. Therefore the challenge in Romans 12:1 is my purpose in life. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." I want to offer to Him the sweet incense of a yielded life of service. The following poem should be the inner feeling of the Christian.

Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy nativity.
Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee.

Heaven's arches rang when the angels sang,
Proclaiming Thy royal degree;
But in lowly birth Thou didst come to earth,
And in great humility,
Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee.

Thou cam'st, O Lord, with the living Word
That should set thy people free;
But with mocking scorn, and with crown of thorn,
They bore Thee to Calvary.
Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee.

—Emily E. Elliott.

Hollsopple, Pa.

¹ Evans, William, *The Great Doctrines of the Bible*, Bible Institute Colportage Association, Chicago, page 54.

² *Ibid.*, page 55.

DO NOT BE AFRAID

Do not be afraid to accept responsibility. There is always a place, always a welcome for people who are ready to accept responsibility.

Do not be afraid to stand up for the right, even in the face of a smile. No man ever yet made his mark who did not have to face ridicule.

Do not be afraid that you will do too much and earn more than your salary. Salaries are not increased to stimulate employees to do better work, but as a recognition that they earn more than they are getting.

Do not be afraid to work for what you want. The young person who adopts this as his rule of life will go much farther than the one who asks, and lets other people do the work.—The Youth's Comrade.

GIRT WITH TRUTH

BY RUBY P. ZOOK

The Christian life is spoken of in the Scriptures as a warfare. There is a constant personal conflict with unseen forces that are seeking to overthrow the Christian. He must be on continual guard or the enemy will cause him to stumble and fall. However, defeat is not necessary. It is possible to overcome the enemy. Everyone who wills may win in this fight. To succeed, the *whole* armor of God must be put on as a means of protection. Not one piece must be neglected nor put off.

The loins are to be "girt with truth." The girdle is the part of apparel that holds other garments in place. So, let us consider truth the all-essential part of the Christian armor since it holds all the other pieces of armor in proper place. "Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23). We believe that truth is the foundation of all knowledge. Without seeking for it, it cannot be known. A writer once said, "To seek for the truth, for the sake of knowing the truth, is one of the noblest objects a man can live for." We should keep it in view all through life. Even if it seems to lead away from the opinions and ideas of man it will surely lead us to the throne of God. Truth and love are the two most powerful forces in the world. Christ is truth. John 14:6. "God is love." When these two go together they cannot easily be withstood. Truth is not only words but our very life and being. To love God and to love truth are one and the same thing.

The Christian must be true to self and to his heritage. "To thine own self be true, and it must follow as doth the night the day, thou canst not then be false to any man." "To be rather than to seem" is what God requires of His children. He does not accept the hypocrite. His "hope shall perish" (Job 8:13). Ananias and Sapphira wanted to appear as liberal as the rest of the members in the early church. They pretended to give all the money they had, but at the same time kept some. They forgot to reckon with God, who sees and knows all things. Their punishment was death. "The wages of sin is death." For years a certain young man lived the life of a hypocrite—not only to God but to his friends and family. He appeared to have a definite Christian experience; he appeared to be extremely interested in the work of the church and the extension of God's kingdom; he appeared to be happy in his everyday life, but he was not sincere. He admitted that the day came when he found himself unhappy, unsettled, unstable, and even doubting God. He did not know himself at all and was sometimes tempted to give up principle in his effort to find himself. He had been untrue to himself, his family and his God. True happiness cannot come from such an experience.

Most of us were born in Christian homes and have had Christian parents who are responsible for the true Christian training we received. We have been taught the truth because of those who loved and cared for us, and because they wanted us to walk "in the way of the Lord." "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ

Jesus" (II Tim. 3:15). We can repay our parents in no better way than by living and being true to them through noble, honest, Christ-like lives.

The Christian must be true to God and the church. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). If the Christian is true to himself then he will realize that he must be true to God, and if he is true to God he will be true to the church. We dare not neglect what other people think of us, but first and always we must consider what God thinks. He demands true love from His children, for He is love. The true Christ-love will be revealed in the life of every Christian, and when God calls, he will answer, "Here am I, send me." It may mean trials and difficulties; it may mean persecution; it may even mean death—but God's child goes on. A life of service for God and His church is not a wasted life. It will not be a life of glamor and fame, or one that receives much remuneration, but it will be one of joy, happiness, and eternal life. Paul was true and obeyed the call, "Come over into Macedonia, and help us." Philip, while in public evangelistic work at Samaria, was called to leave that great work and go to the desert where no one lived. He obeyed. Only God knows how many souls were blessed by his going down that road to Gaza. How do we answer God's call? Where He leads there is always blessing, even though we cannot see it at the time. "The steps of a good man are ordered by the Lord," and someone has suggested that his "stops" are also ordered by the Lord. The Lord is our Shepherd. We must follow Him. There is no other way. Then we shall not want. We shall have good pasture, be led beside still waters and safely through the dark valleys. Goodness and mercy shall follow us all our days and we shall finally dwell in the house of the Lord forever. He has promised and that will He do. The Christian is human and sometimes is afraid and worries. Sometimes he may be stubborn and slow, or again he may be too spirited and rushes ahead, or he may be selfish and will not hear God's directions. The times of these weak moments in our lives come because we are not "girt with truth" as we should be. When completely and truly yielded to God, we follow our Shepherd and He guides us continually (Isa. 58:11) into all truth (Jno. 16:13), in the way (Psa. 32:8), to glory (Psa. 73:24), for He has promised, "I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). If you are not in right relationship with God; if you do not know what it means to have the assurance of His abiding presence; or if you have not yet learned what He meant when He said, "I will never leave thee, nor forsake thee," then, I would urge that you learn to really know your Lord and Saviour. There is no time like the present. Come to Him now. Learn of His saving grace and power.

The Christian must be "girt with truth" to his friends. True friendship gives new life to a person and lifts one up, but false friendship

decays and tears down. A great man said, "By friendship you mean the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which brave men and women are capable." A good motto for anyone is, "Be slow to fall into friendship; but when thou art in, continue firm and constant." To make and retain a true friend adds more to one's life than one can realize. The Bible teaches that to have friends one must be friendly. Each true friend is a gift from God. He only who made hearts can unite them. Each friend is a blessing to another's life. We must be true to each friend. If, in doing this, the reaction is against us, we will have the satisfaction of knowing we have done that which is right. If we lose a friend by being true—such a friend is not worthy of being called "friend." Indeed, we should consider the loss of a friend a very serious matter. It is like losing a member of our body. "Time may heal the anguish of the wound but the loss cannot be repaired." Who cares for a false friend? They "are like our shadow, keeping close to us, while we walk in the sunshine but leaving us the instant we cross into the shade." A severe trial, sickness, sadness, financial reverses, or any one of a hundred or more experiences are real tests of friendship. If we have to buy our friends they won't be worth what we pay for them, regardless of the price. Friends are rare gifts from God. Let us treat them as such and by being true to God and the church, let us "Go and do likewise" with our friends.

The Christian must be true to his vocation. The Christian should choose a vocation in which he knows he can be true to God, the church, and to his friends. The Golden Rule must be applied and practiced in his life work or it will be unsuccessful. How little we think of the person who is in some shady business! Theodore Roosevelt once said that "when anyone engaged in big business honestly endeavors to do right, he shall himself be given a square deal." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). An honest soul will give honest measure. Someone has truthfully written, "Your disposition to give value received for everything you buy and generous measure in everything you sell will win you friends who not only delight in dealing with you but who are also subject to your influence for good."

The Christian will be girt with truth in all his social and recreational activities. "The oak tree which stands all alone, grown strong and sturdy and wide with large leaves for shade is symbolic of the young person who stands straight and true in all his ways. Straightness denotes uprightness, truth, honesty, and goodness of character." To stand strong is to be firm and maintain a purpose in the heart not to defile oneself, to be courageous in life's trials and to resist temptations successfully. How we respect and honor those who are strong and who extend wide to give shade and shelter and protection to those who are weak. To associate with the strong lifts the weak and helps to strengthen character. We should be just as careful not to stain or spot our character as we

are about spotting our garments. There are many ways in which our leisure time can be improved by wholesome and worth-while recreation and entertainment. God grants the Christian many opportunities for social development, as well as spiritual, and He expects us to use these to our greatest good and to His honor and glory. You are urged to "let your conversation be as it becometh the gospel of Christ" (Phil. 1:27). In I Pet. 1:15, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." The Christian will be true to his community, state, and country. He will be a law-abiding citizen. We have so many privileges and blessings and opportunities because we

live in a land of freedom—a land where we can speak and write and publish and worship freely as we please. We owe it to our country and our God to be true, worth-while, and upright citizens. No Christian can be a traitor. James was our example in this for He said, "Render unto Caesar the things which are Caesar's."

In conclusion, let it be our first business hereafter, as we desire to be true soldiers of God, to think much on the life of our Lord and to have His mind in us; to be girt with truth in all our ways toward ourselves, our family, our God, the church, our friends, our vocations, our social activities, and our government, knowing that the "truth shall make you free" (John 8:32).

La Tour, Mo.

CIVIL LIBERTIES FOR CHRISTIAN PACIFISTS

BY MYRON TRIPP

A professor of history and political science writes on a subject of interest to conscientious objectors to war.

The test of our religious liberty is our treatment of nonconformist minorities. As evangelical Christianity has declined in strength in recent decades, the cult of nationalism has increased in importance.

Military conscription, a concomitant of modern nationalism, has been used by every great nation and has raised a conflict between conscience and the state, especially at those periods when public opinion is least tolerant of Christian nonconformists, for thousands of Christians regard war to be a complete contradiction of the spirit and teachings of Christ. In the United States such conscientious objectors to war have generally been granted alternative service, not as a constitutional right, but by Congressional enactments. Yet almost 6000 objectors to war were sentenced to federal penitentiaries during World War II; over half of these requested a conscientious objector classification, but were denied it, usually because of the intolerance of draft boards.

Attempts have been made to prevent these religious pacifists from entering the public service or even professions. By statute, Missouri in 1925 forbade the employment as public school teacher of anyone advocating pacifism "in public or private"; a state administrative order in 1943 in Kentucky prohibited the hiring of pacifists as schoolteachers. In 1945 a bill banning pacifists from public employment was introduced in the California state legislature; the bill, weakened by amendments, was vetoed by Governor Earl Warren who felt it unconstitutional.

Clyde Summers, who graduated at the head of his law class from the University of Illinois in 1942, was refused admission to the bar by the Committee on Character and Moral Fitness because of his pacifist views. Summers was a Methodist who had served as student assistant to the pastor of the Wesley Foundation at the University of Illinois. The Supreme Court of Illinois upheld the exclusion of Summers, and in June 1945 in a 5 to 4 decision the Supreme Court of the United States held that the illiberal position of the Illinois authorities did not constitute a violation of the federal constitution.

In 1934 the Supreme Court of the United States upheld the exclusion of Methodist

pacifist students from the University of California, because of their religious objections to compulsory military training.

In 1929 the Supreme Court of the United States ruled 5 to 4 that Rosita Schwimmer, distinguished Hungarian-born social reformer affiliated with the Friends, was ineligible for American citizenship because of her refusal to bear arms in defense of the United States. In view of her sex and age, her willingness to perform military service was only a hypothetical question.

Two years later Dr. Douglas Macintosh, Canadian-born Baptist clergyman, who served as chaplain in World War I, was also denied citizenship because he would fight only in those wars he considered morally justifiable. In these naturalization cases the court ignored the objective statutory test of moral character based on past conduct and adopted a subjective standard that barred only those giving frank answers as to their possible conduct in hypothetical situations.

A more lenient attitude, however, was taken by the Supreme Court on April 22, 1946, when it admitted the Canadian-born Seventh Day Adventist, James Girouard, to citizenship. Girouard held the official Seventh Day Adventist attitude of refusal to kill, but willingness to perform noncombatant military service. But this encouraging decision still does not cover aliens who select the legal alternative of civilian public service under church control instead of noncombatant service in the armed forces.

In the Girouard decision Justice Douglas stated that "the victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the state." Let us in the future provide for the legal equality and tolerance of every religious faith.

Urbana, Ill.

The Bible standard—a Christian surrendering himself with all his powers, with his time and thought and love wholly yielded to the glorious God who has redeemed him, and whom he now delights in serving, in whose fellowship is heaven begun.—Andrew Murray.

THE DOCTRINE OF GODLINESS

(Continued from page 199)

satisfied with silver" (Eccl. 5:10). And in the pursuit of that which they think will satisfy they fall into "a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9). Many too, "have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10). Satan would like to divert our interests to temporal things whose benefits are very disappointing.

The godly life is the only life that brings contentment, since we have that which our soul needs and enough of the necessary temporal things for our good. "But seek ye first the kingdom of God, and his righteousness; and all these [necessary] things shall be added unto you" (Matt. 6:33). Being godly in our walk, we have the peace that can only come to those whose mind is stayed on God. We have a Shepherd who cares for His own, so that we need not trust in the arm of flesh. We have a Father who clothes the grass of the field and feeds the fowls of the air. Shall He not provide for those who are of more value, "O ye of little faith"? Has the grace of God that brought salvation taught us that denying ungodliness, we should live godly in this present world, but with our sights set on the world to come? If not, may we begin our lesson today.

Pottstown, Pa.

WHY CHEAT YOURSELF?

Personality is a highly personal matter. Other people may provide means or conditions which shall favor the development of your personality, but you are the only person who can utilize these advantages for yourself. When you learn to take what you can use from a situation, you will not be so hasty to label this raw material as "good" or "bad." Your attitude toward it will be an important factor in its value to you. Those who have made a thorough study of the subject tell us that the child who learns to do things for himself, to act upon his own initiative, will have stronger personality than one for whom everything is done.

Its truth has been in the Bible, all these years. The Psalmist recounted that God gave the children of Israel their request, "but sent leanness into their soul." Vigorous personality does not come from a sated life. The poet Riley wrote yearningly of the place "where we used to be so happy and so poor." Jesus did not say He came in order that people might have things more abundantly, but life more abundantly, and the two are often worlds apart. How is it in your life? Have you measured worth—your own or another's, by things possessed, or by ability in their right use? Discipline yourself to learn some new skill continually, in physical dexterity, in mental agility, in spiritual perception or application, in social efficiency. With such a program of growth, personality will gain automatically, for you will be more truly a person. You cheat yourself when you try to let someone else do your growing for you. Personality is personal!—Elinor Lennen.

OUR HOME CIRCLE

PRESENT-DAY FAMILY PROBLEMS

BY OSCAR BURKHOLDER

Pastor of the Mennonite Church at Breslau, Ontario, and active in church work of many kinds, the author speaks from wide experience.

Anyone who has had any responsible experience in family life, and every one who has grown to maturity should have had, knows that there are family problems, and that such problems are serious in their implications and results. It is also evident from what one can gather from the history of the race, that such problems have been and are, basically, in each generation, the same. For the family consists of father and mother and the children, and as God blesses such families with length of life, in succeeding generations, the family relations grow into grandparents, great-grandparents, grandchildren, great-grandchildren, and the in-laws and cousins. As these relations grow in numbers and variety it would be logical that the problems should increase. Evidently, however, the opposite is true. For as one reads divorce court news, crime records, and any other human trouble reports, one is astonished, and ought to be pleased, that the least troubles emanate from the big families. It would seem that the smaller the family the greater is the family frustration, and the consequent substitution of individual independence and selfishness. Besides, other things being equal, and God intended they should be, it is God's purpose that the human race should be fruitful and multiply and replenish the earth. Gen. 1:28; 9:1. Of course, it is claimed by psychologists, psychiatrists, medical men, educators, and other so-called experts on the human race and relationships that the earth is too full of people, and that the crying need of the times is a rigid system of birth control, as well as race discrimination. One does not need to take time to argue against such claims otherwise than to ask all such experts to take a look at our present world, examine its present deplorable condition and then face the pertinent question whether the scientific experts, or the ignoramus caused it. The serious and complex nature of our family problems today is surely in evidence because of man's refusal both to carry out God's will in maintaining the human race, and to recognize God's way of solving such problems when they do arise. In this brief discussion we would like to state three general problems, and then remind us of God's declared way of taking care of them.

The Problem of Training

Without question, there would be less difficulty with the child training problem, if parents were efficiently trained to meet them. So the training problem is at least twofold, namely, parental training and child training. As one observes present-day marriages it

would seem that the age old motto by which many live has taken full possession of the thinking of the race. This old motto is, "Never cross the bridge till you get there." So it is not good form any more to teach young men and women in the homely and realistic ways of homemaking in the home. Instead there has been substituted in our educational institutions such courses as "Home Economics" and others of equally high-sounding titles. But only the rich can carry on in their family life according to the up-to-date methods, circumstances, and conveniences by which such courses are often taught. And it usually is the millionaire aspect of home life, and the desire to have it so, that causes grave problems in the family.

Parents must have the forward look in the training of their children. And that forward look must involve a few basic, fundamental principles. Among the most important of these is that the home is the place where each succeeding generation of parents ought to be trained. Here is where real life is continually in action. Here is where God intended that authority, responsibility, obedience, respect, submission, labor, honor, courtesy, equality, deferential preference, mutual burden bearing, and the recognition of sexual purity should be exemplified by the parents and practiced by the entire family. Too often the present-day home is a place where everybody lets go, where habits are slovenly, and manners are discourteous, where the meals are a free-for-all, and the one with the longest reach and who reaches first, is the one that gets the choicest food; where mother has to take what is left because some hoggish son takes much more than his share; where there is constant battling between the son and the daughter, where father takes the son's part and the mother takes the daughter's part; where the neighbors, and the government, and the church, and the preacher are



FRIENDS

**I think that God will never send
A gift so precious as a friend—
A friend who always understands
And fills each need as it demands;
Whose loyalty will stand the test,
When skies are bright or overcast;
Who sees the fault that merits blame,
But keeps on loving just the same;
Who does far more than creeds could do
To make us good, to make us true.
Earth's gifts a sweet contentment lend,
But only God can give a friend.**

—Rosalie Carter.

continually under fire; where father delights to boast how he beat his neighbor in a deal, and mother never gets tired of ridiculing the speech and dress of her women friends; where everybody is wrong, and nobody is right, but I, me, myself and no one else. In such a family there can be no other outcome than that the children will become severely critical, will be smart and shrewd in their financial dealings, will be careless in their consideration of others, because they have been trained thoroughly, day by day, from childhood to adulthood, in such practices in their own home. For while there has been no specific teaching, for or against Christian principles and practices, the training against has been continuous and complete. For one of the facts concerning training is that much of it is done long before a teaching program is begun, and when a good teaching program is forever too late.

The Problem of Education

Again we must say, that as the home is the place for training, so also is it the place for teaching. And the responsibility for the teaching program rests primarily upon the parent. In this function of the home two very important features ought to be emphasized. The one is the knowledge of the parent and the second is the gift of the child.

There does not seem, logically, in this day of multiplied facilities for the acquirement of knowledge, to be much excuse for parents who have not informed themselves in a general way what constitutes a good Christian education, where it can be obtained, the God-honoring ways of making a living, the Biblical principles which need to be observed in order to please God as we work, and any other necessary information, so that as the child grows and develops, he can always depend on his parents for safe, sane, and Christian counsel, as each succeeding step needs to be taken. Of course, there are exceptions, such as misfortune, sickness, physical handicaps, poverty and death that can, and do, interfere with such a parental program, but it has always appeared to the writer that where interferences were unavoidable, and consequently legitimate, God usually has another compensating way for the true believer, whether he be parent or child.

The second feature in this problem is the discovery of the gift, or gifts, of the child. For all children are naturally endowed with one or more talents. And each child delights in doing the thing for which it is naturally qualified. It is a tragedy, and a lifelong one at that, for a child to be compelled to live, work, and make a living in a manner for which it has never been fitted by God, and, consequently, genuinely dislikes. There are many failures in life because they are square pegs in round holes, and the result is constant friction, dissatisfaction, and frustration. Parents ought to discover early in the child's life for what the child is apt, and then, with the child, lay plans for its development and usefulness. Blessed is the family that can carry out such a program.

The Problem of Discipline

Upon the solution of this third problem rests the success of the preceding two. Where

there is no respect for, and obedience to, the right authority there can result nothing but anarchy and disaster. While all concerned in child welfare, and consequently community welfare, and finally national and international welfare, may differ greatly as to the right methods and objectives in the administering of wholesome discipline, the Christian believes that the right methods are God-ordained methods, and the results, will, generally, be God-pleasing. However it must be specifically observed that neither training nor teaching are designed of God to change men's lives from sin unto righteousness. But they are God's methods, designed by Him, to lead the child to the time and place in life when he will make the right choice, accept Christ as his Saviour, be changed from a sinner lost to a sinner redeemed, and take his place in God's great army of witnesses. Yet all training and teaching without discipline, which involves correction and punishment, is in vain. There are two kinds of discipline which are God-ordained. The one is discipline by authority, and where the family is concerned it is parental authority, and the other is self-discipline. Self-discipline succeeds and follows discipline by authority. Children who are not taught, trained, and compelled to obey their elders, will be the grownups, of which we see multitudes today, who do as they like, who disregard home life, who advocate pleasure and sport as more important than home duties and responsibilities, who become self-centered and secretive regarding their actions and whereabouts, who are irreverent in the house of God, who delight in breaking the laws of the land, and who form that great and increasing host who have no room in their thoughts for the worship of God nor for the service of the church.

These three problems, with many others, are constantly challenging all true believers. Shall we turn to education, philosophy, sociology, law courts, institutions of correction, and confinement for the solutions? "An ounce of prevention is worth a pound of cure." This is especially true in the problems of the family. And the ounce of prevention is the Word of God. May we hear a few of God's provisions, heed them faithfully, and thus glorify Him, who provided them so graciously for us, and rejoice in the beneficent results of obedience to them.

Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Proverbs 13:24: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

Ephesians 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

I Samuel 3:13: "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

Proverbs 15:20: "A wise son maketh a glad father: but a foolish man despiseth his mother."

Psalms 127:4, 5: "As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full

(Continued on page 209)

WHAT I OWE TO MY FATHER

BY RALPH RINGENBERG

It is interesting to note that in Scripture many comparisons are drawn between earthly fathers and the Heavenly Father, thereby illuminating God's true character more fully. Since "no man hath seen God at any time," we need something or someone to portray Him; and a godly father in a Christian home is a most fitting illustration. In his affection, in his providing, in his punishment of sin, in his kindness, and in his counsel a godly father is the best image of God we could find. Paul tells us that he is "the image and glory of God" (I Cor. 11:7). By understanding the heart of a true earthly father, we understand better the great Father-heart of God.

Some of these Scriptural comparisons deal with the correction of children. "Whom the Lord loveth, he correcteth; even as a father the son in whom he delighteth" (Prov. 3:12). "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father

MY DAD

Well, his hair is getting thin,
And it's just a little gray,
But his life has been well spent
In the good old-fashioned way.

He has taught us not to gamble,
Not to throw this life away;
He has tried to teach us children
How to live and how to play.

He has been our dearest pal
And has helped us every one,
Listened to our little troubles,
Shared with us our joy and fun.

But he never had much money
Yet he's very dear and kind.
All his gold is in his heart:
He's the dearest dad you'll find.

—By Cleon Murr Harvey

chasteneth not" (Heb. 12:7)? In our own household we quite often had "twig-bending" sessions. Although at times it was hard to tell whether the effect on the family tree twig was any more lasting than the effect on the apple tree twig, the "inclination" soon became evident, and we learned the hard way that physical chastening is necessary to moral excellence. More than that, we learned by comparison that as an earthly father must chasten his children to punish them for sin and to press them into submissive obedience to his will, so the Heavenly Father must sometimes correct His children to judge them for wrong doing and encourage them to more complete obedience.

Others of these comparisons illuminate the pity of God: "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13). Still others set forth the provision of God: "If ye then, being evil [as earthly fathers], know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13)? And still others, as in the account of the prodigal son picture the unselfish and forgiving love of God: "His father . . . ran, and fell on his neck, and kissed him" (Luke 15:20).

How fortunate is the child whose father is so accurately a representative of divine personality that he, "by beholding his chaste conversation," may be brought to know God more perfectly. Many children are not so fortunate as to have such a godly, exemplary father, as for instance two little tattered boys who knocked at our door the other day asking for cookies. The next day they were back again. Inquiring as to their home background, we found that both parents worked, leaving the little fellows at home to shift for themselves. "Who prepares your lunch while your parents are gone?" we asked.

"Nobody," they replied, "We just eat breakfast and supper."

"Where do you play when your parents aren't home?"

"Outside."

"But what about in winter when it's so cold?"

"Outside too. We just put on more clothes."

Poor little waifs! They know nothing about parental concern and love. "Like as a father pitieth his children. . . ." What could that mean to them, left out in the cold with no one to provide?

I am thankful that my father not only made provision for our physical needs, but also set for us a moral and spiritual example. It remains a powerful moral influence in my life to remember that not once did he smoke, use strong drink, or let a profane word pass from his lips. He would not so much as allow a cigarette to be smoked in his house. His friends and relatives, knowing his convictions, respected him and conformed to his wish. The atmosphere of the home was rather one of prayer, Bible reading, and spiritual devotion. Not a book or magazine was allowed in the house which did not conform to Christian principles. Sunday newspapers were taboo, that we might better keep the Fourth Commandment. Never a meal was eaten but that the Lord received thanks, and never a day passed but that immediately after breakfast we had family worship. Neighbors and friends who happened in at worship time were invited to join.

Services in the church came first in the weekly schedule; not only the Sunday morning services but also the Sunday evening service, the prayer meeting, and revival services. No one ever thought of suggesting that we stay home except for illness. The ultramodern idea that children ought to remain home from evening church so they can be rested for school the next day never found lodgment in our home. God's house came first.

The Bible was taught and exemplified. Salvation was stressed as a child's greatest need. The godly principles of love, honesty, obedience, and devotion were the rules of conduct. These were the convictions of a father who like Abraham "commanded his children and his household after him" and like Joshua insisted, "As for me and my house we will serve the Lord." Such a heritage cannot be bought with money, but will remain even into eternity as a blessed memory.

—The Missionary Worker.

By bravely enduring, an evil that cannot be conquered can be overcome.

—Old Proverb.

MISSIONS

A BIRD'S-EYE VIEW OF NAZARETH AND THE HOSPITAL

BY JACOB CLEMENS

The following two articles are taken from "Ethiopian Relief Notes," edited by the staff of the hospital which is being operated at Nazareth, Ethiopia, by the Mennonite Relief Committee.

After about a sixty-mile journey to the southeast from Addis Ababa, a turn in the road suddenly reveals a long level valley. Nestled in the center of it is the town of Nazareth. It is an impressive sight, with the road running straight ahead, five hundred feet below, stretching out to the town. The railroad also drops down to run through the town which has a population of from 8,000 to 12,000, of which only a small percentage are Europeans. Most of the buildings are native houses made of poles, sticks, mud, and grass. However, some of the buildings are made of brick or stone with metal roofs.

From this vantage point, our hospital compound with its thirteen buildings can be plainly seen in the eastern part of town. They are, with the exception of the new school, the largest buildings in town.

On entering the compound, we see that it is a rectangular flat tract of land, measuring approximately 255 yards by 240 yards and surrounded by a five-foot barbed wire fence. The thirteen buildings are nicely scattered over the area; the hospital building to the right and the dwelling buildings to the left. Two of the largest structures were joined by a hallway to make the present hospital and clinic. It measures approximately 210 feet long by 75 feet wide. It is of a brick and concrete construction, with a corrugated metal roof. We have been told that it was built as a cotton ginning mill by the Italians

during their occupation of the country. In succession it was used as a sugar cane pressing mill, as the Ethiopian army headquarters, as a grain storage warehouse, as a school, and as a British army staff officers quarters.

A row of trees, no doubt planted by the Italians, flanks each side of the main dwelling building. It is a fairly large, square one-story structure of brick and concrete. This is the home of the Lehman and the Clemens. Its spacious dining-living room combination is used by all unit members. Doctor and Mrs. Conrad live in a small cozy separate structure and the remaining members live in still another building which is not unlike a two-unit apartment. The Mishlers and Truman Diener live at one end and Ada Showalter and Geneva Alexander live at the other end.

The remaining buildings are a combination laundry and woodhouse; two warehouses, one of which contains the cotton ginning machinery which was removed from the hospital building and the other which is being used as our workshop and store room. There are also six small brick houses in a row along one edge of the compound in which some of our Ethiopian workers live.

With these pleasant surroundings and a very agreeable climate, due to the 5,350 feet elevation, we are not only able to endure our life in the tropics, but we are enjoying it.

Nazareth, Ethiopia.

THIS IS OUR STORY

BY G. IRVIN LEHMAN

The Mennonite Church became interested in helping Ethiopia in relief service or in direct mission work because of the hardships which the country suffered during the war. So after a period of relief service in the refugee camps in Egypt, Brethren Samuel A. Yoder and Paul Ervin Hooley were transferred to Ethiopia in August, 1945, with instructions to make investigations and lay the groundwork for a Mennonite medical unit in Ethiopia. This unit was to be sponsored jointly by the Mennonite Central Committee and the Mennonite Relief Committee. Brethren Yoder and Hooley received a hearty welcome into the country and immediately they made helpful contacts in Addis Ababa. After this they made interesting travels into various parts of the Ethiopian Empire in search of an acceptable location for the future work.

Nancy Hernley, also a relief worker in Egypt, arrived in Addis Ababa in October, 1945, and located in the Sudan Interior Mission Headquarters in Addis Ababa for three months. During her stay there she pursued studies in the Amharic language, which is the official language of the Empire. On January 16, 1946, Dr. Paul Conrad, my wife Edith, and I stepped out of the plane at the Addis Ababa airport into a new world—new to us, but old to a people who had harbored Christianity since the fourth century. By this time Brother Yoder had gone home after selecting a site for our hospital.

Our instructions from the Relief Committee were to go to Ethiopia and build and operate a hospital. Two months before sailing we bought and packed equipment: surgical instruments, medicines, hospital blankets, and kitchen equipment, which included sev-

enty bales and boxes in all. While in Cairo we learned that the site for the medical unit had been chosen. This site was in a town named Nazareth. Nazareth is a growing market town, located about sixty miles southeast of Addis Ababa, along the Franco-Ethiopian Railway.

For two people, the most memorable date in Ethiopia is January 24, 1946, the wedding day of Dr. Paul Conrad and Nancy Hernley, R.N. The ceremony was performed at the American Mission in Addis Ababa. After a one-day honeymoon in the Ethiopian capital city, they both went to work in the Ras Desta Hospital in Addis Ababa, while preparations were being made for the Mennonite work to start in Nazareth. During this time Paul E. Hooley was busy at Nazareth. With the help of Ethiopian mechanics and laborers he removed the machinery from the Italian built cotton ginning mill and made plans for converting the buildings into a hospital. The living quarters building had to be made into a home and this was Edith's task. She also spent some time in Addis Ababa helping the Conrads in the hospital there. My time was divided between errands and negotiations in Addis Ababa and working with Paul E. Hooley at Nazareth.

April 23, 1946, was the opening day of our clinic, at which time Dr. Conrad began his work in Nazareth with inadequate equipment and facilities. This marked the beginning of a service which was full of plenty of growing pains, but nevertheless interesting and worth-while. The clinic grew very rapidly and soon after its beginning there were usually as many patients each morning as the medical staff could handle with their limited amount of help and facilities.

Brother Hooley and I faced the task of the building program. Those who tried to build a house immediately after the war will realize the problem we had on our hands. The situation was no better here. However, we very definitely felt the guiding hand of God in our work, and despite many setbacks and delays the building program was completed. The exterior walls of the building were, of course, already built. But it was necessary to alter doorways, install windows, and build many interior walls and partitions as well as install a complete plumbing system. With an Italian contractor, Greek plumber, and Ethiopian and Arab laborers the work moved slowly, but surely to completion.

During September and November seven additional workers arrived from America to help in this growing program. These were: Mr. and Mrs. Jacob R. Clemens, Mr. and Mrs. Dorsa Mishler, Geneva Alexander, Ada Showalter, and Truman Diener. Paul E. Hooley left Ethiopia to return to the States in November. We appreciated the presence and assistance of Brother J. D. Graber, who spent two weeks with us during the first part of December as a special commissioner.

Practically all of the construction work was completed by the first of this year. In the latter part of January we received forty beds from U.N.R.R.A. to equip our hospital. At about this same time the Ethiopian government named the hospital, "HAILE MAR-

IAM MAMMO MEMORIAL HOSPITAL. This name was given in honor of an important Ethiopian statesman who was killed during the war. During the first part of February Dr. Conrad admitted the first hospital patient. Since that time the number of patients have been increased as fast as we have been able to obtain added necessary equipment and train our Ethiopian workers

into the hospital routine duties. So at the completion of our first year in Nazareth, a busy clinic was being operated and the hospital has gradually opened to about forty per cent of its full capacity.

We are very thankful for God's leading in the work here and are deeply grateful for the prayers, encouragement and support of our many friends at home. Nazareth, Ethiopia.

LIFTING GERMANY INTO THE LIGHT

"I wish I could impart to you an impression of the great longing for the Word of the Bible which prevails in Germany, and the expression of which is, month after month, constantly coming to our ears without our being in a position to satisfy this hunger."

These words are taken from a recent letter to Secretary North from Dr. Eugen Gerstenmaier, superintendent of the "Hilfswerk" or Aid Organization of the German Evangelical Churches. The letter is most satisfactory in that it included two tabulated statements, one showing how the Hilfswerk had distributed a total of 135,416 Bibles, 220,000 Testaments, and 775,904 Gospels among the churches. The distribution was carried out, as Dr. Gerstenmaier puts it, "as swiftly, smoothly and widely as possible." Twenty-five per cent of the books were circulated through the Church's Central office in Eastern Berlin, entirely in the Russian Zone. Not only the state churches but the so-called Free Churches—the Methodist, Mennonite, Moravian, Baptist and other groups—were given their share.

As an example of the thoroughness and care with which the work was done, a second table accompanying the letter gives the "breakdown" of the distribution to the various parishes in the Baden district, showing how 5,650 Bibles, 10,665 Testaments and 14,000 Gospels were spread among 26 different areas, each of them with a constituency of from 50,000 to 300,000 people.

One is reminded of Secretary Béguin's reference to a phrase he heard so commonly when he was working in Germany, that the distribution of Bibles was like a drop of water on a hot plate—"so great was the need and so meager the supply."

Space permits the quoting of only one of many touching letters of thanks that have been forwarded to the Bible House, for German pastors. Dr. Fritz Seefeldt of Lutzenburg writes:

I received for our church constituency 50 Bibles and 50 Testaments, and may I heartily thank you and the World Council of Churches. We have in our constituency some 5,000 refugees, of whom only a very small part could rescue a Bible, because they could not carry the baggage of their flight to the end. Of my confirmation class (we have 220 in our group) only the smallest part have a book in which they can follow the scheduled Bible stories. Of 350 school children to whom I give religious instruction, hardly half have a New Testament.

So you can understand that your gift has brought help in very great need.

Germany has a hunger of the body; but also for the Gospel, which had been almost crushed.

I thank you heartily for helping to satisfy this hunger.

In his letter Mr. Gerstenmaier also refers to the shipment of pulp and other materials which the Bible Society is supplying as fast as it can be secured, so that Germany may begin her own Bible publishing. Fifty-five tons of this pulp had already reached the mill in Scheuffelen, where it is being made into paper.

The American Bible Society has also scheduled for production in the United States an additional 285,000 Bibles and 900,000 Testaments, which will be ready before the bulk of the production in Germany can reach the people. These books, and the raw materials being supplied to German publishers, will require \$677,000, which the Society must raise outside its regular budget.

If ever a nation sat in darkness, it is Germany today. A whole rising generation of

her people scarcely know the Bible at all. Others who have long loved the Book have lost their copies. It is our high privilege to help these people to see a great light. The hundreds of thousands of books we are publishing in this country and the quantities of raw materials we are supplying to get Bible publishing under way again in Germany will require \$677,000, which the Society must raise quickly outside its regular budget—a budget which, though the largest in its history, provides for only a minimum of the needs of many other lands, and the needs in our own land as well.

Will you help to lift Germany into the light? For the rebuilding of the world in 1947 there is no better investment that American Church people can make!—Bible Society Record.

PRESENT-DAY FAMILY PROBLEMS

(Continued from 207)

of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

Deut. 5:16: "Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee."

Luke 2:52: "And Jesus increased in wisdom and stature, and in favour with God and man."

Breslau, Ont.



Photo: Karl Schmidt

Children Living in Shattered Homes of Bremen, Germany. German People Need Bibles as Well as Material Aid

BIBLE STUDY

BIBLE DOCTRINE

LXI. Justification

BY THE BIBLE STUDY EDITOR

In respect to the gifts of God's grace to man in the matter of our salvation and of our relationship to God, there are differences of opinion as to the proper order of the graces which God bestows upon the believer. This we know, however, that salvation comes to us by grace through our Lord Jesus Christ. Without the Saviour, it is not possible for men to come to God. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is no salvation except by faith in the work which was accomplished for our redemption and reconciliation to God. The work of redemption was accomplished by the death of the Son of God—the shedding of His blood on the cross of Calvary.

In the atonement all of our relationships with God are accomplished. We cannot be born again without the crucifixion of Christ, for we are quickened by the power that raised Jesus Christ from the dead. Eph. 1, 2. Our fellowship with God is made possible by the raising of Christ from the dead, for we are made to sit together with Christ in heavenly places. Eph. 2:5, 6. If we as believers in Christ possess salvation, every grace that belongs to salvation belongs to us. It may be possible to express the stages or progress in salvation in some theoretical or logical sequence, but the fact remains that all that we have in Christ is ours by reason of God's grace to us through His Son. "Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's" (I Cor. 3:21-23). There is no doubt as to the fullness of the grace of God in supplying for the believer all that belongs to salvation, both in this life and in the life to come. Any item of the gifts of grace that would be lacking in any wise from the perfect gift of salvation would make that salvation imperfect, and our salvation uncertain. It is not the lack of understanding that would make void our salvation, for "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:33-36). It is rather the lack of faith, or the lack of appropriation of the graces of God

that would make ineffective the blessing of salvation. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul was made a minister" (Col. 1:21-23).

It is then not essential that we understand the perfect relation of all the parts of the matter of salvation; but it is a benefit to us if we appreciate in some manner the relationship of the graces of God to us, so that our understanding becomes enlightened and we may appreciate more fully all that belongs to us in Christ and why these things are so. It was for this purpose that Paul asked Timothy to read, study, and meditate, that his profiting might appear and that he might save himself and those that heard him. I Tim. 5:13-16. The Scriptures may be understood in their own light. The Gospels are understood as taught by the Lord. The Jews did not understand Christ because they interpreted Him in the light of their scribes rather than in the light of the law of Moses. For Christ quoted the law and explained His own works in the light of the law. Paul's teaching may be understood in the sense in which he taught the Gospel of grace and salvation. To Peter some of the things which Paul taught were hard to be understood. It may be said of James and John that their teachings are best interpreted by themselves, but are understood also by their relation to the teachings of Christ and the apostles. It must be realized that there is a harmony in all of the teachings of the Scriptures and that there can be no contradictions in the Word of God.

The Place of Justification in Salvation

We have already considered the subjects of faith, repentance, regeneration, obedience, and peace as doctrines showing relationships of man to God. This may not be the order in which these subjects should be considered. But as the work of salvation includes all of these they might be considered in almost any order. Thus justification might be considered as in place before obedience or before peace. In fact we are justified by faith in order to have peace with God. Rom. 5:1. But Paul was discussing the subject of faith rather than justification as it was related to Abraham and his acceptance with God. Justification

has primarily to do with a legal relationship with God. It involves man's guilt owing to transgressions of the law, and a restoration to a condition of peace based on the forgiveness of his transgressions. This justification also involves restoration of the believer to a status of righteousness. It overlooks the transgressions against the law and considers the individual as having no transgressions. He is justified before God and the law of God. This implies too that he is no longer under the condemnation of death and is restored to a condition of peace and of fellowship with God whom he had offended and before whom he was guilty. Justification does not imply that the individual had never sinned. The angels in heaven need no justification because they are just. Only sinners need justification.

Justification in salvation is not a grace that is repeated continually but is a grace which remains constant. It is as constant as faith and regeneration and peace. The apostle says, "Being justified by faith, we have peace." Both justification and peace are constant in the life of the believer. The justification gives access into grace "wherein we stand." We should understand that justification does not imply faultlessness in the life, nor does it imply that the believer may not fail in righteousness while he enjoys justification. As we are born again by the Spirit and are in constant need of an advocate with the Father, so our justification needs a constant medium upon which our righteousness may depend.

Various Views Concerning Justification

There are a number of views or ideas held by even eminent teachers of Christian doctrines. The subject has been frequently and earnestly discussed publicly and privately, and groups of believers have been divided because of their considered vital teachings concerning justification. The Roman Church believes that justification cannot be maintained without prescribed works—even such as are designated by the church. Martin Luther repudiated the requirements by the Roman Church as essential to justification and turned away from his penance to claim justification by faith. This doctrine he maintained in the light of Romans 5:1. Others believe that justification must be fulfilled by works else it is vain. But these works must be works of righteousness according to the Word of God. In such a case justification is lost if righteousness is not fulfilled. There is some basis of truth in all of these teachings, but it is evident that they cannot be altogether correct, differing as they do.

God's Basis for Justification

God saw the need of some other means for justifying man and bringing him into a relationship with Himself other than requiring man's works of righteousness. David

saw his own need for justification: "Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified" (Psalm 143:1, 2). On the other hand, Job trusted in his own righteousness. "Behold now, I have ordered my cause; I know that I shall be justified" (Job 13:18). We know that Job's claims failed. But both men desired to be justified by God. Men must recognize the fact that only God can justify because all offences are against His law. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). It is seen that man cannot be justified without the approval of God. Man's opinions and man's conscience cannot be accepted by the Lord on account of their weakness and error. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord" (Prov. 17:15). In the light of human transgression and error and inability, the means of justification must revert to God whose law is offended and who has the right to dictate terms of reconciliation and the basis for justification.

When God gave the law it was His standard of righteousness and the basis for fellowship with Him. But "not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13). We must not forget that the standards of righteousness which could not be kept were only a part of the law. The other part of the law provided for forgiveness, reconciliation, and peace for those who offended in righteousness. God provided through offerings and sacrifices for the justification of the sinner. These offerings pointed to the one and only means of justification with God. John 3:16 is God's provision for all men. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). Let us note here the fact of the death and resurrection of the justifier. Christ bore our sins in His own body on the tree, taking away the judgment of sin due us. But He was raised also for our justification and thus becomes a living justifier. This fact makes it possible for the believer to have a continual justification. If death is required for every transgression, then must Christ die often for each of us. Because He died once, that death must atone for all sins, past, present and future, and because He lives He makes possible the continual benefit of that one death. "Seeing he ever liveth to make intercession for them" (Heb. 7:25).

The Atonement and Justification

There can be no justification without putting away the transgressions that have been committed against God and the law. It is impossible for a sinner to make amends for his own transgression, because the wages of sin are death. Too often men endeavor to amend their wrongdoing by imposing a penalty upon themselves. Penance in any form is inadequate to atone for sin and to remove the judgment. If one suffers either mentally or physically it is not Scriptural to attribute

such suffering to the judgment of sin. Suffering may be a consequence and sickness also for some breaking of the law of nature, or because God uses such for the purpose of chastisement to correct men's ways, but the only adequate judgment for sin is death. Moreover, it is in God's right to stipulate the death which is adequate for transgression. "The day that thou eatest thereof thou shalt surely die."

Some are inclined to designate this death as a physical one. But the consequence of Adam's transgression was more than physical. It was more than conscience. It was more than moral, seeing they were naked. This first transgression caused a separation from God, and more was required of our first parents than the obligation of leaving the garden, tilling the soil, and eating bread by the sweat of the face. Reconciliation was only effected by the offering of a sacrifice, the shedding of blood of that which was chosen by God. Man did not discover that the blood atonement reconciled the sinner to God. This was a revelation from God Himself.

When Christ came into the world He came by God's appointment, and fulfilled His great mission only when He was on the cross and spoke His last words, "It is finished," and bowed His head and died. Then was accomplished what Jesus had said, "And I, if I be lifted up from the earth, will draw all men unto me." This was God's atonement, the means by which sins are forgiven and justification made possible. It is alone by the death of Christ that a condition of peace is restored between God and man. But while Christ is the reconciler and the basis of justification for the sins of the whole world (I John 2:2), this justification becomes effective only by faith on the part of those who would turn to God and live in fellowship with Him. Thus Paul expresses the righteousness of Abraham (Rom. 4:3; 5:1), and the same faith makes effective the righteousness of the believer.

Justification and Regeneration

If the lack of righteousness estranged men from God, the same continuing in unrighteousness will continue to estrange men from God. There can be no universal salvation simply because God has provided atonement from sin. It is true that all have sinned and died in Adam and that in Christ the free gift came upon all men "unto justification of life" (Rom. 5:17, 18). The justification of life is acquired by faith, not as a direct consequence of the death of Christ, for men are justified by faith. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Those who come to God are those who desire His fellowship—those who would escape the wrath to come. It is such who repent of their sins, believe in Christ, receive from God the gift of eternal life through the Holy Spirit. It is these who are born again, or are born from above. This is regeneration, or the birth by the Spirit unto newness of life. Such are they who have accepted Christ as the means of access to God and find in Christ the atonement for

their sins, for the Christ whom they accept has the power of the new life, which is also the Christ who bore the judgment of their sins. Regeneration must and does include justification.

But regeneration effects a change in the nature of the spiritual life. This change may affect also the conduct of the physical being because of the change of the will to do the will of God. Justification being the result of a price paid for sin changes the condition of the relationship to God, but does not imply the character of the life of the believer. Because of the blessing of the gift of justification through the loving provision of God's grace, the regenerated life will continue to express its gratitude to God for the benefit of His love and the blessing of His peace and fellowship.

(To be continued)

ROMANS 14:17

A tobacco-chewing minister in Illinois was caught in a shower. Going to a rude cabin, he knocked and asked for shelter.

"I don't know you," said the sharp-looking old dame, suspiciously. "Remember the Scripture," said the traveler, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

"You needn't say that," said the woman, as she shut the door in his face. "No angel would come down here with a quid of tobacco in his mouth."

The woman was surely right about the tobacco, whether she was about the hospitality or not. The Lord's angels do not perfume the air with tobacco smoke, nor leave the marks of tobacco where they have made their visits.

Sometimes good and beautiful women are called angels, but none of these angels use tobacco. Imagine an angel with a quid of tobacco, a filthy pipe, or a cigarette in his mouth!

Christians, by and by are to be "equal unto the angels," being the children of the resurrection, and if they do not wish to have angels ashamed of them, it would be well for them to let tobacco alone. And if any of the children ever wish to be like the angels, they should keep clear of this evil habit.

Tobacco was unknown until America was discovered. The Indian savages taught white people how to use the miserable weed. Said one writer in those days: "The naked savages twist great rolls of leaves together, and smoke like devils!"

Oh, we remember now, the Bible speaks of two kinds of angels—one is the Lord's angels, and the other the devil's. Which kind would be most likely to use tobacco?—H. L. Hastings.

—O—

WORK FOR THE HONEYBEE

To make a single teacupful of honey, 8,500,000 bee-line trips to nectar-bearing flowers must be made. Short-lived, the bee never lives to eat the honey it gathers. It consumes honey stored by a preceding generation; its own honey is bequeathed to generations yet to come—or to invading man.—Literary Digest.

EDUCATIONAL

PIONEERING FOR A WORK IN ETHIOPIA

V. Beyond Dessie

BY SAMUEL A. YODER

Beyond Dessie the beauty of Abyssinian scenery is simply indescribable. The "Passa del Morte" at Alamota, with its twenty-one switchbacks (by actual count), to say nothing of numerous sharp and steep contour turns; the gorgeous azure Lake Ascianghi at Quoram, surrounded by geologically stratified mountains, jagged and fantastic; the red-rim rock and rose-colored mountains of Tigre, washed clean during the rainy season; the grotesque and harum-scarum monstrous peaks strewn about the vicinity of Adua, lopsided and weird, glaring at one through the dusk or moonlight from their cowed silence, like the eerie shapes of a Klu Klux Klan parade; the panorama of golden barley fields, green trees, brown earth, blue sky, and white fleecy clouds—all this must be seen in order to be really appreciated. The stone houses and numerous forts constructed both by the feudal "Rases" and by the Italians in their day, the numerous herds of cattle, the Tukul dwellers atop the high and almost inaccessible cliffs, and the view from these heights across the Danakil Plains and the Rift Valley, these are among the sights which I shall never forget!

Soon after our arrival in Ethiopia, the Department of Interior engaged to lend us a car in order that we might tour the country and select a site in which to erect a hospital. Dr. Campbell flew to Asmara to purchase from the government some old stock cars from the British army. He found Arab competition for these keen, and the prices consequently high. Nevertheless, he purchased several old models, and after a month of waiting (time in the Middle East is the one thing that is plentiful!) the Italian mechanic, Mario, managed to bring them safely to Addis Ababa. We were eager to start, but there were yet other things to be done. The front spring had to be repaired, license plates had to be procured, universal travel permits had to be obtained, as well as drivers' licenses and a letter authorizing us to use the car. Then there was also an inventory to be made of the exact status of the car, and a letter of introduction to be drawn up by the central government at Addis Ababa addressed to the mayors of the various cities which we intended to visit. We had already bought camping equipment and a stove and cooking utensils. But Mr. Klegg insisted that we go armed. Others told stories of murders and of mutilation. Dr. Campbell knew that we would not carry arms, but strongly urged us to take along an American flag; as Americans seem to be very popular in the country, he considered that it might be a great protection. Unable to purchase one, we eventually bought

the material and had the tailor make us one. We did indeed find it a help in cultivating popularity, but as to protection, though there were plenty of guns, and in the hands of irresponsible-looking pedestrians too, yet we were never threatened with violence, and enjoyed the excitement of only one holdup.

On October 11, at eleven o'clock, with much fanfare and hand-shaking, after a hasty luncheon, we began our ill-starred "voyage." About twenty miles out of Addis Ababa we had our first flat tire. This was but the beginning of sorrows. Before our return we managed seventeen of these. At Dessie we lay over three days fixing tires and trying to procure additional ones. We got one from an Arab for eleven pounds. He had to sell us a seventeen-inch wheel to go with it for two more, and was so well pleased with his bargain that he approached our interpreter in our absence offering him a share in the profits if he would connive with him to sell us more.

This Arab was a master at fixing tires. They would blow up on the wheel before he got it on the car. At the end of the first day he said: "It did not go well today. Tomorrow it will go better." "Tomorrow" it went just about the same. On the third day we changed to an Italian shop, where it did go some better. On the fourth day, all Dessie was out of gas. But on the advice of our Greek friend Hector Pytharos we begged fifteen gallons from Major Measure at the training station of the fifth battalion on the Tita Plains just outside the city.

That day we managed with only two flats, and made Alamota by nightfall, where we



I SHALL NOT PASS THIS WAY AGAIN

The bread that giveth strength I want to give,

The water pure that bids the thirsty live;
I want to help the fainting day by day,
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.

Beauty for ashes may I give away,
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away,
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day,
I'm sure I shall not pass again this way.

—Author Unknown.

were guests of the British Military Mission in the person of Major Webber. He gave us plenty of hot water (a luxury indeed!) and an excellent dinner. In addition he volunteered the "British point of view" on Ethiopia, and cursed his bat boy furiously in our hearing for not shining his shoes. But Major Webber was generous at heart. He insisted that the road ahead was dangerous, and practically forced a military escort upon us.

So the next morning we started off, followed by a large truck bristling with armed soldiers and fixed bayonets! But on the "Passa del Morte," a few miles ahead the truck gave out. We proceeded on our way without benefit of conscription. It does give one a bit of an uneasy feeling to travel a strange mountainous road in an untrustworthy car, when one has been warned time after time that it is dangerous. I noticed that about half the adult male population was blessed with that instrument of justice known as the army rifle, and that some possessors of said instrument looked quite independent and irresponsible. I hoped as we rode along that the car would last out the day, that the rifles which I saw on every hand were out of date and out of repair, that they would not shoot straight, or that the owners were out of ammunition, or that what they had was old and wouldn't fire. I hoped many things that day. We were climbing mountains most of the time—seven distinct ridges of great height to say nothing of lesser fry. On the last one we met Major Tulhurst from Mcalle. We were stopping to let the engine cool. "Don't stop until you get to Quiha," he cautioned. "The road is dangerous!"

At the desolate stone village of Adi Gudum, some miles farther on, a barricade across the road stopped us. There was an armed man. We asked him to remove the barricade, but he wouldn't. "This is it," I thought to myself. And I guess it was. At any rate there were several persons, it seems, who wanted rides to Quiha and Mcalle, and this is the way they went about it to get them. It was just dusk, our tires were bad, the engine was sputtering, we were overloaded. So we tried to explain.

"Well," responded the man with the gun, "It's too late now to go on. Three British sergeants were shot down the road a piece. It isn't safe for you to go on."

What would happen next? Where would we stay for the night? Were they going to wait until after dark for the actual stick-up?

Since that exciting evening I have often meditated upon the moral force of a gun. It is absolutely amazing the respect which one instinctively has for a man with a gun. The sheer moral force, the respect which a gun inspires, is awful! And the man with the gun is conscious too of his elevated position. It gives him self-respect and adds to his native dignity. Had it not been for the fact that the man was armed when he demanded a ride for his friend, it is highly doubtful that we had acceded to his wishes. But he had a gun—and that is all the difference in the world.

But to get on with the holdup. By having one of us stand on the running board, we explained to the armed man, we could manage

one additional passenger. That did the trick. A soldier with a revolver in his belt got his kit, heaped it on top of our own in the back, and clambered into the front seat between us. Gebre, our interpreter, got out on the running board, and the barricade came down. The engine sputtered and muttered. Gebre coughed and sneezed in the cold wind. An occasional fox stumbled into the glare of our headlights and raced us for a brief interval. Now and again a belated pedestrian appeared as we rounded a curve in the road. Our soldier friend reached for his revolver uneasily a number of times. The bright gas lights of the "Albergo" at Quiha looked extremely good about an hour and a half later that night.

The side road leading down to Mcalle is a desolate and eerie one, winding through hills of semiarid country. It is in this vicinity that Gebre's father was killed during the campaign against the Italians. It is indeed full of the evidences of slaughter. Numerous Italian buildings are shot up and wrecked. Others appear never to have been finished. But the noble fight to attain the four freedoms dates back a good deal farther than the period of Italian occupation. There are old forts atop high hills and burned out castles of feudal "Rases." Later, at Adigrat, we had a gracious interview with the Ras Abeba—"A very powerful man," commented Gebre. "He killed seven Italian generals!"

Everywhere we went we were royally entertained. We got the best rooms at hotels and preferential service at garages. At Adigrat the young English-speaking mayor took us about personally in his own private car, and sent us a government mechanic to work on our sputtering old Ford. As seems true throughout the Middle East, the people have come to idealize America. To them it is a land of freedom and plenty, flowing with milk and honey, where the streets are paved with dollars, and where there is a car in every garage and two chickens in every pot. "America goot: America goot!" How many times I have heard it! "America and Ethiopia like this," confided to me an Ethiopian holding two fingers side by side. I think that he was a bit over three sheets to the wind, but that made no difference. Drunk or sober all seemed convinced that America is "ishie."

After climbing the rose-red mountains on the road to Adua, we proceeded a bit farther on, to Axum, where we found an excellent large flat stone upon which to build our camp fire and set up our bed. We noticed a number of stone monoliths standing nearby. Later a passer-by told us all about it. "This is the site of an ancient city," he said. "These monoliths are all in honor of certain persons. The two big ones have fallen down. They are in honor of the Queen of Sheba and of Menelik I."

"Which one is for the Queen of Sheba?" We were intrigued.

"This one!"

So here we were, inadvertently camped for the night, right on the Queen of Sheba's monolith. We immediately christened the rock itself the "Queen of Sheba," and thoroughly enjoyed our brief stay with her. The only thing that went bad was that all our food

was flavored with kerosene. The Italian shopkeeper at Addis Ababa had sold us a leaky lantern—that was the explanation.

Our homeward trek was wrought with less trouble and greater speed. On October 27, at 8:30 A.M. we drove into the compound at the Imperial Hotel—engine wheezing, light wires burned up, brakes gone, rear left tire leaking, front and back springs out of commission, one water pump leaking, the fuel pump barely functioning, and the coach some three or four inches to one side of center on the rear chassis—mission completed!

It was a trip I'll never forget: the immense trucks and trailers loaded with produce and patient passengers atop, sitting through days of slow progress towards Asmara, the rocky roads, in places half washed away or cluttered with immense boulders which had rolled down from the mountains; the chicken and omelets, the spaghetti and "chai" at the ratty "Albergoes" along the route; the understaffed and unequipped hospitals, full of list-

less and watery eyed patients, who quietly gazed at us while the Italian dresser quoted figures to show how things had improved since he took over; the hyenas, deer, foxes, gazelles, and flocks of silly baboons and monkeys over which we almost ran a number of times. But above all, I shall never forget the colorful panorama of Ethiopia as viewed from her mountaintops: the mountain lakes, the rivers and gorges slashed deep into the earth; the cliffs and escarpments farmed to the top, gleaming with barley fields and stacks of grain, and peopled with harvesters patiently bending to their task; and better still, the crazy lopsided rose-red granite mountains of Tigre, washed clean during the rainy season, and silhouetting their eerie shapes against a flaming golden sunrise as I gazed on them from our camp on the "Queen of Sheba" at Axum.

Many may take the American Rockies or the Swiss Alps. But as for me, I'll take the Abyssinian highlands!

Goshen, Ind.

THE BLIND SPOT OF SCIENCE

BY JOHN ANDREW HOSTETLER

Given in a discussion contest at Goshen College, Goshen, Indiana.

Man has made many discoveries during the last one hundred years. Science has been applied to the problems of mankind in more than a thousand ways. Consider for a moment how science has been applied to farming and industry. Only three generations ago it took a gang of seven workers one whole day to cut a two-acre patch of wheat. Then McCormick invented the reaper in 1831—a tremendous development in labor saving. But today one man with a combine can cut and harvest fifteen or more acres per day. Take the problem of communication. The pony Express was the most efficient way of communication during the frontier days. Seventy years ago there were no telephones. Alexander Graham Bell invented the telephone in 1876, and today there are over seventeen million telephones in the United States. Think of what man has done with transportation. Woman was probably the first beast of burden. She was considered valuable because it was thought she could carry twice as much as an ordinary man. Next came the dog and the sled, the ox, the horse, the reindeer, and the camel. But today we have electric trains, automobiles, and airships. You can leave Chicago at 2:30 P.M. and arrive in Denver at 7:30 P.M., or you can leave Chicago at 4:30 P.M. and arrive in New York at 9:55 P.M. Science has been applied to the problems of mankind in a thousand ways, but there is one problem which science has not solved. There is a "blind spot of science." It is the problem of money management—depression, inflation, and financial calamities.

Did you ever stop to think that what you do with that nickel, dime, or dollar that comes to your hands will make the difference between financial slavery or financial independence? Did you know that the majority of the American people who reach the age of sixty-five years spend their last days in the

poorhouse or live on some form of public or private charity? According to figures in 1940, six out of every seven persons who reached the age of sixty-five were living on some form of charity. The American people reap a great harvest of wealth and opportunity, but only a small per cent ever achieve financial independence during the declining years of their lives.

The only sound principle in attaining any kind of financial security is to save a part of all you earn. How do you expect to obtain that new home you have been dreaming about? How do you hope to begin a business unless you have capital, or what hopes do you have for a normal and living income during the years of your retirement? These are all questions affecting every normal person.

There are three periods in a normal person's life: (1) period of learning, 1-20 years; (2) period of earning, 20-60; (3) period of retirement, which should be the happiest period of all. The only conceivable way to have anything after you are sixty is to lay it aside before you get there.

There are numerous ways in which people have tried to solve the problem of saving. Some try to save by making resolutions. When New Year comes around they resolve, "Well, this year I'm going to start saving money." Saving gains momentum for a few weeks until about Easter time, then spending begins! But this method of saving is no good; resolution after resolution is made all to no avail. This kind of saving is like riding a merry-go-round—you go round and round, but you get nowhere.

There is another way in which a great many people try to solve this problem. When they get their pay check at the end of the month, they say, "Now this time I'm going to save if there is anything left." They pay the monthly installment on the refrigerator;

they pay the grocer and ice man; they pay for rent and light; and after they have made the "rounds" there is nothing left to save. No matter how much their pay check increases or how many hours of overtime it represents, there is nothing left.

There is a third way in which people try to save their earnings. They deny themselves of some of the beauties of life and some of the finer things and think that by doing so they are saving money. Or, for instance, they will deny themselves of a candy bar, or a pack of peanuts, and say to themselves, "I must save my money." But they are not saving money—their fears and frustrations demand that they take an attitude of saving but with no planned purpose. The person who regulates his spending and saving on sound principles can afford a candy bar occasionally with probably more satisfaction than the person who spends his money thoughtlessly and without a plan or system.

There is only one safe way to save your earnings—and that is to pay yourself first. You say, "Well, what is money for if it isn't to spend." **Exactly!** Money hid in a tin can and buried in the ground will do no one any good. Every Christian ought to spend, but (1) put God on your pay roll; (2) put yourself on your pay roll. You are always paying the other fellow. Why not pay yourself and live on what is left?

The average income of the American wage earner is about \$1600 annually. But let us suppose in your case that you have an average income of \$1000 annually, from age 20-60. If you will save a penny out of every dime, you will have at the age of 60—\$4000 plus interest. If you save two pennies out of every dime, you will have \$8000, plus no little interest. How much do you want?

But you say, "I can't save any money. I'm in college, and besides I'm in debt!" Every normal person can save money, no matter how meager his income. If you have debts now, you may always have them. If you can live on \$50 a month, you can live on \$45. If you can live on \$25 a month, you can live on \$22.50. If you can live on \$10 a month, you can live on \$9.

Budget your income, determine how much you should spend and for what. Write yourself a check for ten per cent of your income at the end of every month and invest it in a secure place where it will do someone some good. Besides placing your savings in a secure place, choose an investment that is wise, one that will benefit the people and the community. Do this regularly, systematically, and as a matter of principle, until it becomes a firm habit. Without a system you get nowhere.

A financial house planned and built by mere schemes of chance, by Utopian dreams, or by "get-rich-quick" tricks, is built on sand and will vanish in times of depression. But a strong financial structure that is built wisely will resist the winds of wild markets; it will not yield so easily to the storms of bankruptcy; and it will stand in the day of financial calamity, for it is built on a rock of system, budget, sound management, and principle.

Goshen, Ind.

THE NEED OF CHRISTIAN WORKERS' TRAINING IN THE LOCAL CONGREGATION

BY J. C. CLEMENS

This article is arranged for through the co-operation of the Secretary of Christian Workers' Training of the Commission for Christian Education and Young People's Work, Bro. Huber A. Yoder, 114 Chapman Ave., Elkhart, Indiana, to whom communications concerning this work may be addressed.

The Church of God is a mighty army and is in need of training equipment. Abraham, Joseph and Moses in the Old Testament and the disciples in the New Testament had the advantage of training experience. The Sunday school in the Mennonite Church of America has been the best local training camp in the past hundred years, for here members had the privilege of exercising their gifts. In recent years it was felt that the large army of teachers should have the advantage of special pedagogical and methodical training to compare with trained teachers in the public schools. While we have church schools that give this kind of preparation, not everybody is able to attend our schools and colleges by any means. The Commission for Christian Education is undertaking and has been partly successful in supplying this need by offering courses that may be used in the local congregations.

The entire church is commissioned to engage in some kind of service for the Lord: "To every man his work (Einem jeglichen sein Werk)." Not every one may be gifted as a teacher, but all have a talent that needs exercise and may be employed in winning souls for the kingdom; the local congregation by following specific outlined courses taught by gifted teachers becomes the training camp. Not only the youth of our church but parents and grandparents are taking advantage of this much-needed work. These courses prepare teachers, give administrative ideas to superintendents, and challenge the entire church to use and improve their talents.

Talents May Be Multiplied

The saying that teachers are born and not made has truth in it, but what is sometimes called a natural gift is only something that is acquired by study and training. The talented person gains other talents by using his talents; and the one talented should be encouraged to use his and become useful in the service of the church. It is a matter of stirring up the gifts and putting them to use. The demand for workers at this time is so great in the various fields of service that the products of our schools and colleges do not begin to reach around. Our local congregations must come to the rescue and stir up talents that are lying dormant and at least give them a start so that they are exercised and may be used locally. The used key is always bright. In all our endeavors the Holy Spirit must have the right of way. Christ had the Spirit without measure and still observed the laws of pedagogy naturally and perfectly, in simplicity using illustrations that were common in everyday life. Talents must be used or they die.

The Technique of Soul Winning Necessary

A stirring revival is not always the result of employing an experienced and gifted evan-

gelist; although that is important, such an one is helpless at times when the group in attendance is lukewarm and not burdened for souls. But turn that around and let the church have definite teaching and training on personal work and soul winning with the entire group praying and soliciting the unsaved to attend the services; then the evangelist sees that something has taken place. Such a situation is not impossible in any local congregation if the proper steps are used. The course on personal work is being successfully used in many local congregations.

Principles of Peace Need Emphasis

Conscientious brethren that served in the C.P.S. camps tell us that there must be more definite teaching on nonresistance in peace time; many in the camps were helpless to give valid Scriptural testimony for the stand they took while others took military service for want of Scriptural conviction against it. A definite, outlined course on peace and nonresistance where every lay member may have part in the discussion and write out the lessons and obtain credit cards is imperative to get the principles established. Why all this? The answer is because of the importance of this basic foundation principle. The values of the inspired messages in the preaching services are not displaced by this teacher training method but are rather enhanced all the more by it. Neither does such a course take the place of home training, but sad to say too little time is given there by many of our parents. The home should be the one university for Christian training, and it is difficult for another institution to supplant it.

A Course in Church History Helpful

This subject is needed on the agenda of local training. It is heartening, too, how folks young and old become interested in the annals of history of our forefathers once they get a start and become history minded. The pioneer families of Mennonites that settled in America saw the need of having the history of the defenceless Christians (**Martyrs' Mirror**) translated in the vernacular so that their children could read it. At a great expense and much time and service it was accomplished at Ephrata, Pennsylvania, 1748-49. Thirteen hundred copies, each containing fifteen hundred pages, were printed; at that time it was translated from the Dutch to the German; now it is available in the English. These pioneers had gone through the French and Indian War, and the Revolutionary War was brooding, so that their posterity needed an acquaintance with the faith and sufferings of their forbears. Today we are stepping from one world war to another, and our faith is tested as never before.

Menno Simons was a profuse writer, and his complete works are altogether too little known among the Mennonites. We have able historians in our church today and well-arranged textbooks, and more comprehensive reference works are available so that church history may be taught in our local congregations.

Methods of Teaching

Christ was pre-eminently a teacher; of the ninety times that He was referred to in the Gospels, sixty times He is called "Rabbi" or teacher. Nicodemus acknowledged Him as a teacher sent from God. His method may be outlined and used efficiently; He really was the Master Teacher and left valuable methods, so simple, so plain, so attractive that people could grasp the truth and be interested: a person patching an old coat,

(Matt. 9:16), or children playing in the market place (Matt. 11:16).

We may receive training in order to be tactful, sociable, studious, earnest, and spiritual. We acquire principles relative to the development of the mind from childhood through the adolescent age, on to the adult period of life. Teachers often talk over the heads of the pupils, no wonder that a children's meeting often fails to hold the attention of the entire group.

Maybe courses in methods and psychology are lacking; and books by our own authors are needed for use in this curriculum of teacher training. Business people employ men who have sales ability to handle their wares; the church should not be satisfied with less than the best to offer the Gospel to a dying world.

Lansdale, Pa.

BOOK REVIEWS

Promised Land, Ellen Thorbecke; Harper & Brothers; 1947; 171 pp.; \$3.50.

In this literary and pictorial presentation of the Jewish effort in Palestine the author, after a short history of the country through ancient and medieval times, discusses at length the accomplishments of the Palestinian experiment of recent years. She describes the factors which led to the rebirth of Jewish interest in Palestine, the types of settlement and their operation, and is especially concerned with the social and economic life. There has been established a new form of combined socialism and communism, which stresses voluntary co-operation, mutual aid, honest labor, and economic security. The success and happiness of the participants in the experiment are presented optimistically.

The book is not written from a Christian point of view nor even a religious one. Contrary to Bible teaching the author stresses the goodness of man and nowhere mentions the need of individual salvation from sin. She says the teachings of Jesus were meant to save mankind and not the adherents of a certain creed. Statements about Abraham, Moses, and Jesus are very indefinite, and the Arabian side of the Palestinian problem is scarcely mentioned. It is evident from this book that the Jews who are colonizing Palestine now are of the communistic and atheistic variety.—Edwin L. Weaver.

Behold Your King, Florence Marvyne Bauer; Bobbs-Merrill Company; 1945; 408 pp.; \$3.00.

The author of this book is the wife of a medical educator in Winnetka, Illinois, and the mother of three children. She began the story as an escape from the realization that one of her close friends had an incurable disease. Although constantly interrupted she went on, partly because of her husband's encouragement, partly because she wanted to "see how it came out."

When asked why she chose to write about this particular period, she explains. "I know more about that period than the one I live in. This one is too complicated for me. Besides I wanted to share with others the wealth of detail I had dug up, those details that the people of Jesus' time took for granted, just as we take electricity for granted today. I wanted to give to Occidentals the feel of the Orient, for the Bible is highly spiced by its Oriental background."

To my limited knowledge, the setting is authentic. The people are, if not true to life, at least human, with virtues and faults, problems, joys and sorrows, hopes and disappointments, defeats and victories, much as we know them today but seen through the eyes of a son of Israel.

I think the book is a great help in getting and understanding the background of Jesus' time, as it is presented in vivid detail. The utter wretchedness of the poor, in their poverty, filth, degra-

dation, and disease, is most appalling, while the luxurious and often idle living of the rich, even among the most righteous of the Jews themselves, is presented just as forcibly.

The customs of the times are also discussed in detail, among them, funerals, wedding feasts, name feasts, the Passover, and other religious feasts. The hospitality and fellowship among the friends of Jesus is particularly appealing, and the intensely human side of the disciples is presented as I never thought of them. Their shortcomings, tempers, lack of faith at times, grumbling, discontent, jealousy, even sarcasm, for which they were duly rebuked, and their complete lack of understanding of the spiritual nature of the Kingdom, bring to one the realization of the transforming power of the Holy Ghost, after which they became as we know them from their writings.

I have two criticisms of this book. I feel that too much emphasis is placed on physical attraction in love and marriage, and I doubt whether a truly born again follower of Christ would remarry after an Israelitish divorce, even if it was forced upon him because of his faith in Jesus as the Messiah. This, however, reflects the loose thinking of our own times in regard to these matters.

A good many Bible characters have places in the story besides the disciples. Among them are Annas and Caiaphas, Herod, Herod's steward, the family of Jairus, Mary, Martha, and Lazarus, Simon of Cyrene, Barabbas, John the Baptist, and some others. In fact, there are so many of these, that at times they fail to be convincing.

I do not feel that it compares with *The Robe* by Lloyd Douglas, although it is good reading in its own right. The copy I had was printed in clear type on good paper, but the edges were uneven, which spoils its otherwise good appearance.

Altogether, I feel that the book can be a help to a better understanding of the times of Jesus, and why the people behaved as they did—especially the Jews. The principal emphasis is on the hero's acquaintance with Christ, while the love story is kept secondary, as it should be.

—Mary Hochstedler.

Through Winding Ways, Zenobia Bird; Fleming H. Revell Company; 1946; 160 pp.; \$1.50.

This is a Christian college romance, openly portraying life at Wheaton College. It deals with problems basic in the life of all young people, problems of parental companionship, vocational choices, and love; there is especial stress on the surrender of the will of God. The hero, Bradley Storm, had a very strong will of his own which he found great difficulty in wholly laying on the altar. How he was led through several crises from sin to salvation—to choose service instead of success—to the

Kentucky mountains and finally to China, and how sweet Christine was in mercy kept to accompany him makes an interesting true-to-life story for the reading of young people, though some of them may wish all life's problems could be as happily solved for one and all one's friends as such fictional ones always are.

The book is good recreational reading and will challenge to the Christian life with a full yielding to God's will. It presents the call to Christian service and is fundamental in theology. It is well written and only in the matter of going to war on page 31 would it conflict with Mennonite ideals. The wedding ring is mentioned but only rather incidentally.

In my opinion *Under Whose Wings* by the same author is a far better book. This book compares well, however, with her other works. It fills a place and a need, but is not enough different to be outstanding. It is a good, clean, wholesome book, and if you do not already have too many of this kind will make a good addition to your library or a nice gift for a young friend.—Naomi Strubhar.

More Junior Object Sermons, Jacob J. Sessler; Fleming H. Revell Company; 1947; 111 pp.; \$1.35.

This book of young folk's sermons from familiar objects contains some factual and interpretative errors. On the level of Biblical facts the author says that on the day of Christ's crucifixion the sun stopped shining at three o'clock (p. 59), and Christ was with His friends fifty days after His resurrection. P. 60. Under errors of interpretation the following may be noted: the source of goodness and loveliness in human beings is the hard knocks they receive (p. 63); if Christians got together and co-operated they could make this a good world, a happy world, and one without war, without hunger, and without fear (p. 66); "Jesus strained Himself to make this a better world" (p. 88); the significance of Jesus' washing His disciples' feet is overlooked in merely saying that "the small deed was important to Jesus and made Him great" (p. 33); and nonresistance is not supported by remarks made concerning the prayers of Lincoln and Washington during wartime. Pp. 25, 30. Typographical and grammatical errors occur on pages 17, 26, and 36. It should be remembered that boys and girls of junior age can easily detect errors and that in this impressionable age special effort should be made for accuracy. Apart from above-mentioned weaknesses the book has much usable material, particularly in its practical illustrations; it shows how to lead the junior mind from material things to spiritual truth.—Edwin L. Weaver.

450 Stories from Life, compiled and edited by Leonard Rush Jenkins; Judson Press; 1947; 336 pp.; \$2.50.

Writers, teachers, and preachers will never abandon the quest for appropriate illustrations. The 450 stories in this book are "from life," for they present the common experience of men. They are admirable from a literary point of view and in themselves are interesting and profitable reading. Each one is headed by a title and Scripture text which the story illustrates. The more than one hundred topics are alphabetically arranged and thus easy to find, and the stories from mission fields are in a separate section. Each story, told with adequate detail, includes the application and concludes with the name of the author. The book has an introductory essay on "The Art of Illustration," and indexes of topics, authors, and Scripture texts.

The stories are not all of equal quality or value; in some the story seems too minor for the comments in the application, and others contain elements which not all ministers could conscientiously use. In the latter is the one brotherhood idea: "the major problem for Christianity today is world brotherhood" (p. 40); union of Jew, Catholic, and Protestant is held as an ideal

(Continued on page 221)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

GOD IN HIS WORLD

Genesis 1; Job 38—41; Matthew 6:25-30
Matthew 6:25-30

Lesson for July 13, 1947

Golden Text.—The hearing ear, and the seeing eye, the Lord hath made even both of them. —Proverbs 20:12.

Genesis Chapter 1. There is such a thing as existence. Things are. And whether you believe in a Creator or not at times the human mind wonders how these things came to be. Reason has never been able to solve the enigma. At best we can but build a hypothesis. To me the existence of an eternal, omniscient, and omnipotent Being who created all things and sustains them by the word of His power is the reasonable explanation. That there is such a being who rules in the affairs of men has been demonstrated repeatedly. Insofar as He reveals Himself to me, I can comprehend Him. Beyond that, even with the most diligent searching, He remains the incomprehensible One. But I doubt not His existence, nor the wisdom of His works.

Job 38—41. A little child can ask questions that a sage is unable to answer. How could Job answer the questions that God gave him? Job was more than just another rich man. He was a good and a wise man. A fool could not express himself as Job did. But Job's wisdom, compared with infinite wisdom was as words without knowledge. And when a man tries to explain that of which he is ignorant, the more he speaks the more he mystifies his hearers and confuses himself. In his efforts at self-justification from the specious charges of his sympathizers (?) Job had complained at the apparent injustice of God. In that Job is not alone. Few indeed are the individuals that at one time or another do not criticize their Maker.

Verses 4-7. Only an eyewitness (and what an eye he would have to have!) can understand and explain the creation of this earth upon which we live. The things that we see were not made of things that do appear. Before there was matter there was spirit. And materialists can not explain matter, much less the things that antedate matter. But all the sons of God (angelic hosts) shouted for joy when God spoke the earth into existence.

Verses 8-15. In Isa. 40 God is spoken of as holding the oceans in His hand, and of weighing the earth in a balance. Here the ocean is described as a newborn babe with darkness its swaddling clothes and the clouds its dress, with the Almighty its nurse. Man has never had control over the sea, but when God speaks it obeys as would a little child. "Peace, be still," and the waves cease to roar.

Verses 16-18. Of the things that are in the deep waters of the seas man knows but little. In his imagination man has peopled it with strange monsters, but even the wildest imagination could not conceive things such as Prof. Beebe saw through the window of his bathosphere. And he saw only a little. What does man know of the mystery of death and the things beyond the grave? Can he even comprehend the magnitude of this earth which is one of the small bodies floating in space? In the sight of God the nations are accounted as the dust on a balance. How can anything so small comprehend anything so vast?

Verses 19-30. In recent months the claim has been made that man can make snow and rain and lightning, and that the Russians are now working on a device to stop the rain when it is likely to be interfering with their activities. I could make a picture of Mt. Everest, but the whole world of men could not rear such a mountain. The man-made weather is but a toy imitation of that which God is doing without effort.

Verses 31-41. The heavens declare the glory of God. Of all creation we must say: "How wonderful are thy works, in wisdom hast thou made them all." All living things get their food from God. If God cares for the sparrow will He forget the sons of men who live for His glory? Nay. They shall not lack any good thing. And that includes Job.

Chapter 39, 40, 41. The great lesson which God would have us learn is the greatness of His majesty and our lack of it. God cares for us not because we are so much, but because His heart is great enough to love and nourish even a worm.

The first step in learning to know God is to learn my own insignificance. And the first step to goodness is to realize my own total lack of it. As long as I realize that I do not know anything as I ought to know it I am on the road to knowledge. The moment I know more than my teacher he ceases to be my teacher. God knows all, and whatever He allows to come into my life is for my good. I will therefore cease complaining and begin praising.

JOB FACES THE PROBLEM OF SUFFERING

Job 1:6—3:26; 13:15; 19; 21:7-26; 23:1-6; 42;
James 5:11

Lesson for July 20, 1947

Golden Text.—Thou therefore endure hardness, as a good soldier of Jesus Christ.—II Timothy 2:3.

Chapter 1. Job was a perfect man. God says so; and if God says so who has a right to

say otherwise? And God gives strength to the mighty, and grace to the perfect. But there are times when those who abide under the shadow of the Almighty pass through experiences that fallible men would fain believe could only befall the wicked. Sudden changes from affluence to penury can be endured only by great souls. But riches frequently take to themselves wings; and even the crown of kings doesn't endure to all generations. In one fell day Job lost all, but with the setting sun he still worshiped the Lord. Would you?

Chapter 2. For many of the afflictions that men endure there is a cause; but in the case of Job it was not so. See v. 3. And yet there was a cause. Job's afflictions were not a punishment for sin, but to prove for all time that the devil's slander that men were good only when good was gain was not true. There is no questioning the charge that many follow the Lord for loaves and fishes; but in every generation there have been and are those who do good because they love it and refrain from evil because they hate it. Such ask no wages for being good. To them, virtue is its own reward. Taking life as a whole with its causes and resultant effects, it is plain that the right way is always the best way. But human nature is prone to prefer the wrong way, and there are times when even your nearest friends will advise you to get out of your troubles by forsaking God and going to the devil.

It is my understanding that Job's wife, when she found out that he had black leprosy, not only refused to nurse him but recommended to him that there was a quick way out of human misery and that he had better take it. Suicide is the secret door that the devil reveals to cowards as a means of escape from a condition they do not have the courage to face. But do not forget that when you go through that door you are renouncing God; and on the other side of the door the devil is waiting in the shadows to drag another soul into hell.

Chapter 3. Life is sweet, but to all people who look out upon life in its entirety there comes the errant thought that nonexistence is preferable to existence, that from the viewpoint of life under the sun all is vanity and vexation of spirit.

It is also a noticeable fact that nearly all people have certain fears; and that the very thing that they fear the most, that thing befalls them. Even in the years of prosperity Job had great fears. And now the very things he feared, God allowed Satan to bring upon him. No wonder he wished he had never been born.

Chapter 19. But there is no such thing as nonexistence of personality. I am and forevermore will be. The life that I now live is just a short period of probation during which I am being tested as to my worthiness of a place in the mansions of bliss. It was this expectation that sustained Job in life's darkest

hour. The word "Redeemer" as used in this chapter is "goel" or "avenger" and was used of the near of kin who always under those ancient customs was under obligation to avenge the wrong done to the helpless father, brother, or sister. In God, not in man, Job saw his "goel." He and God were kin. Earthly kin sometimes would not and frequently could not avenge the wrong done to a loved one; but the infinite Redeemer would come to him after worms had destroyed this body, and not as a stranger, and deliver him from the fears and evils of earth into a life of eternal blessedness. His heart was consumed within him for that change. Now it was no longer the desire to flee the evils of earth so much as it was to gain the blessings of the glory world.

Job 42. God has a purpose in allowing affliction to come into the life of His saints. **Job 33:17.** Paul spoke of the thorn in the flesh as God's instrument to keep him from becoming exalted overmuch. The most subtle of all forms of pride is the pride of goodness and superior spirituality. As soon as Job realized his sinful unworthiness (ch. 33:27) and confessed it God turned his captivity and restored to him a greater measure of blessing than he had ever enjoyed before. Job's faithfulness proved that there are souls so noble that nothing can drive or draw them away from God and righteousness; and Job learned to know himself and God better from this experience. As a result of personal acquaintance with God he realized his own unworthiness as well as his own lack of comprehension of the mysteries of life. Having that knowledge we endure without complaining.

WISDOM IS THE PRINCIPAL THING

I Kings 3:5-14; Job 28:12-28; Proverbs 1:1-7, 20-33; 3:13-18; 4:1-9; 8; 9:1-6; 16:20; James 1:5

Lesson for July 27, 1947

Golden Text.—Wisdom is the principal thing; therefore get wisdom: but with all thy getting get understanding.—**Proverbs 4:7.**

I Kings 3:5-14. Wisdom is profitable to direct. For a ruler and leader among men it is one of the prime virtues. It enables a man to do the right thing in the best way. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits" (**James 3:17**). That is the kind of wisdom that God gives to those who ask Him. The wisdom of men is often nothing more than the sly shrewdness of the fox.

Job 28:12-28. True wisdom is the fear of God, plus an understanding and love for ethical truth. It cannot be found like metals; nor bought as you would buy merchandise. It is so elusive that you never find anyone having much of it; and so fleeting that when you think you have it it is gone. You hear the fame of it, but always the man you never met seems to be the man who has found it. But when you have the fear of God in your soul you have the beginning of it in your soul.

Proverbs 1:1-7. Proverbs are the condensed wisdom of the sages. They are the summarized judgment of the ages. The fool delights in saying something smart; the man of good sense learns the proverbs of the wise.

Other people can always say things so much better than I can that I find it greatly to my advantage to memorize the great and noble thoughts as they have been expressed by the noble souls that have been the crown of past generations. By thinking their thoughts after them, I too may become wise if I live long enough.

According to these verses a study of the proverbs has a sevenfold benefit: v. 2. (1) To know wisdom and to (2) discern words of understanding. v. 3. (3) To gain instruction in wise dealing, in righteousness and justice and equity. v. 4. (4) To give prudence or foresight to the openminded. (5) To give young men knowledge and discretion. v. 5. (6) To enable the wise man to become yet wiser. (7) To equip the man of good understanding to become a good counsellor.

Verses 20-23. Things worth having are seldom appreciated enough to be desired. To the siren call of folly the multitudes lend a listening ear; but when wisdom calls they close their ears. Even in the schools only a few desire to learn knowledge for its own sake. But when the opportunities have passed away then we bemoan our folly in refusing to seek after knowledge and wisdom.

Proverbs 3:13-18. There is a peculiar satisfaction in doing things right. The old saw, "If you want a thing done well do it yourself," is applicable only when you know how to do it well. The best answer to the question, "When is a man educated?" is "When he is on to his job." To be able to do the work that you are called to do supremely well is the acme of happiness. To know how to meet the problems of life and solve them is of more value than to be born with a silver spoon in your mouth; and to use that knowledge for the good of yourself and others is of more value than the possession of a gold mine.

"Common sense is very uncommon though each person thinks that he has enough." But to have it is to be richer by far than any store of earthly treasure that people generally account as riches. People who have wisdom will live wisely; and to live wisely will bring as rewards long life, with riches and honor.

To be proud is not to be wise. Pride leads to contention. **Prov. 13:10.** But where there is wisdom the differences between men are settled peaceably. As in water face answereth to face, so the heart of man to man. To meet your neighbor with a smile is good sense and you will be repaid with a smile and good will. But you do not always keep your good sense. Solomon did not. He started out the wisest of men and ended up at last as a fool. Retain it.

Proverbs 9:9,10. To him that hath shall be given. It is the better part of wisdom to know that you do not know anything as yet as you ought to know it. With that attitude toward life and its problems you will continue to gather wisdom as the sand of the sea. By its use wisdom is increased. Fail to use it and it forsakes you. Where human wisdom leaves off the heavenly wisdom begins. The illiterate who knows and fears God is wiser than an Einstein who may not.

James 1:5. To learn you must go to the source of knowledge. To get wisdom you must ask the God of all wisdom.

PARENTS AND THEIR CHILDREN

Proverbs 1:8, 9; 2; 3:3; 4:1-6; 6:20-23; 10:1; 13:1; 15:5; 17: 1, 6; 19:18; 22:6; 23:22-26; 15:5; 17:1, 6;

Lesson for August 3, 1947

Golden Text.—My son, keep thy father's commandment, and forsake not the law of thy mother.—**Proverbs 6:20.**

"To adorn" is to add things for the purpose of beautification. Man has various concepts of beauty but all delight in what to each appears as beautiful. According to Scripture honoring father and mother by obedience is more beautiful adornment than that of precious jewels. There is an innate grace and nobility of character to the obedient child for which there is no substitute.

Proverbs 2. Not all parents are wise, but they do not need to be very wise to have more wisdom than their children. But to the child who hungers after knowledge and wisdom as does the infant after food: or seeks after it as does the hunter after treasure-trove, will come a discretion that preserves and an understanding that keeps from the evil and crooked ways of life. Honoring your parents is a law of life that always profits those who obey it.

Proverbs 3:3. Jesus was subject to Joseph and Mary. He increased in stature and wisdom and in favor with God and man. So will you, my son.

Proverbs 4:1-6. Why must children be encouraged so much to apply themselves to the searching after truth and goodness? Because without that encouragement none would seek it. As it is, few do.

Proverbs 6:20-23. If children are to benefit from the counsel of their parents, they must do more than have the mental imprint on their brains, it must also be implanted in the heart. Many superstitious people wear a talisman about their necks for good luck. You do not need to put the instructions that your parents gave you in a charm and hang it about your neck but obedience to them will be an unfailing talisman.

We are today what our yesterdays have made us. If we have absorbed the good and true of the yesterdays we will naturally live good and true today. Instruction has not had its perfect work unless it has become such an integral part of us that we habitually live it.

Proverbs 10:1. Sometime ago I visited a home where a young man was dying of an incurable disease. It started when he was at college. The father told me, "That boy of mine has never disobeyed me nor given me a heartache." He added that some of his friends who had healthy sons who were wild envied him. If I had to choose between the two, I would too. A foolish son does more to sap the vitality and bring on the infirmities of age than any other evil that can come into a parent's life.

Proverbs 13:1. A brilliant son never gets so smart that he thinks he knows more than his father; but a fool believes that from the day he can toddle.

Proverbs 15:5. Foresight or prudence is better than hindsight. The wise child will

(Continued on page 221)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The general theme of the quarter is "BUILDING CHRISTIAN CHARACTER." The following words describe the phases of character for this month: love, temperance, covetousness, courtesy, honesty. In the development of these topics the emphasis is expected to be placed as follows: (1) Christian character is motivated by love. (2) Christian character is sustained by temperance. (3) Christian character is imperiled by covetousness. (4) Christian character is enhanced by courtesy. (5) Christian character is established by honesty.

Christian character building is not possible without divine power through the Word and the Spirit transforming the inward life and enabling the individual to refuse the evil and choose the good and to grow in grace and knowledge. Jesus pointed out this fact in His talk with the Pharisees and His explanations to the disciples in Mark 7:14-23. His words in verses 21-23 are particularly pertinent: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." In another discourse Jesus said, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things (Matt. 12:35). This teaching indicates the great need of men and emphasizes the great truth which Jesus spoke to Nicodemus: "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3).

Having received the inward work of God, our outward actions should consistently represent that inward grace from God. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Tim. 6:11, 12).

A battle is on for the Christian. Character develops amid the conflicting forces. The fight is not against flesh and blood. The forces against which we battle are spiritual in their nature. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." And while people are used as the instruments of Satan to oppose and cast temptations in our way, the real victory is not won by fighting the people, but in fighting in the strength of spiritual equipment from God. Eph. 6:10-18. Without taking unto ourselves the spiritual armor the battle is lost and the character is a failure.

Much deceptive teaching today by literature and by speech puts culture as the method for character building. But culture can not regenerate; we do but educate men and women to be knaves unless we have a change in the inner life. No amount of culture and trimming can induce the cocklebur to become a bean. God in His dealing with Israel (Isa. 5:1-7) found that the grapes He had nourished so carefully were wild at fruitage time. He would no longer nourish them in such a case. God is teaching that there must be a grafting from the true vine before there can be fruitage conforming to the purposes of God.

Let leaders of meetings and speakers thoroughly absorb this method of God and benefit by it in their own heart and set it before the meeting of the young people that it may be clear in their minds and bring a true change of heart.

to use his heaven-born powers in mortifying earthly members, putting off evil dispositions, and putting on the expressions of the new man which has been given to him in the change wrought in accepting the salvation in Christ.

OUTLINE STUDY

- I. The Meaning of Temperance—a Controlled Life.
 1. Christ centered (Luke 9:23-25; Rom. 13:14).
 2. Spiritual minded (Rom. 8:5-14).
 3. Consecrated (Rom. 12:1, 2).
 4. The flesh crucified (Gal. 5:24).
 5. The new man put on (Eph. 4:22-24).
- II. The Application of Temperance.
 1. Tongue, temper, occupation (Eph. 4:25-32).
 2. Appetites, passions, associations (Eph. 5:1-14).
 3. Higher things kept above the lower (I Cor. 9:15-27; 10:31-33).
 4. Eating, drinking, clothing, work (Matt. 6:24-34).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Upright."
2. The Balanced Use of the Tongue.
3. A Balanced Temper.
4. Too Little of One Thing, Too Much of Another.
5. The Balanced Christian's Dress.
6. Unbalanced Behavior.
7. Having Enough, Be Content.
8. Intemperate Reading Habits.

For Seniors

1. Material Wealth, the Servant of the Christian.
2. Evidences of Intemperance.
3. The Conquest of Character.
4. The Power of a Temperate Character.

PERSONAL THOUGHT

Has the liberty that is the heritage of those who are led by the Spirit of God become my liberty so that temperance is a law of my life?

SEED THOUGHTS

What the world calls virtue is a name and a dream without Christ. The foundation of all human excellence must be laid deep in the Redeemer's cross, and in the power of His resurrection.—F. W. Robertson.

Man can have strength of character only as he is capable of controlling his faculties; of choosing a rational end; and, in its pursuit, of holding fast to his integrity against all the might of external nature.—Sel.

If you would learn self-mastery, begin by yielding yourself to the One Great Master.—Lobstein.

Self-government is, indeed, the noblest rule on earth: the object of a loftier ambition than the possession of crowns or scepters. The truest conquest is where the soul is bringing every thought into captivity to the obedience of Christ. The monarch of his own mind is the only real potentate.—Caird.

Wouldest thou have thy flesh obey thy spirit? Then let thy spirit obey thy God. Thou must be governed that thou mayest govern.—Augustine.

TEMPERANCE, THE GOVERNOR OF CHARACTER

I Cor. 9:24-27

Topic for July 13

MOTTO

"I keep under my body."

MEDITATIONS ON THE TOPIC

I. Temperance and Character.—Character is that inward nature that marks conduct so that the individual is known for either good or bad morals. He is either spiritual or carnal and follows things that are godly or ungodly. Christian or non-Christian men and women may have distinctive traits that mark them to be skillful or unskillful in natural things. Our study takes in more particularly the traits that belong to men and women professing godliness, but which may be also in those who are not godly and who have not lost control of all the traits of good characters.

Temperance is that power which enables the individual to control his nature along lines not desired in order that the things

desired may be asserted. God has given to the human mind and will certain powers that are not fully lost even in the most degraded or ungodly. It is evident from experience that the depravity of the flesh makes it impossible for the individual without Christ to keep the law when he knows it. Rom. 7:18. But God's Spirit enables them to meet conditions before God acceptably and to live before men so that they are distinguished as Christian characters. See Rom. 8:1-14. This power—to execute by the will what is known to be right—may be designated as a "backbone of character," because that power, like the backbone in the body, holds our characters in uprightness. It is the privilege of the Christian to know this law of the Spirit of life and walk in it.

II. The Text.—I Cor. 9:24-27.—This passage is the conclusion of Paul's discussion in giving his life to soul winning by foregoing things he might have a right to do, but that would hinder his efficiency. Just as an athlete exercises control of the body for earthly ends, Paul exercises control of his body for spiritual ends. He exhorts us to exercise ourselves similarly to win the race of life.

Col. 3:5-15.—The Christian who has experienced the risen life has the responsibility

COVETOUSNESS, AN ENEMY OF VIRTUE

I Tim. 6:1-19

Topic for July 20

MOTTO

"Let your conversation be without covetousness."

MEDITATIONS ON THE TOPIC

I. Covetousness Against Virtue.—Virtue is moral strength. It stands for all that is righteous and pure. Its activities build up godly character. It is on the side of truth and nobility and goodness. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Covetousness is a passion or vice that takes hold of a human being and leads one to overstep the bounds of virtue to obtain the ends which covetousness dictates. Whether the thing coveted be money, or honors, or self-pleasing, or lusts, the inordinate desire reaches out unlawfully to gain what is coveted by trampling under every virtue that stands in the way of the desired end. This makes covetousness the enemy of virtue, causing the downfall of the upright character.

Lawful desires do not militate against virtue. When we desire earnestly to possess a virtuous character and follow after the plans of God to secure such we "covet earnestly the best gifts" in the way of charity. I Cor. 12:31; 14:1, 39. When charity holds sway a divine quality balances every desire in its relationship to God and fellow men. God has taught in His Word that to love one's neighbor as one's self will fulfill every requirement of the law of God and will not cause one to enter into anything that does him ill. Covetousness without love has been the enemy of virtue and has led men and women to all manner of evil which "drown men in destruction and perdition."

II. The Text.—I Tim. 6:1-19.—The central teaching in this passage shows men in the state of covetousness in which they even suppose that "gain is godliness." They therefore allow their desire to be rich to overbalance all other considerations and fall into a temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition. The way of deliverance from such a passionate covetousness is to follow after the virtues of the Christian's calling and fight the good fight of faith while laying hold on eternal life. Riches that come into our possession are to be used in doing good to our needy fellow men; thus we keep in view the "time to come" and "lay hold on eternal life."

OUTLINE STUDY

I. Results of Covetousness.

1. Guilt (Prov. 28:20).
2. Foolish and hurtful lusts (I Tim. 6:9).
3. Erring from the faith (I Tim. 6:10).
4. Lying and deceit (II Kings 5:20-27).
5. Murder (Prov. 1:18, 19).
6. Theft (Josh. 7:21).
7. Trouble (Prov. 15:27).
8. Shut out from heaven (Eph. 5:5; I Cor. 6:9, 10).
9. Woe awaits (Isa. 5:8; Hab. 2:9).

II. Notable Examples of Covetousness.

1. Ahab (I Kings 21:2-19).
2. Judas (Matt. 26:14, 15).
3. Ananias and Sapphira (Acts 5:1-10).
4. Balaam (II Pet. 2:15).
5. Felix (Acts 24:26).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Covetous," etc.

2. How Covetousness Works.
 - a. The Story of Ahab.
 - b. The Story of Judas.
 - c. The Story of Balaam.
 - d. The Troubles It Brings.
 - e. The Wickedness It Causes.
 - f. Woes Awaiting the Covetous.

For Seniors

1. How Virtues Are Undermined by Covetousness.
2. Sorrows That Follow in the Trail of Covetousness.
3. How May We Unintentionally Promote the Spirit of Covetousness?
4. How to Keep Free from Covetousness.

PERSONAL THOUGHT

By the grace of God let us keep our vision of life clear and follow after the way of eternal life while we overthrow and fight against every evil covetousness in the good fight of faith.

SEED THOUGHTS

Of covetousness we may truly say that it makes both the Alpha and Omega in the devil's alphabet, and that it is the first vice in corrupt nature which moves, and the last which dies.—South.

The covetous man lives as if the world were made altogether for him, and not he for the world.—South.

The only sovereign remedy is to give Christ the pre-eminence in our hearts; for then we shall undervalue all temporal things in comparison of Him.—Sel.

"If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

No man can purchase his virtue too dear, for it is the only thing whose value must ever increase with the price it has cost us. Our integrity is never worth so much as when we parted with our all to keep it.—Colton.

Virtue consists in doing our duty in the various relations we sustain to ourselves, to our fellow men, and to God, as it is made known by reason, revelation, and Providence.—A. Alexander.

The only impregnable citadel of virtue is religion; for there is no bulwark of mere morality which some temptation may not overtop, or undermine and destroy.—Sir Philip Sidney.

No virtue can be real that has not been tried. The gold in the crucible alone is perfect; the loadstone tests the steel, and the diamond is tried by the diamond, while metals gleam the brighter in the furnace.—Calderon.

COURTESY, A CHRISTIAN VIRTUE

I Pet. 3:8-16; I Cor. 13:4-7

Topic for July 27

MOTTO

"Be courteous"

MEDITATIONS ON THE TOPIC

I. Christian Courtesy.—Courtesy born of policy and selfish ends is able to show kindness and good manners for winning people to make a tool out of them for temporal advantage; such courtesy is not Christian. It will not bear the test of courtesy which comes from a heart of love and good will. It ceases to serve when the ends to which it was exercised have been accomplished.

Christian courtesy is a synonym of love. It never ceases to show kindness toward the people it meets and has to deal with. The respect it shows toward elders and those in

authority is love coupled with humility. True love is never proud and boastful but is ever ready to esteem others. This quality enables one to honor all, to be respectful to those in authority, to fear God with a reverential fear. It takes such a quality to make one courteous.

Christian courtesy cannot be attained by culture alone. Culture that is not in the heart is but a training in imitations for earthly ends. True courtesy must come from a regenerated heart which is taught to express itself in ways suited to its character. When this has taken place in the heart, we are commanded to put off the old man with his deeds and "to put on the new man which after God is created in righteousness and true holiness" (Eph. 4:24). "All bitterness, and wrath, and anger, and clamour, and evil speaking" are put away. In their place kindness and tenderheartedness and forgiveness after the pattern and spirit of Christ are exercised. This is true courtesy.

II. The Text.—I Pet. 3:8-16.—Here we have an outline of a "good conversation in Christ." A mind kindly disposed toward others seeks to bring blessing to other lives by words and deeds; it is enabled to treat others courteously regardless of the treatment of others toward it.

I Cor. 13:4-7.—These words describe the true qualities of charity or love and show how it acts in society.

OUTLINE STUDY

I. The Christian Principle of Courtesy.

1. The accompaniment of the "new man" (Col. 3:12-14).
2. The kindly mind toward others (Eph. 4:30-32).
3. The fruit of the Holy Spirit (Gal. 5:22, 23).

II. Manifestations of Courtesy in Daily Life.

1. By Abraham toward strangers (Gen. 18:2-5).
2. By Lot toward strangers (Gen. 19:1-3).
3. To the hoary head (Lev. 19:32; I Tim. 5:1).
4. Silence in the presence of superiors (Job 29:8-10).
5. Modesty of place (Luke 14:7-11).
6. Esteem of others (Phil. 2:3; Rom. 12:10; I Pet. 2:17; Tit. 2:9).
7. Courtesy toward the brotherhood (I Tim. 5:1, 2).
8. Meekness toward all men (Tit. 3:2).
9. Meekness toward the contentious (II Tim. 2:23-26).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Esteem," etc.
2. The Courteous Way.
 - a. When Our Hearts Are Full of Kindness.
 - b. When We Speak with Respect.
 - c. When We Are Kind to Strangers.
 - d. When We Regard Older People.
 - e. When We Honor Our Parents.
 - f. When We Esteem Others Better Than Ourselves.

For Seniors

1. Heart Principles in Courtesy.
2. Sincere Expressions of a Courteous heart.
3. Cultivating Courtesy.

PERSONAL THOUGHT

Have we learned the "more excellent way"? Do our acts of courtesy emanate from a heart filled with love born of the Holy Spirit?

SEED THOUGHTS

There is a courtesy of the heart; it is allied to love.—From it springs the purest courtesy in the outward behavior.—Goethe.

A churlish courtesy rarely comes but either for gain or falsehood.—Sir P. Sidney.

The courtesies of a small and trivial character are the ones that strike deepest to the grateful and appreciating heart. It is the picayune compliments which are the most appreciated; far more than the double ones we sometimes pay.—Clay.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within reach of the humblest.—Sel.

He had a face like a benediction.—Cervantes.

Kindness is a language the dumb can speak, and the deaf can hear and understand.—Bovee.

Kindness in ourselves is the honey that blunts the sting of unkindness in another.—Landor.

HONESTY, A BASIC ELEMENT IN CHARACTER

Topic for August 3

MOTTO

"He that walketh uprightly walketh surely."

MEDITATIONS ON THE TOPIC

I. **Honesty.**—Synonyms of honest are: frank, open, truthful, sincere, straightforward, upright, unimpeachable, candid, pure, reliable. The honest man is righteous and deals righteously in all things. We run no risk in trusting an honest man. What he says is true; what he does is right. He has no need to use deceit because he is not desirous to harm any one and does not want to appear what he is not. Honesty would not fail to meet the terms of a promise either in business, social, or religious life. Covenants made with God or with men are faithfully kept. Honesty looks into facts without prejudice or partiality and acknowledges the truth whether favorable to himself or unfavorable.

The honest man is described in the fifteenth Psalm. Such a man God is seeking to dwell with Him. His inner heart speaks what his outward words say. His walk and his work are righteous. He treats his neighbor sincerely and does not gossip against him at his back. He hates the evil and loves the good. He fulfills every obligation even when it is to his own hurt. He does not take advantage of men when it is in his power to do so, and he will take no bribes.

A man may be truthful and fair in his business dealings with men, but untruthful and unfair in his dealing with God and His Word. Such a man is dishonest and cannot be trusted in earthly affairs. Honesty that is not true and obedient to God as well as men is not honesty. The covering of sin and the refusal to confess sin belong to a character that is not honest. God deals in mercy with those who confess all the truth and are ready to fulfill their duty toward God and man and accept God's remedy for sin.

II. **The Text.**—Ps. 15:1-5.—This passage has been discussed in the **Meditation on the Topic.**

Isa. 33:15, 16.—This passage like Psalm 15 describes the kind of character who shall be exalted in the sight of God and will be secure in life with a security not necessarily earthly.

OUTLINE STUDY

I. What Honesty Involves.

1. Uprightness within and without (Ps. 15:2).
2. Dealing righteously with men (Lev. 19:35, 36).
3. Having a clear conscience before God and man (II Cor. 4:1, 2; Mal. 2:6).

II. Results of Honesty.

1. Confidence from God (Gen. 18:19).
2. Confidence from those who know us (I Pet. 2:12; 3:16).
3. The blessing from the Lord (Ps. 24:3-5; Prov. 28:30).
4. Blessing upon descendants (Prov. 20:7).
5. A clear conscience (Acts 24:16).
6. A clear understanding (John 7:17).
7. A spiritual transformation (II Cor. 3:18).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Honest," "Integrity," "Just."
2. Honesty Is Known:
 - a. By the Works of Righteousness and Truth.
 - b. By Purity in Business Dealing.
 - c. By Truthfulness of Words.
 - d. By Faithfulness in Work.
 - e. By Sincerity in Obeying God's Word.

For Seniors

1. The Meaning of Honesty.
2. Honesty and Dishonesty in Contrast.
3. Practical Aids in Preserving Honesty in Ourselves and Others.
4. Fruits of an Honest Character.

PERSONAL THOUGHT

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

JUNIOR YOUNG PEOPLE'S BIBLE MEETING

BY A WORKER

Article furnished through the co-operation of the Secretary of Junior Activities of the Commission for Christian Education and Young People's Work, Bro. Russell Krabill, Goshen, Ind., to whom communications concerning Junior Activities may be addressed.

LET'S ALL COME TONIGHT

L.Y.B. (Learn Your Bible) Meeting for Juniors

A Bible Story For You!

Willing Workers (Intermediates)

The Study of India

And There Is a Meeting for the Little Tots Also

Thus on a special bulletin board are the announcements of the Sunday evening meeting in a city mission church. While the adults assemble upstairs for their own service, groups of children gather in the basement.

Primary

"This is your room," and one of the workers takes a small newcomer by the hand. Five or six tiny folk are already sitting in their chairs eagerly awaiting the time to begin. Two sisters are ready to welcome them and conduct their service. How they enjoy singing and learning verses from the Bible! And how they anticipate the story, the high spot of the evening! It may be the old story of our Lord blessing little ones "such as these." It is touching to see them pray to Him with bowed heads and folded hands. At the close you would enjoy hearing them sing a prayer,

"Heavenly Father, hear Thy children
As we come to Thee in prayer."

As they leave each one carries something in his hand, perhaps made by himself, which

SEED THOUGHTS

True honesty takes into account the claims of God as well as those of man; it renders to God the things that are God's, as well as to man the things that are man's.—C. Simmons.

Do not consider anything for your interest which makes you break your word, quit your modesty, or inclines you to any practice which will not bear the light, or look the world in the face.—Marcus Aurelius.

The Christian man's integrity isn't a law he has to obey; it flows inevitably from the spirit in which he lives.—Wm. Dewitt Hyde.

Beg no question, shrink from no conclusion, but follow truth wherever it may lead.—Henry George.

One cannot be false at home and true anywhere else.—Sel.

Trust that man in nothing who has not a conscience in everything.—Sterne.

Character which is pure gold needs no veneer.—Sel.

Character is what a man is in the dark.—Sel.

Reputation is precious, but character is priceless.—Y.C.

Reputation is the world's measure of a man. Character is what he really is.—Sel.

helps them to remember the lesson a bit better. They are always ready to tell you about it.

But we want to visit the other groups, so we hasten on. To have three meetings in a small basement at the same time presents its problems and we try to solve them the best we can.

Juniors

"I'm ready to say my verse," and Mary Ellen repeats Romans 10:9 to one of the workers of L.Y.B. Another star is put on her card which has about thirty choice references printed on it. Luella's card is filled as also are others and many are repeating extra verses. It is time to announce the new A B C folder for memorization which includes verses that are arranged alphabetically, as "All have sinned . . .," "Be ye kind . . .," "Come unto me . . ." Thus before the service actually begins these early moments are utilized in "hiding" precious portions of God's Word in receptive hearts. Some time during the meeting a worker will explain one of these verses, perhaps by an illustration. The memory period may extend on even after the meeting has begun upstairs.

Stanley, who is chorister, announces the opening number. There is a devotional period, which is conducted in a variety of ways.

"Who brought someone tonight?" Barbara's hand goes up, "My brother came." A new member contest adds interest in bringing others.

An offering is also taken. In a letter from Culp, Arkansas, a teacher thanks the children for a gift to the school. Next Sunday evening a "soap" offering is announced while another time it had been a "schoolbag" offering for children in Europe.

And now it is time for the main feature of the evening. Tonight it is a Bible story. Another time it is a missionary story or perhaps an object lesson.

There is usually time for expressional work until the meeting closes upstairs. It could be a Bible drill—of Bible men, places, or children; or a drill in finding references; or it may be some review of the evening's story if it can be adapted.

Intermediates

As "Willing Workers" this group is given an opportunity to serve. They conduct their own meeting with the aid of several helpers. Yes, they also assist in the planning of their own programs through a chosen committee.

Making a "stamp collection" is their method of recording the Scriptures they memorize. From a list of carefully selected passages, they choose the group they wish to learn. The number of verses in the group determines the value of the stamp.

Maps of India on the wall! Pictures of India! Here is a poster in large letters, "Go Ye Into All The World And Preach The Gospel." The large map of special interest is the Dhamtari Mission Field, which was made by several Intermediates on a white feed sack. "Who can name all the main stations?" Several want to try.

The India Mission Study Guide is being followed. Several of the group discuss a part of the work each evening. From books, annual reports, and our church periodicals they have gathered material. Several times they had the privilege to hear missionaries from this very country. It is indeed an opportunity to learn about these people so far away whom our Lord also loves. After each study there is prayer for India. Also, a special offering is taken for a phase of the work which they have chosen.

If you were to look in the secretary's record you would read about other programs they have had. Once it was "Intermediates of the Bible." "An OR or an ED" (a conqueror or conquered) brought a challenge to be like Daniel and Paul and not like the rich young ruler. A study of strong drink illustrated with chemical experiments by several boys, again reminded them of its ill effects. We are looking forward to many more interesting and worth-while programs.

Junior Church is the special evening of the last Sunday of each month. After short meetings in our own groups we all gather in the main hall with the others and are favored with a message from our pastor. At other times we meet together to hear a missionary or maybe someone who does a chalk drawing or someone else who has a message for us.

What possibilities these Sunday evening meetings afford in helping children to learn more about the One who loves them! To have separate meetings adapted to different ages gives opportunity to have lessons concerning their particular needs. A five-year-

old and a fourteen-year-old differ in their interests and problems. It does mean that several people need to give time and thought to this work. But we trust the Lord to bless the efforts in the lives of these who will be the "Young People's Meeting upstairs" of tomorrow.

SUNDAY SCHOOL

(Continued from page 217)

know that father's counsel is always given for the child's good.

Proverbs 17:1. A well-ordered home is the best place on earth even though poverty is felt by all. Caterwauling parents and fighting children make such a home the worst.

Proverbs 17:6. A dear brother told me a few years ago, "I did not know that a man could love his grandchildren so." Those of my readers who have them will understand that brother. But the children also have a right to glory in their parents. If the parents would be ideal, the children would respond by being ideal.

Proverbs 19:18. If my son gets a thorn in his foot I will remove it no matter how much he may dread the pain; if he gets an evil in his moral life I will also remove it no matter how much it hurts. Kindness now may be unkindness tomorrow.

Proverbs 22:6. As the twig is bent, the tree is inclined. There is no rule but that you will find exceptions. But it is a rare thing when a child becomes other than what his environment makes him. The training in the home, the church, the school, and by society all contribute to make your sons and daughters what they will be.

Proverbs 23:23-26. Human nature is acquisitive. We are by nature collectors. But we spend much time collecting the useless and even the harmful things. A local citizen just lately bought two lions. Others collect snakes. Others worn-out postage stamps. Let us buy the truth, and keep on adding to that collection until we exceed and excel. Of such a hobby no man ever collects too much, and in the pursuit thereof there is no waste of time and effort.

BOOK REVIEWS

(Continued from page 215)

(p. 186); and all men should be bound together as brothers. pp. 188, 189. Rendering service as a soldier and a missionary at the same time (p. 302) is not consistent, nor does the Bible authorize Christians to labor together with God in politics. p. 103. A few of the stories have been published before. Most are acceptable, however, and those who use the book can derive much of value.—Edwin L. Weaver.

Conversion is a deep work—a heart work. It goes throughout the man, throughout the mind, throughout the members, throughout the entire life.—Alleine.

"There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me" (II Tim. 4:8).

A RECIPE FOR A BAD TEMPER

Some persons have quite a time with that temper! Something goes contrary to their selfish plan—someone says what does not fit in with their thinking—or something annoys them and they fly into a fit of temper, often doing and saying things which cause their heads to hang in shame.

I was traveling in a train and sitting beside a man, when one of his friends, in a gesture of fun, played an innocent, but foolish prank on him. It annoyed him so that he flew into a temper. Then when he cooled down, he said, "My, I wish I did not do that." What was wrong? He was a sincere Christian and loved his Lord, but he had failed to develop an inner power over passion and temper. He had never discovered that Christ could do more than blot out sin, that He could and would enter the very heart and life, and take control by His indwelling presence.

A certain woman who was most faithful in attendance at church, and who manifested a beautiful spirit at all times, lived under most trying circumstances. She was asked, "How is it that you are never out of temper? Is it that you do not feel the injustice, the annoyances?" "I feel them as much as anyone else," she replied, "but they do not hurt me." She was then asked, "Have you some special recipe?" "Yes," she replied, "For vexations caused by people I apply affection. For those caused by circumstances, I apply prayer. And over every wound that bleeds and burns, I murmur the words, 'Thy will be done.'" She has developed an inner power, because He is in control of all emotions.

It is not always easy to know the will of God—what plans to lay for the future, what decisions for the day. So much is involved in these decisions! Which road should I travel in the way of service and duty?

The best we can do, after looking into His Word for direction, is to prayerfully follow the leadings of His Spirit, and accept whatever follows as from Him. Accept everything as working together for our good. We must with confidence look away to our great, kind, loving Heavenly Father, and say, "Thy sweet, perfect will be done." If, as we travel on the pathway He has chosen, it is His will to send humiliation, provocation, suffering, and disappointment; if we find ourselves misjudged, falsely suspected or despised, we must arouse ourselves to realize that all things are for our good; that our Father is all love and knows what He is doing.

The great artist when painting a picture, daubs paint here and there. It looks like a mess as he proceeds but he knows what he is doing. It will come out all right. So, amid the tears and failures of our lives we may feel and look repeatedly as though we must have got on the wrong road; but if we have honestly sought His will and daily, yea, hourly, looked to Him, with a yielded mind and heart, He will bring us out all right. One can easily imagine Paul saying: "O Lord, if to glorify Thee I must be humiliated in suffering and forsaken, have Thine own way; I am wholly Thine. Thy will be done. Thou art able to weave the pattern into the fabric and bring out something of eternal value. Yes, Thy will be done."—The Pente. Testimony.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

TWELVE REASONS WHY BRITISH-ISRAELISM IS A DELUSION

"My covenant will I not break, nor alter the thing that is gone out of my lips.—Jehovah-God.—Psalm 89:34.

According to Webster, "Delusion, in general, implies self-deception or deception by others; it may connote a disordered state of mind, extreme gullibility or merely inability to distinguish between what only seems to be, and what actually is.

British-Israelism is that kind of delusion. Some claim that the British nation is made up of the so-called "lost ten tribes." This error has no historical or Scriptural basis.

The error is carried further that the "true Israel" is known as the church or the "assembly of believers," the majority of these being of the Anglo-Saxon race of Great Britain and the United States.

They further state that God desires to redeem His creation (this is true, He does), but here the blunder starts that He chose from all the families of the earth two families—Judah and Ephraim—Israel. They say that some "mighty nation" lineally descended from Joseph, must somewhere, in the later days, represent the "lost ten tribes." That as Joseph was lost for a while, but later became a Gentile prince, unrecognized, for a while, till the appointed time—so Great Britain, because it has scattered the Word of God over the whole earth is the "lost ten tribes." This they forcibly and violently fit into many prophecies. They fantastically point out that an Irish tradition is true, that Jeremiah and the Princess Royal of Judea—Tephi—came to Ireland. To give us added comfort they say that this Irish prince is a descendant of Dan. Of this union, are the descendants.

All this might be passed with a smile and a nod of the head, but millions of copies of this error are being published, hundreds of radio broadcasts contain the same error, and many lecturers hire large auditoriums and speak to immense groups of the prophetically hungry masses.

I think you have enough of this! The other reason for including this in "World News" is because it involves three great nations, England, the United States, and the Hebrew. You can wonder why I am utilizing the writings of another. First, because it pays the editor to admit frequently that other men can write better on some things. Second, because it is written by a brilliant scholar and a deeply spiritual man. The answer comes from the pen of Robert Beach Cunningham, M.A., minister of the Hamilton Presbyterian Church, Baltimore, Md. It is written in the light of the Word of God and God-given common sense! Read it.

British Israelism or, as it is frequently named by its adherents, "Anglo-Israelism" is a deadly error, representing a scandalous distortion and repudiation of the explicit teachings of Holy Scripture. The heresy is not to be taken lightly as a matter of little significance, for it numbers its followers by the thousand; it spreads itself over the world of nations; it is propagated through the expenditure of enormous sums of human energy, financial capital and book and tract publication; and it has given and is giving rise to a tidal wave of anti-Semitism that is markedly unchristian. We therefore offer for your careful reading and reflection the following arguments against the heresy in the hope that our readers will not only see more clearly the crucial issues involved and the blasphemously unscriptural character of this monstrous error, but that they will by divine grace exert all their

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

powers to combat the heresy with a scholarly and gracious presentation of its fallacies.

I. Historically Untenable

It is **historically untenable**—a preposterous piece of nonsense in the eyes of any who know a little of history.

There is no linguistic, cultural, literary, philosophical residue that would give the slightest indication that such a mighty and wholesale migration of Jewish people took place shortly after the time of Christ.

Jewish thought patterns are very distinct, very marked. A Jew may find himself in any Gentile culture but he preserves the peculiar and characteristic thought patterns of his group—there is, i.e., the Jehovah-God idea—God as the Creator and Preserver and Saviour of His people. There was the Jewish conception of a peculiar people, a separated people that God had implanted in their thinking in the long ago, and which clings to the Jew to this day—a consciousness of a singular oneness. There is the peculiarly Jewish idea of sacrifice for sin as an atonement and peace offering to a righteous God. The philosophy of the Jews holds that God is the source of all truth—"God is Light and in Him dwelleth no darkness at all." Pagan philosophy holds that truth is impersonal—Jewish philosophy holds that truth is personal—all truth finds its source, its interpretation, in the Personal, Absolute God.

It is unthinkable that they should not have left behind some traces. The Romans invaded England, only a few thousand of them, and yet they left behind cultural signs that are clearly evident to this very day.

II. Physiologically Impossible

The Anglo-Saxons bear none of the physical characteristics peculiar to the Jew. Particularly is this noticeable in the facial expression.

They do not look like Jews.

The Anglo-Saxons were both a large-boned and very fairhaired race, as **unlike the Semitic races as it is possible to conceive.**

III. Ecclesiastically Unthinkable

It is **ecclesiastically unthinkable**. There is to be found among the Anglo-Saxons none of the signs that marked the Jewish Church—the priesthood, the Tabernacle or Temple—circumcision, a very important rite and one the Jews have never cast aside—the Shekinah glory—the ceremonial laws—all these things that marked the Jewish church—none are to be found among the Anglo-Saxons, unless you care to identify the London Fog with the Shekinah Glory as some British Israelites have blasphemously done.

None of the distinctly Jewish churchology is to be found among the Anglo-Saxons.

IV. Dispensationally Untenable

It is **dispensationally untenable**. Superficial resemblances of Great Britain among the nations and the restoration of Israel are pointed out as reason for identifying the great, the magnificent, the very special promises made to ALL ISRAEL for the millennial age with the blessings now being received by the Britishers.

The great mass of competent, sanctified, interpreters of Holy Scripture apply these prophecies to Israel in the tribulation or kingdom age. Prophecies like that in Isa. 27 or Isa. 35, or Isa. 27:6, 12, 13.

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the earth with fruit" (Isa. 27:6). This has not been fulfilled yet even as the promise made to Abraham thousands of years ago has yet to be fulfilled: "In thee shall all

the nations of the earth be blessed." This will be fulfilled when restored, converted Israel under the ardors of the tribulation becomes God's flaming evangel for the conversion of the unbelieving Gentiles. Isa. 60 is a glorious picture of redeemed Israel in the land acting as leaven to the Gentiles. The whole chapter should be read. Verse 3, i.e., "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Or verse 15, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

Now when is this all to be? When Israel is converted unto God after she has been restored to her own land. Zech. 12:10-14 and 13:1-2. See also Isa. 27:12, 13.

And the blessings promised are upon the basis of their acceptance of God and His Messiah. Zech. 12:10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

In order to apply these latter day blessings that God has promised to restore redeemed Israel to the present-day Anglo-Saxons, some great prophecies have to be dropped.

Romans 11:13-25. This passage tells us that ISRAEL, not Judah only is "broken off" from the true olive tree and that the Gentiles have been grafted in. Paul refers here to ALL Israel—there is no singling out of Judah. During these "times of the Gentiles" blindness has come upon Israel—all Israel. This Pauline prophecy is in line with Christ's prediction recorded in Luke 21:24 "And they shall fall by the edge of the sword, and shall be led away captive into all nations." And it is well to note here that Jesus is not referring just to the ten lost tribes—He is referring to all the sons of Jacob (Jews in general) "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." So Paul says "blindness in part is happened unto Israel (all Israel) until the fulness of the Gentiles be come in."

This in itself refutes completely the British Israelite thesis that kingdom blessings are now being appropriated by the Anglo-Saxons.

See also Hosea 1:4-6—prophecies that distinctly apply to the tribulation and the millennium—the last day—the day of the Lord—are applied to an unconverted, rebellious people now. This is blasphemy and a complete and unscriptural disregard for Scripture truth.

Virtually every prophecy that relates to Israel's restoration to the land of Palestine is ignored, misplaced (brought in today) or evaded. Also, the truth, clearly taught, that Israel's greatness, multiplication, wealth are to follow their reconciliation and restoration to Palestine.

Jeremiah makes this truth abundantly clear: Jer. 24:6, 7, "For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them and not pluck them up. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart..." THE RESTORATION AND THE CONVERSION OF ISRAEL here is spoken of in plain language. It is nothing short of blasphemy to wrest these Scriptures and apply them to unregenerate, materialistic Great Britain.

V. "Israel" and "Jew" Same in Scripture

It recognizes a false distinction between the terms "Israel" and "Jew." Israel is presumed always to apply to the "lost ten tribes" and Jew to the tribes of Benjamin and Judah.

When Jesus Christ uses the term "Jew" in the Gospels there is not the slightest evidence to show that He uses the term in the narrow sense of the tribes of Benjamin and Judah. Jno. 4:22, Jesus talking to the woman of Samaria—"Ye worship ye know not what; we know what we worship, for salvation is of the Jews." It is clear that Jesus is referring here to all the tribes. There is no particularism demonstrated in these words. Jesus is contrasting the Jews with the Samaritans who were not Jews. John

1:47. Jesus, seeing Nathanael coming unto Him, said "Behold an Israelite indeed, in whom there is no guile."

The term Jew in the New Testament cannot be narrowed down to refer only to the two southern tribes, Judah and Benjamin. It is a generic term, covering all the tribes. One has no basis for limiting the term. In Jno 5:1 the feast of the Jews is cited. And Jesus went up to Jerusalem for this feast. It cannot be held for a moment that only those of the two southern tribes attended this feast. For when the Northern tribes were carried away into captivity many of the ten tribes migrated south into Judah to escape the captivity. The evidence is strong that many more joined themselves to Judah than were carried away into captivity. This in itself would destroy completely the British Israelite distinction. For the ten tribes did not all keep together in captivity and then all were lost. II Chron. 31:1, 6. "Children of Israel and Judah." Of v. 6 Bishop Ellicott, great English commentator, remarks: "The children of Israel that dwell in the cities of Judah" are evidently those who had left the Northern Kingdom to settle in the south. They were not all apostate and many migrated south to worship the true God in the way God had ordained.

But even after the captivity it was not just Judah and Benjamin that returned to rebuild Jerusalem but many members of the ten tribes.

When Judah was carried away into captivity by Babylon, it was not merely the two tribes that were involved, but all Israel. I Chron. 9:1 says, "So all Israel were reckoned by genealogies and behold they were written in the book of the kings of Israel and Judah who were carried away to Babylon for transgression."

In Ezra 2:70 the returning remnant is referred to as **All Israel**. "So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." The faithful remnant only of both Israel and Judah became "All Israel"—the twelve tribes. Members of all twelve tribes returned and received blessing and members of all twelve tribes perished. So the distinction between Israel and Jew vanished into very thin air.

In the return under Cyrus, Babylon and Assyria had become one kingdom and Israel was as free to return as was Judah. Cyrus under God's grace encouraged them to go back and build again the walls of Jerusalem. Study carefully Ezra 6:20-22—the celebration of the Passover after the rebuilding of the temple by **all Israel**.

In the still later return under Artaxerxes, Ezra states that Israelites went up—Ezra 7:7—"And there went up some of the children of Israel, and of the priests, and of the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king."

The evidence is overwhelming from Ezra that all twelve tribes were involved in the return and the rebuilding and that the Jews of today are the descendants of **All Twelve Tribes**—just as the Jews of Christ's day were.

In Ezra 8:24, 25 we find that the treasures given by the heathen king were committed to twelve priests representing all Israel to offer an offering for all Israel: "Then I separated twelve of the chief of the priests . . ." and it is further said that the treasures represented what the king had given and what "All Israel there present, had offered."

Turning to the New Testament now, James was thoroughly convinced that when he was writing to the Jews that had been scattered abroad after the persecution of Stephen, he was addressing all twelve tribes. This is what he says: "To the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers trials; knowing this, that the trying of your faith worketh patience." Note.—James is writing to the twelve tribes that were believers, brethren, of faith. Hence it could not have been addressed to the long lost ten tribes. No, it was addressed to the **Twelve Tribes**. The lost portion could not have known Jesus as their Saviour. They had forfeited God's promises—they had not even returned to Jerusalem when given permission to do so. Hence James, a believer, could not have addressed them as believers, as brethren. This evidence is conclusive!

But there is Paul. Those who returned under Ezra and Nehemiah and rebuilt Jerusalem and established the temple worship embraced the faithful remnant of the whole ten tribes and their descendants, the Jews. They constitute all Israel and make up the twelve tribes of Israel to which God's promises both of salvation and restoration refer. Look now, if you will, at the unity of the twelve tribes in apostolic days:

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the service of God, and the promises. . . . Esaias also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved . . . (These are the ones to whom God's promises, covenants, etc., belong). And as Esaias said before, except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah" (Rom. 9:3, 4, 27, 29).

Again, Romans 10:1, 19, 21—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. . . . But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you . . . But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."

Paul uses the term generically, that is, Israel saved and Israel unsaved.

In the New Testament the Jewish people are called Jews 174 times and Israelites 75 times.

"All Israel shall be saved" is clearly a reference to the whole twelve tribes. Rom. 11:26.

All Israel yet to be saved is to be a fulfillment of prophecies such as Isaiah 59:20, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." See also Jeremiah 31:31-40; Hosea 3:4, 5.

VI. Salvation by Grace, Not by Works

The greatest heresy of British Israelism, however, is not all of the things we have mentioned, but rather is **complete nullification and cancellation of salvation by grace, or God's reception and forgiveness of the sinner upon the basis of the atoning sacrifice of Christ.**

British Israelism is nothing more nor less than a blasphemous, corrupt, unintelligent, diabolical glorification of a **decadent, unscriptural nationalism** catering to national pride, and daring to apply promises and prophecies of God's mercy and restoring grace to an unrepentant, rebellious people who give no signs of being the people of God.

This sledge hammer blow cannot help but make British Israelism an offense and a stench to all who cherish their blessed Redeemer and hate with all their hearts any teaching or heresy that hides His lovely face and that repudiates the grace He purchased for sinning man with His own life's blood. Grace is pushed into the background and God is found handing out the favors of His wisdom, power, and love to an unrepentant, materialistic people upon a nationalistic basis.

British Israelism glorifies the unrepentant, materialistic Anglo-Saxons and brings them under the favor of God as the ten lost tribes of Israel to whom God has promised nothing in their lost, rebellious, scattered condition.

In this age of the Gentiles, age of the church, Anglo-Saxons, if they are Israelites, are either saints or sinners; if they are saints, that is believers, they are members of the church, the holy nation in which there is neither Jew nor Greek. Galatians 3:27, 28: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed."

If they are sinners, then they are under a double curse; the law of Eden and the law of Sinai. To quote a notable authority, D. M. Pantou: "Nationalism—all favored-nation claims before Jehovah—within the church and under grace, is a complete subversion of the truth about the Church; for it re-erects the barriers of the flesh which the cross has thrown down; it makes national prosperity and worldly greatness instead of righteousness and truth the hallmarks of God's spiritual favor; an error negated by the law itself. It ignores, and so implicitly denies, the individual regeneration and sanctity without which no man shall see the Lord and it concentrates the blessing of God on the British Empire becoming the mistress of the world. No truth is more radical, more elementary than that 'the flesh profiteth nothing' and therefore no error could be more radical, more fundamental, than to attribute to blood, not grace, to the flesh, not the spirit, any standing whatever before God."

Does not St. John tell us of our regeneration in the first chapter of his Gospel, "who were born, not of blood [national ties], nor of the will of the flesh, nor of the will of man, but of God." British Israelism make God's favors depend in this age of grace upon blood ties, that the Anglo-

Saxons are Israel after the flesh which is a monstrous error, and a blasphemous repudiation of the biblical doctrine of salvation by grace.

David Baron in his well known "The History of the Ten Tribes" adds the weight of his testimony: "It fosters national pride and nationalizes God's blessings in this dispensation which is individual and elective in character. It diverts man's attention from the one thing needful, and from the only means by which he can find acceptance with God. This it does by teaching that a nation, Britain, composed of millions of practical unbelievers in Christ, and ripe for apostasy, in virtue of a **certain fanciful identity** between the mixed race composing that nation and a people carried into captivity two thousand five hundred years ago, is in the enjoyment of God's special blessing, and will enjoy it on the same grounds forever, thus laying another foundation for acceptance with God beside that which he has laid, even Christ Jesus."

In order to accomplish this identity, monstrous conclusions are drawn: i.e., effort is made to trace the British monarchs back to David.

From an advertisement in the Times of India, 1930, we read: "During this time, specially in the reigns of David—the founder of the reigning House of Britain—and of Solomon, his son and successor, Israel dominated the world situation."

"Also, in the next and ultimate stage, all nations will constitute the kingdom of God. To this kingdom ultimately, and many believe soon, the Lord Jesus will come. There He will find the British Royal House directly descended from the throne of David operating in accordance with the oath to that effect of the Lord God Almighty."

Over against this unscriptural outburst, place the explicit, abundantly clear statements of the Word of God.

When Christ comes back to reign, Israel will have been for centuries without a king and He will sit upon the throne of His Father David, not upon the throne of England, and He shall reign over the house of Jacob, all Israel, forever.

So we quote from the prophet Hosea, 3:4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without a pillar, and without an ephod and without a teraphim: afterward shall the children of Israel return [doesn't say ten tribes—no such distinction made in these prophecies] and seek the Lord their God, and David their King [Christ rules as Son of David] and shall fear the Lord and His goodness in the latter days."

Luke 1:32—The angel's prophecy to Mary concerning her son. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever."

To catch the full force of this blasphemy, this attempt to rob Jesus of His Davidic Father-given throne, consider that Messiah's Throne of righteousness and peace is made out to be identical with the throne of England, and the English peoples are "saints of the Most High" to whom "all the kingdoms of the world shall be given."—Excerpt from Dr. Joseph Wild's book, "The Lost Ten Tribes."

Another word about the kings of Britain being the royal line of David and those to whom the promises were made: "If the British are the ten tribes, their ten tribes are not those to whom the promises were made. The Royal Tribe was Judah, which is not one of the ten tribes."

VII. Scripture Mutilated to Fit Theory

Instances abound of the wresting of Scripture to establish their preconceived, unscriptural thesis.

The millennial chapter, Isaiah 27, is applied to the accomplishments, or rather, supposed accomplishments of the British Empire. In a leaflet called "Proved," issued by their North of England Council and sold by Covenant Publishing Company, we read of Britain: "Israel had to colonize barren lands and 'establish the earth' causing the desert to blossom as the rose. (Isaiah 27:6; Isaiah 35:1). This is an achievement which the Anglo-Saxons have accomplished with signal success."

Isaiah 25 and 35 are millennial chapters. "In that day" relates to the tribulation or Christ's coming as Israel's Deliverer—vv. 1, 2, 12, 13. In verse 12 we read: "And ye shall be gathered one by one, O ye children of Israel." When was that true, asks Irvine, of the British? It will be true of Israel as the Bible says: Jeremiah 3:14—"Turn, O backsliding children, [note—God's dealing dependent here upon their sincere repentance, not just upon their national identity] saith the Lord; for I am married unto you;

and I will take you one of a city, and two of a family and I will bring you to Zion."

VIII. Ethnologically Untenable

British Israelism is ethnologically untenable. That is, in the science of nations, Britain manifests none of the characteristics of Israel as a nation. It can be said that some of these could be hidden or buried, but one of the striking things about Israel in all her history is her maintenance of national identity.

The peculiarities that characterized Israel as a nation are not to be found in the British.

Britons are clearly Celtic, not Semitic. "How any rational person could seek to identify Hebrews with Scythians from southern Russia or Celts is an eighth wonder of the world. The Hebrews were Semites, ethnologically speaking. The Scythians were a mixture of Mongols and Iranians; the Celts and their descendants pure Iranians." The identity of Scythians with Israel is "the most notable miracle in race transmigration or national reincarnation, the Anglo-Israel people ask us to believe." Not the slightest historical evidence is advanced to show how this process of race transmutation was effected.

The records of the past support the claim that Britons are of Celtic origin in common with Scandinavians, Germans, Belgians, and French. The Celts had firmly established themselves by the 7th Century, B. C. Note this. Britain began thus early to have the ancestry common to northern and southern Europe. There is but one conclusion: **If the British are Hebrew in some preorigin, then also is the whole of northern and central Europe, for they all come from the same original stock.**

The British, or Anglo-Saxons, are a mixed race. They have not kept separate as have the Jews, but have freely mingled with other people. Israel has always written from right to left; the Anglo-Saxons from left to right.

The laws of the Anglo-Saxons show no affinity to those of Israel. One desiring to pursue this line further is recommended to the Encyclopedia Britannica, the article headed "Anglo-Saxon Law." The Anglo-Saxon history is amply substantiated by excellent historical records—their ethnological background is clear. Their origin and background is preserved in remarkably preserved records, known as the "Anglo-Saxon Chronicle."

IX. Jews Only Are "Aloof" and Distinct

The British do not fulfill the prophecy of the "aloofness" of Israel among the nations.

Numbers 23:9, of Israel it is said: "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

For anyone to say that Britain is not numbered among the nations is to make a farce and nonsense of history. There was the League of Nations, and now the United Nations, of which Britain is very much a part.

X. Jews and Land Inseparable

Israel's national blessings are all connected with the land—Palestine, of course, and with Jerusalem.

Isaiah 14:1—"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land."

Ezekiel 34:13-15—"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall they fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and cause them to lie down, saith the Lord God."

Ezekiel 36:24-28—**Striking evidence**—"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle [no blessings till in the land] clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

The blessings are inseparably associated, connected, with the land.

XI. If Britain is Israel, Then They Are Under A Curse

If Britain is Israel, it involves them in a curse, not a blessing.

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For Israel is under a curse in this age of grace—a curse which they, incidentally, brought upon themselves when calling for the crucifixion of Christ they shouted: "His blood be upon us and our children. Not a word of proof can be adduced to show that Christ was crucified only for Judah and Benjamin. As we have already shown, representatives of all twelve tribes were in Jerusalem at the time.

The promises made to Israel included a terrible curse for disobedience and rebellion.

Read Deuteronomy 28:58, 59, 64—"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **the Lord thy God**: then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance. . . . And the Lord shall scatter thee among all people, from one end of the earth even unto the other."

This came upon them, and from Romans 11 it is very plain that they are still under this curse. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Israel has not yet turned to the Lord, and remains to the present under the curse **nationally**—but **individually** she is being saved through Christ.

Paul refers the crucifixion of Jesus to all the Jews. I Thessalonians 2:15, 16: "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; . . . to fill up their sins away, for the wrath is come upon them to the uttermost."

Still more frightful is the taking of the glorious Messianic prophecy of the stone cut without hands which smote the image of Nebuchadnezzar (Daniel 2) and applying it to the British people; and the British Empire, which is one of the Gentile world kingdoms, is made to be identical with the kingdom of God. Could any error be more terrible or strike more directly at the very heart of Messianic prophecy?

The smoke which ascends from the "blazing furnaces and steam engines" of London is identified with the Shekinah glory, the visible symbol, as we know, of God's presence with His people. This from the organ, and an article in it, "The Banner of Israel."

Again, Edward Hine, author of the forty-seven "Identifications," is the Promised Deliverer who should come out of Zion. This blasphemy against the Holy Ghost shows the lengths to which this vile heresy is carried to prove identity between Israel and Britain. Why? So that it can take the age of grace and cast it into the scrap heap of human repudiation and set up a dispensation of **fleshly nationalism**.

Israel today in this age of grace stands or falls by individual acceptance or rejection of the Gospel—Romans 9:6—"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel [Here is Paul's division of the twelve tribes—Israel saved and Israel unsaved]: neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." How utterly clear this phrasing of Paul's is!

God is not dealing with Israel today as a nation, but as individuals—children of the flesh or children of promise—children of Promise if under the blood of Christ.

XII. Jesus Was a Jew

Jesus was a Jew.—He was virgin born of a Jewish mother, Mary. The birth was by supernatural conception through the Holy Spirit. Jesus Himself claimed to be a Jew—Romans 1:1-3: "The Gospel of God, . . . concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

Paul testifies in Galatians 3:16—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "For verily he took not on him the nature of angels; but he took on him the seed of Abraham."

Peter testifies in Acts 2:30—"That of the fruit of his loins [David's loins] according to the flesh, he would raise up Christ to sit on his throne." See Psalm 132:11.

John 4:9—"How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus did not deny it.

Matthew 27:11—"The governor asked him saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest."

The Wise Men testify—"Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

From this overwhelming mass of evidence it must be apparent to any unbiased mind that British Israelism is a complete repudiation of Scripture and of salvation by grace—a Satanic delusion.

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Photo by E. G. Hoff

Ceaselessly the Waters Flow under the Old Stone Bridge

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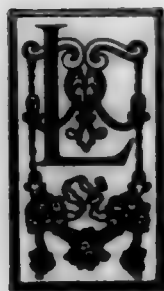
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SCOTSDALE, PA., AUGUST, 1947

No. 8

A DREAM COME TRUE

BY THELMA BELLE LOUCKS



LITTLE David Benson found sleep very difficult on this third day of October. No hour of the night escaped his alert ears, and why should it, for hadn't he anticipated this special day for many long months?

"Phyllis," he called across the hallway, "isn't it ever going to get daylight? It seems like two days since midnight."

"Two days, David? Seems to me like only two minutes since I went to bed." His sister turned over and snatched a few more winks.

David's eyes twinkled and shone as he shifted from one hand to another the little new blue lunch pail, into which kind hands had conscientiously packed a lunch, and he lifted his precious books bound securely by a strap. His face lost its merriment quickly as he scanned a yellow crutch—the thing which he so detested, yet could not do without.

"Do I—really have—to take it, Mamma?" he asked.

"Yes, dear, you must give your weak ankle every possible chance, the doctor says. Someday if you keep on as you have in the past summer, you may lay the crutch aside."

Some day—lay crutch aside—run and leap like other boys—and grow and develop. Some day, but a dream now!

David should have started in the beginners' class at school one season before in September, but somehow fate destined otherwise. At intervals he felt impatient. Each nerve, bone, and muscle felt the pressure of being penned in. Other people marveled at his great patience. But alas, few told him so! They must have thought he knew.

His mother's heart leaped with unspeakable joy and pardonable pride as she took him to Shady Bend School in the car.

Miss Holmes, the teacher, was one whom Mrs. Benson could well trust and confide in concerning her almost invalid son. She gave him a special welcome.

"And please, dear God, don't let anyone hurt or tease him in any way," the mother had fervently prayed as only a true mother could.

Needless to say, the entire day was one of excitement. The little heart beat faster than it had for a long time. And on the second night, he found himself wakeful in the wee hours of the morning from the fatigue and exhaustion of the day before. However, when the welcome rest did come, his sister Phyllis

was hardly able to bring him out of his sleepy trance.

His face was more pale than usual. His parents kindly asked him to miss one day of school until he became more accustomed to it.

"I feel all right—honest I do. And oh! I can hardly wait to learn how to read better; and Miss Holmes said in a couple of weeks, she believes I can add and even print like the rest of the first-graders."

The second day proved even a happier day for David.

"And Daddy," he exclaimed, "Miss Holmes even let me catch a little in playing ball!" That night sleep came as quickly as his head touched the pillow. He dreamed that he hit a home run and that he was elected captain of the team and that they played Happy Hollow School.

* * *

But there was a shadow hanging low over his head. He never felt strong, and he felt that he was a coward. When he was three and one-half years old, the hired man coaxed him to ride to the field with him on the tractor. The youth carelessly permitted himself to get caught in the plough.

"Stop the tractor—stop the tractor," he shrieked.

The small lad comprehended great danger.

"I can't—I don't know how," he cried.

"Shut that off in front—you know where!"

"No, I don't know where you mean." So the conversation was carried on for some time. The driverless vehicle raced on, madly uncontrollable.

The boy did something at last, but the wrong thing, and it raced with rapidity now.

"You are a coward," the youth continued to shout. "You've got to help, I'm going to be dragged to pieces!"

David did not know what a coward was but he figured it was something bad. And more than that he knew Tom Brady was in a predicament. The goose pimples rose up on his arms. He was about to leap, when a

sudden jolt threw him off his balance. The treacherous iron wheel rolled over the small right ankle. He only cared about Tom. He got the message to the farmer going by on the road, and then he realized there was severe pain in his foot.

Tom Brady was laid up for the rest of the season. He berated David each time he got a chance.

"You little coward—you knew how to stop the tractor. Why didn't you do it?"

As David matured, he understood the term of a coward, and how he resented it!

In four months' time Tom was none the worse off for his rough experience, but David's little ankle became still weaker. It checked his physical growth and undermined his entire constitution. His fond parents could not understand why their only son should have this misfortune.

* * *

The winter months brought golden school days, with the exception that his back pained when he stood or sat up straight, so he often slumped in his seat.

One day Billy Lynch taunted him with, "I'm bigger than you are, and that ain't all"—Miss Holmes caught the phrase, and hurried to the rescue. "Billy," she said, "all of us are only as big as we act, or might I say, 'Big is as big does.'"

One Saturday David on his crutch was making his way down the street when he heard a voice calling:

"Hi Crip! How's that little clubfoot of yours today?"

He saw no one, but presently he witnessed Billy Lynch with another fellow, a very large boy. He wondered who the boy was.

David learned to read quite rapidly, not because it was easy, but because he was very eager to learn and his teacher occasionally spent an extra hour with him after school. For special gifts Miss Holmes presented the pupils with Bible Story Books. The picture he loved best was the one with the white-robed figures holding their books and singing in the angelic chorus. David's heart and soul longed for music, but by the time he sang one verse of a song his breath was gone, so his heart continued to be music hungry.

"Well, I hear we're getting some new folks in the district," spoke Mr. Benson one evening.

"Some of the Lynch's relatives I hear," said Mrs. Benson.

"Yes, I believe that's true. We need more folks in our small district too."

David was eager to see the new boy in school. He would be in the eighth grade. Perhaps he would be his big brother; maybe he



would shield him from Billy's occasional taunts.

"Well, how's the little 'crip' today?" David had heard that same voice before. Yes, on the streets two days before.

"I'm fine," he said hopelessly, "and how are you?"

"Ha, ha! He says he's fine, but can't take five steps without his cane. Me—I'll bet he can't throw out a chest like I can, twenty years from now. And look at my muscle!" The new boy threw out his strong arm.

* * *

Another school year closed. He felt a warm hand on his shoulder.

"David," said a soft kind voice, "you are small and handicapped, but remember we are all here for a purpose. Our Creator has a work for you to do. Whatever you do, do it well. Remember 'Big is, as big does.'"

David felt the warm blood penetrate down to his very heart. He would never forget that kind, soft touch, it was something of what he figured heaven must be like. There was no ache now in that tiny shoulder, as there often was when he tried to play or when he worked too hard.

His eyes glistened when he turned them upward toward his teacher's face. His lips uttered no praise or thanks, and why should they, for were they not written over his entire countenance?

"I've never been disappointed when I expected great things from you. And I shall expect still greater things from you, David."

"O Miss Holmes, I'll always remember you as my best teacher, no matter how good the rest may be to me."

"Now may God bless your life. It has meant so much to me. This is good-bye, and I do hope next year you will have a much better teacher than what I've tried to be."

The lad's cup of happiness was filled to the brim and to overflowing. The special phrase about expecting still greater things from him held much significance.

Vacation evenings were spent beside his mother and father as he or she would read his favorite story from his new book or help him pronounce the words which he was unable to master. But first his eyes scanned the picture of the awesome white-robed angels singing heavenly music.

"Which story to-night, David?" asked Father before they retired.

"The first one, please," said the lad.

There in the picture he saw Adam and Eve talking to the big serpent. He detested snakes but if he ever got the opportunity to see the huge reptiles at the zoo, he would seize it. He knew they would be caged and harmless.

Shady Bend reopened with Zenobia Marshall as teacher.

"David is frail," confided Mrs. Benson on the first day, "but we've tried at home not to spoil him. If you are considerate of him, I'm sure he will give no trouble." Miss Marshall failed to note the plea in both the tired mother's eyes and voice.

"Yes, I see," she cleared her throat. "We'll try to get along the best we can. Of course I can't pet or baby anyone, even if he is sickly. I don't mean to have any pets."

"I do wish you the very best of success in your entire year," Mrs. Benson said wistfully; none was more sincere in her wishes than David's fond mother for more than one reason.

Billy Lynch and Alfred Link, the new boy, raced to school in heightened excitement one day.

"The circus is coming to town!" they shouted together in one breath.

"Elephants, tigers, lions, bears, and swift horses," repeated one.

"And clowns, cowboys, and monkeys that climb ropes and play tricks," said another.

Each child there in his own mind planned to attend the circus. Special rates were given to the school children.

"There's going to be a snake as big around as a stovepipe, and thirty feet long, and it weighs I think one hundred pounds—or maybe two hundred pounds, I don't know," said a small lass in pigtails.

"Yes," continued Miss Marshall smilingly, "It's a boa constrictor, such as we studied about in geography last month. It is very vicious, except to its trainer and charmer. She began on it when it was three days old. Only she has power to force it to obey. She allows it to coil itself lightly about herself. She says a certain thing and it begins to unwrap itself. I want you all to see that."

"A big snake," mused David. "I really want to see that when I go, but I'll keep my distance!"

One of the most severe punishments a parent must take is when he must refuse his beloved children something which they crave and want badly, even though it is refused for their own good. So it was when Mr. Benson kindly but firmly said a positive "No" when the circus question arrived. He was expecting it and had early begun preparation.

"Son," he said to David out in the corral by the barn. "I want you to see animals from all over the world. But the circus is a poor place to find them. The women are half-clad and painted, while the men's bodies are tattooed. The language they use is shocking, and there is so much filth and smoke that one can hardly get a breath of fresh air. Besides that they ask a big price of our hard-earned money. When people are starving and when people are dying without Jesus, do you think we should pay dollars to see a thing like that?"

David did something he seldom did. His carnal nature gave way to pouting. And he felt very sorry for himself. His stubbornness did not give way until an hour or two had passed.

"David, I know just exactly how you feel. How could one know better than I, for I disobeyed my father's will and ran off with some boys and went to see the circus? No one but I knows the grief it cause me. I propose that we shall go to the zoo in the next two months and see the animals, and perhaps big snakes too."

The pupils at Shady Bend made little progress those days, with the circus coming near, and with carpenters doing odd jobs about the coalshed and schoolhouse.

"We didn't even get to see the snake," confessed the big boys to David. "They say it has escaped, and we're to be on the look-

out-for it whenever we lie under a tree or a high place."

The Parent-Teachers Association meeting was held on the following Thursday evening. There was outside entertainment, but the school sponsored one song. Since it was a handicap for David to march up and sing, Miss Marshall asked him to learn a reading, and he was delighted. Therefore he felt as if he was a part of the meeting also. He drilled and trained his weak voice and finally mastered the manuscript. He was seated in the armchair and the curtains were drawn back. The lights were dim and he began his recitation, which was quite scary, for Miss Marshall had given him one pertaining to Halloween.

Before he was halfway through his reading, he came to an abrupt halt. His teacher repeated twice the next phrase. He seemed not to grasp it. All became intensely silent. Mrs. Benson cleared her throat. Miss Marshall grew fiery red about her ears and neck. She once more repeated the next phrase of his reading.

David stood up without any aid, and to the bewildered woman said in a voice strangely hoarse:

"Give me my crutch!" It was a command.

"David! You are crazy! What are you going to do?" she flared madly.

"Miss Marshall, there is not one second to lose! Please listen to me!"

But she refused his orders and he was unable to thrust her aside with her stout figure blocking entrance to the little curtained-off corner.

Many dozens of people witnessed a sight which they had long forgotten, that of David making use of his two limbs without aid, and he made swift progress directly to the back of the room. So frightened was he that the hairs of his head stood on end, stiff and straight.

"David!" said his father, but the lad seemed to see or hear nothing. No, nothing save the long, gray-speckled object lying on top of the huge new library in one corner of the room. It lay coiled with raised head. The eyes were fiery, and the forked tongue flashed back and forth like lightning. The moment was ripe. The huge serpent was aiming to strike at—yes, three of a kind noisily crowded together into one seat—Tom Brady, Billy Lynch, and Alfred Ling. The serpent was not poisonous, but how could David know? Besides he knew the strength of its coil. Once it wrapped about its prey, it would choke the breath away and crack the bones as a child would break asunder a twig. The eyes of the reptile were as two huge moons and the head was one of a demon.

Since David did not have his crutch to beat the reptile as he had planned, he tried to get the iron stove poker which lay near where the snake was. He had no thought but that he must take care of the emergency. But by this time his father was at his side and took in the situation and with swift heavy strokes—one—two—three—four—five—six—he banged the head until a loud thud sounded and the boa constrictor captured in the wilds of South America in the jungle of the mighty Amazon River, landed limp below, pulled down by its own massive weight. The head

lay beneath the spot where it was struck, but the end of its tail reached out where three little girls were seated.

Of course an uproar was created. Small children cried, women screamed, while each man yelled orders to the next man. Mrs. Benson raced to catch her small son as he reeled backward toward the stove, but she was a split second too late. His head struck heavily against the sharp edge of the stove.

Tom Brady carried him out into the air as easily as one could carry a baby, while it took several men to carry out the lifeless reptile.

Tom, Alfred, and Billy all begged to remain with David that night at the hospital. He never regained consciousness that evening.

His mother said, "I will stay with David until he comes out of his delirium, so that he will not be afraid."

But each youth wondered how the little hero could be afraid of anything after he faced such a dangerous foe. Each one's thoughts ran along about the same angle, something like this:

"I used to think David a little coward—but I am the coward."

Only a sinner can know what mind and soul torture one must bear with the burden of guilt pressing hard. Alfred and Billy confessed to one another of the great load upon their souls.

"We are being made to suffer because of the suffering we used to cast upon David," they agreed; "his lot was already too heavy."

"Yes, it was I—or we who were the cowards in the deal. It doesn't take strong backs or muscles to be a hero."

"I truly believe David was terribly afraid of that snake, because you know how—"

"Yes, I remember how he screamed when we threw that little dead garter snake on him."

"By the look of terror in his eyes that night—I still can't bear to think of it—I thought he had suddenly gone madly insane."

When David still did not regain consciousness the following day, the boys became much alarmed and ashamed.

"I'm afraid he'll die before we get to thank him for saving our lives, perhaps, or at least he saved all of us from a horrible scare. Think of being hugged by a thing like that and having most of the bones in your body broken! The charmer says he likely would have choked the breath out of all three of us, perhaps broken our necks before anyone could get him off. She says that of late he had been acting strangely, and even she was beginning to be afraid. Yes, think of such a death!"

"I am thinking of a fate far worse than that," repeated Alfred, suddenly growing very serious.

"Whatever could be worse than that?"

"My sins. They are so many, and they suddenly come to face me, and I don't know what to do with them. I'm young but I've committed nearly every kind of sin. If David dies, which I feel he will, I will feel like I killed him."

Billy was younger, but his conscience smote him also. "There must be a way out—other people get saved, why can't we?"

"But who can help us? Not my mom or dad, not Miss Marshall, and not our preacher."

"In my Sunday school, I learned that God

will hear a sinner's prayer if he prays to be saved. Through Christ, God's Son, we are saved."

Not audibly, nor on their knees, but in the barn these two sinners poured out their hearts to God. Each had a long way to go yet, but they had accepted the plain, true, and only way of salvation.

"I never knew a great burden could roll away so suddenly," said Alfred.

"David has come out of his delirium," were the welcome words which came to the boys soon afterward.

"Brave little David!" earnestly spoke the boys to him. "If we promise never to tease you again, do you think you could forgive us sometime? Don't answer now—you must have time to think over such a great thing!"

David's wound healed nicely. He was home again and followed his usual daily routine. No one noticed his increased pallor.

He asked for the story about Christ's ascending to heaven, and about Elijah's being carried to heaven in a whirlwind.

"It must be a beautiful place; I can't wait to go there. It would be so wonderful to sing in the big chorus!"

LIFE'S LESSONS

**I have learned as the years roll onward
And leave the past behind,
That much I had counted sorrow,
But proves that God is kind;
That many a flower I've longed for,
Had thorns of hidden pain,
And many a roughened by-path
Skirted fields of ripened grain.**

**And clouds but cover the sunshine—
They can not banish the sun,
And the earth seems all the brighter
After the rain is done.
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
We gain the strength of Right.**

**So, the heart from the hardest trials
Gains the purest joy of all,
And from lips that have tasted sadness,
The sweetest songs will fall.
For as peace comes after suffering,
And love is reward of pain—
So, after this life, comes heaven,
And out of our loss is gain.**

—Selected.

The next evening, he was unusually quiet and fatigued. His eyes took on a gleaming brightness.

"Daddy," he said suddenly, "are my Grandma Snyder and my Grandpa Benson (the only grandparents whom he could remember) and my little brother who died before I was born, up there?"

He thrust aside his book. "Where, son?"

"In heaven," David said simply.

"Why—yes. I am sure they are, but why do you ask?"

"I just wondered."

"Will we know each other in heaven?"

"Yes,—I think the Bible tells us that plainly."

A sob and light cry rent the air. His mother stepped to an adjoining room. When she returned redness played about her eyes.

"David, is there anything you would especially like to do, say within the next few

days? If it's possible at all, you shall do it."

"I would like to see and hear the Big Boys' chorus that sings next Sunday. They will wear white and sing about heaven," came the ready answer.

The following day David talked as he had never talked before.

The telephone was dialed. Shortly the family doctor made his appearance. He talked with David alone for some time.

"You are wrong, Mrs. Benson, in the fact that you think David is delirious or losing his mind. He is very much in his right mind," the doctor said.

"Then you mean—"

"Yes, children often have strange intuitions about things. He has completely recovered from his recent little accident, but he is also suffering from a rare bone infection. You see, when those bones in unmaturing feet were crushed and splintered by the heavy wheels of the tractor, there just wasn't much we could do but clean out the pieces, drain the wound, and allow it to heal as it would. I am very much surprised that he remained with you this long. But, Mrs. Benson, a child like yours is long to be remembered. Just think that your loss here is his great gain, and and what a privilege to be the mother of such a fine son!"

The next day she handed David a small red and black piece of cardboard.

"Your ticket, David," she smiled.

"My ticket?"

"Yes, for the chorus, you know."

"But, Mother, I will not need a ticket."

"Yes, everyone who listens to the chorus must have one."

"But I won't—you see, I am going to sing in it."

"But, dear, who gave you permission to do such a thing?"

"Jesus did, Mother. That isn't the best part yet—He is going to come and take me there. He is coming now. Oh—Oh! It looks so beautiful! They are all waiting for me. It sounds so lovely. Good-bye, Mother, I will see you in the morning."

Little David's dream had come true.

Canton, Kansas.

SUPREME FIDELITY

(Continued from page 226)

church. And, O Heavenly Father, if it be Thy will, please let her live."

"Carol," he whispered as she stirred slightly, "you were right. Your decision shall last forever, but I have changed mine. From now on, I too, shall give my supreme fidelity to God and the church."

Harrisonburg, Va.

We never need to be sad, if we believe that the Lord Jesus always loves us very dearly. His love comforts our hearts.—Sunbeams.

"The devil is a deceiver, a deserter, a destroyer."

A LIFE SENTENCE

BY V. R. EDMAN

For to me to live is Christ. Phil. 1:21.

The title of this message may sound to you to be very ominous and oppressing, with implications of judge and jury, of sentence and incarceration, of iron bars and striped suits, of prison diet and piles of great boulders. Let me assure you at the outset, however, that none of these fears are to be realized, for we are considering the topic from an altogether different point of view. We shall consider life, not death; liberty, not languishing in the penitentiary; service of free heart and not penal servitude.

It is a commonplace aphorism that the pasture of another is greener than our own. To be sure, my major interest in academic affairs may relate to international relations, government, law and the like, but I take the liberty of wandering into the fruitful fields of rhetoric for the figure of speech that lies at the basis of this treatise.

Have you noticed some analogies between a sentence, as we have been taught by the grammarians, and the stern realities of our life? We are reminded that a sentence is "a combination of words which is complete as expressing a thought, and in writing is usually marked at the close by a period; a sense unit comprising a subject and predicate, especially one with both subject and finite verb expressed." The life of God's child should be a sentence, whose subject we find in the life text of the Apostle Paul, "For to me to live is Christ," or as elsewhere expressed by him, "... yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). To have self as the subject of one's life sentence is to have narrow horizons, shallow objectives, unsatisfactory achievements, and a life that is wasted, for "Whosoever will save his life shall lose it" (Mark 8:35). The measure in which we lose our life for Jesus' sake is the measure of life's breadth, depth, usefulness, and meaning.

Of course, life must be predicated by **being** and **acting**, by our being a follower of the Lord Jesus Christ, out and out, through and through, without hesitation or reservation, and by allowing Him to live out His life within us. We should have learned by now the contrast expressed succinctly by the late Dr. Albert B. Simpson, founder of the Christian and Missionary Alliance, who said, "Once it was my working, His it hence shall be; once I tried to use Him, now He uses me." The life that is Christ's is not static, stagnant, self-centered, superficial, nor spasmodic. It is life in the fullest sense of the word, as Ralph Spaulding Cushman sought to express it:

Sheer Joy

Oh, the sheer joy of it!—
Living with Thee
God of the universe,
Lord of a tree,
Maker of mountains,
Lover of me!

Oh, the sheer joy of it!—
Walking with Thee,
Out by the hilltop,
Down by the sea,

Life is so wonderful,
Life is so free.

Oh, the sheer joy of it—
Working with God,
Running His errands,
Waiting His nod,
Building His heaven,
On common sod."

The Comma

The details of a sentence have their significance in life, and I call your attention to some of them. The Most High puts punctuation marks into our lives, to make them comprehensible and complete. At the moment we may not understand the import of the punctuation, but when the sentence is complete, or even before, we can begin to catch its meaning. A comma indicates a slight change in the direction of the sentence, and an addition to its meaning or enlargement and enrichment to its description. In our impetuosity we want to rush onward toward the conclusion of a given matter, and the Lord begins to add to our lives and to set off that which is new, deeper, and richer by His comma. Let us not be impatient with His apparent change of thought or meaning; rather let us trust that His comma comprehends His compassion and concern for us.

The Semicolon

The semicolon indicates a more abrupt and basic change in the direction of the sentence. Quite possibly you have come to a point in life when suddenly the meaning is left unfinished, the light goes out in the sky, the song has turned into silence, or even into a sob; there seems to be neither rime nor reason, neither present nor future to your life. The Lord is changing the direction of your life, not to close it, nor to constrain its significance within narrow horizons; on the contrary, He wants to make it broader, deeper, richer, and therefore He puts a semicolon after a given line of thought that you would have desired to have continued.

I have found it so rather frequently in my life. We have enjoyed friends, service, and the like, only to find that the Lord brings to a conclusion such delight that He might use us elsewhere in His service. We were so happy and busy on the mission field in Ecuador, and planned to spend all our days in God's glad service there. Young people and older had come to the saving knowledge of Christ and were preparing themselves to be witnesses among their countrymen. We could visualize no place more useful nor happy. But one day the Lord wrote a semicolon. To be sure, there is then the temptation to feel that life is without meaning, or that the Most High is mistaken in His measures toward us, or that we have failed to heed His guidance. We must remember that circumstances are no criterion of the center of the will of God. Paul and Silas were utterly persuaded of God's call to Macedonia out of a vision of a man therefrom calling to them; and the injustice of their imprisonment in Philippi with its pain and pitiless darkness constituted no evidence that they had been led

astray by their own thought or desire. God's semicolon in your life means that He wants to change rather radically the course thereof, that He desires to enlarge its content, and not at all that He has cut you off or forgotten to be gracious. I know of some hearts who have sat down to sob inconsolably at God's semicolon, and never gone forward into the clarifying clause that lies beyond. He will make it plain.

Parentheses

Parentheses are indicative of even deeper perplexity than that caused by the semicolon. The whole forward movement of the sentence is suspended and something that seems totally irrelevant is inserted therein. It seems that our lives could do without the interruption, the delay, difficulty, or darkness that has entered. It all seems so entirely without explanation or purpose. You seek to fathom the reason for the sick room and its silence, when you sought to serve the Saviour, to decipher the delay and disappointment, to understand the misunderstanding with its tears and apparent tragedy. The parenthesis seems inopportune or unimportant or even impertinent, but there it is. John Bunyan was bewildered by long imprisonment in Bedford jail, but from thence came Pilgrim's Progress to bless the world.

The Period

There are many other analogies which we forego at the moment. There is, however, need to make strong exhortation that we allow the Lord of our life to complete the sentence with a period or exclamation point of His own choosing. I trust it will not be with a question mark in your case or in mine. Do you recall ever having written an incomplete sentence in a theme or essay passed on to the teacher of rhetoric? If so, you will never have forgotten her reaction thereto and the failure recorded on your paper. Beware of an incomplete sentence, whose incompleteness and disobedience will not escape the eye of the Author and Finisher of our faith! Your life sentence may be simple or complex; it may have many modifications and necessarily many punctuation marks; it may be periodic; it may seem to wander far afield; but it must not be incomplete. Continue the writing thereof until you have come to the period that marks its conclusion in order that for your life sentence there may be recorded in letters blood red, "**Well done, thou good and faithful servant.**"—The Evangelical Beacon.

THE DOWN ROAD

Jonah not only paid the fare of the ship in which he tried to run away from God, but he also paid the full price of his disobedience. Notice that in his whole career he was going "down." He went "down to Joppa." From the sweet, free highlands, where he walked and talked with God, to the miasma of the lowlands, he went "down into" the ship, and then down into the sea, and then down into the whale, and then, in the whale, down to the very bottom of the great deep! Disobedience to God means always that we go down. "Down" is the key word to every life that flees from God and duty.—The Faith.

CHRISTIAN MONITOR PULPIT

WORLDLY OR HEAVENLY WISDOM

BY J. CLYDE SHENK

TEXT: Come on, let us deal wisely with them.—Exodus 11:10a.

The above words were recently brought to our attention by an African brother in a message on the way of victory. Pharaoh was an expert in using the wisdom of this world to keep the children of Israel in bondage. Listen to his words in Ex. 8:28: "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; **only ye shall not go very far away.**" Our adversary the devil in like manner is ever working to keep Christians in bondage to sin. This is all to his advantage, for he knows that if genuine liberation from the many forms of worldliness, self-seeking and sin were experienced by the church then great damage to his kingdom would be the result. But alas, too often the cords of bondage so weaken the church that she is practically powerless to resist the devastating forces of our spiritual adversary. These sins within the church need to be named and spoken against—immodesty, attracting the attention of the impious to ourselves; or wearing that which denotes holiness while conscious of undealt-with pollution within. These sins and many others appear desirable to the natural man while he is blinded to the fact that he himself is the loser, damaging his own soul and sowing the seeds of bitter remorse which he will reap—sometime! Satan doubtless laughs and continues to follow his motto;—"Come on, let us deal wisely with them."

Nor are these sins the only forms of bondage that souls are in. There are more subtle forms. One may desire to be successful as a minister, a missionary, a teacher. He may go to great lengths to attain this success and fail to recognize that more of the wisdom of Satan is being employed than the wisdom of God. He is still working for a reputation—something wherein he can boast and exalt himself. But the Scripture says: "Boasting . . . is excluded," and, "For not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:18).

Another may dream of being a mighty defender of the faith—the kind of person that is read about for centuries after the warrior is dead. Yet in the early stages of the pilgrimage Satan is standing by with his tactics in mind—"Come on, let us deal wisely." Thus various routes are planned: education, degrees, position. Another may regard little education as the proper path—any kind of short cut imaginable that the cross might be avoided! Allegiance to imperfect creeds, men pleasing in order that they may "speak well" of us; Anything to sidestep one that he heed not the admonition to "go forth therefore unto him [Jesus] without the camp, bearing his reproach" (Heb. 13:13). Some

would say that these conditions do not exist, but let us humbly ask the Lord: "Are they found in my heart?"

How happy the man who has found by faith that he has been crucified with Christ! Such a one can say, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil 3:8). How blessed and yet how difficult to see this in the midst of a materialistic age! May God be merciful and in love break the stubborn wills and hard hearts of church members—everywhere—that the true wisdom of God may find place within us and be employed in the spiritual warfare of the present day. And where do we find this wisdom? "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:22-24). It is at Calvary that we find Jesus to be the one "in whom are hid all the treasures of wisdom and knowledge." When the soul, by faith, finds itself "crucified with Christ" it also finds that Christ lives within. This means that the power and wisdom of God become a part of us which in turn has its clashing and subduing effect on the powers and wisdom of darkness about us. Surely this is the power and wisdom that we need today.

Musoma, T.T., East Africa.

THE POTTER

**The potter worked at his task
With patience, love, and skill.
A vessel, marred and broken.
He altered again to his will.
It was blackened, bent and old,
But with traces of beauty left,
So he worked, this mender of pottery,
To restore the charm bereft,
Till at last it stood transformed
And he viewed it with tender eyes,
The work of his hands and love,
This Potter, patient and wise.
I know a mender of broken hearts,
And of lives that are all undone,
He takes them all, as they come to Him,
And He loves them, everyone.
With patience, love, and skill
That surpasses the knowledge of men,
This master Potter gathers the lost
And restores to His image again.**

—Selected.

LOOSE LIPS

Jesus tells us not to be talkative. He says: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." At another place He says the very opposite: "Watch ye therefore, and pray always."

Strange many do the first but neglect the last of these words.

There are many who like to gossip. A woman came home from her club. "What is the matter?" asked her husband, "you look all out of sorts. Didn't you like the meeting?"

"No," she answered.

"Why not?"

"The trouble was," she said, "we were all there."

"I see," said her husband, "as no one was absent, you had no one to talk about. I suppose that is why you went so they could not talk about you."

"Loose lips have sunk ships, is what you read on government placards. Loose lips have done serious damage. Scripture says: "The tongue . . . is an unruly evil, full of deadly poison." "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Death and life are in the power of the tongue, says wise Solomon.

It was sound advice that an old colored woman gave to a girl who got into trouble because of her loose lips: "Honey, silence am gold."

Not everybody prays. Those who do not, deprive themselves of the highest privilege. The greatest in all the ages were men and women of prayer. Christ, the greatest of all, spent nights in prayer. Prayer is the greatest power on earth. Prayer stayed back the waters of the Red Sea. Prayer gave the victory to the Children of Israel over the Amalekites. Prayer closed the mouths of the lions when Daniel was in their den. Prayer saved the lives of the three men in the fiery furnace. Prayer saved all the Children of Israel during the time of Queen Esther. Everybody who has ever prayed in the Name of Jesus can speak of blessed experiences how his prayers have been heard.

The Lord forbids the one and commands the other. Man does just the opposite. Is there any wonder that the world's conditions are worse than bad at the present time?—Richard Jungfer.

"God's conquering days are when his saints give themselves to mightiest prayer."—Bounds.

—O—

Those who face God, who is their supreme Friend, will have no difficulty in facing their adversaries.—Exchange.

Editorials

The Need for Workers

In the days of the Prophet Isaiah there was an urgent need for workers, for it was a time of great spiritual need. There is similarly a great need for Christian workers today, for we too are living in dark and perilous times. The world is in great turmoil as rival forces are separating it into two divisions along the lines of democracy under the leadership of the United States, and of communism under the network spreading out from Russia. Rapidly we are told that the "one world" which was heralded with so much enthusiasm only a few years ago is splitting into two widely divergent and competing worlds. Every economic and political device short of war is called into play by the competing forces to achieve their ends. To add to the confusion there is constantly the threat of the atom bomb and the fear that before we realize it the Third World War will be upon us.

The cry of the thousands of homeless and starving people is constantly coming to our ears, and we know that there can be no justice and no lasting peace until the masses of the needy are once more freed to make their own living and to find homes for themselves and their families.

But these situations are only to a large degree the ferment that comes from deeper conditions of which sin and wrong and injustice are the cause. These are found not only in high places but are prevalent down to the very grass roots of the population of our own country as well as other nations. There is sin in high places and low, among rich and poor, among white as well as the dark races.

The Church of Christ is the only body that can answer this call of spiritual need, for that is its God-ordained mission. Fields of need are calling for workers in the home churches, in the rural fields, in the cities, in many foreign fields. Then there are constant calls for workers in our church institutions, such as hospitals, charitable homes, schools, and colleges. There is much work for the church to do today in carrying out the commands of her Lord to minister to the needy in body and soul. Bro. J. D. Graber in his report to the Mission Board, published elsewhere in this issue, tells in detail of the needs for service and the call for workers.

The call comes today just as clearly as it did in days of old: "Whom shall I send, and who will go for us?" May our answer be equally as clear and wholehearted as was that of the prophet: "Here am I; send me."

Going to Conferences

For about twenty-five years I have been going pretty regularly to conferences—church conferences, Sunday school conferences, General Conferences, Bible conferences, as well as various special conferences. After stating this it may be superficial to say that I like to go to conferences, for one would hardly attend them for so long a period of time merely out of a sense of duty.

Summertime is predominantly the time for conferences. I have already attended one Bible conference, and I look forward to attending our district Sunday school and church conference and General Conference. I may even be able to take in parts of a few special conferences later.

Why should I take time to attend conferences? is a practical question. For me now there are official duties to perform that in a sense require my presence at some of the conferences, at least. But that is not the only reason I go to conferences, for I went before I had any official connections. I well recall the first General Conference which I attended, the session at Harrisonburg, Virginia, in 1919. It was a real blessing to me to listen to the messages in the tabernacle and to enjoy the rich Christian fellowship.

This brings me to at least two reasons for one's going to conferences. (1) For spiritual instruction and food. We all need this. Who has not had a feeling of spiritual impoverishment and of a hunger for soul food? Conference is one place where we can get spiritual inspiration to revive our fainting souls. (2) For the fellowship of saints. The converts of the early church continued in both the "apostles' doctrine and fellowship," and we too need the fellowship in association and prayer of church leaders and workers to inspire us to greater devotion to and service for our Lord.

Another benefit we get from attending conferences is (3) to keep in touch with the business end of the work of the church. I have learned to appreciate and to value especially attendance at business sessions. I well remember an association I had with the late Bro. Noah Oyer, then dean of Goshen College, while attending a Sunday school conference with which neither of us were actively associated. We roomed together, and in the morning the question came up as to whether we should attend the early delegate session. When I hesitated he urged that we go. I have learned through that incident and since to attend all business sessions of conferences and board meetings if possible, unless they are indicated as being of a private and executive nature. I have received much valuable information and help through this practice. Still another reason for attending conferences is (4) to get firsthand the official actions and the reasons for them. I do not look upon official actions of conference as mere man-made rules. And one reason for this is that I am usually there to hear the discussions and thus to know what called for them and what they were meant to achieve. They are reached as a rule after deliberate, united, and prayerful counsel, out of a real desire to follow the teachings of the Word and the leading of the Holy Spirit, and they are aimed to preserve and defend the faith of the Gospel and to promote the work of the church.

I expect to go to conferences this summer. I trust you too, dear reader, will find and take time to enjoy the rich blessings that come to us by these Christian gatherings.

Mennonite Service Units

Attention was called to these units in earlier issues of the Monitor, but now that they are in operation it is well to keep thinking about and studying them. In an article in the "Gospel Herald" of July 8 Bro. Laurence Horst, Director of Mennonite Service Units, gives a comprehensive outline of the work being done this summer. In the article in this issue of the Monitor Bro. Horst gives us another interesting glimpse of the scope and nature of this work and its possibilities in the future.

We quote from a letter from the three unit members at Ogema, Minnesota, as a sample of work that is done in some of the missionary outposts of the church:

Greetings from the White Earth Indian Reservation in Northern Minnesota. Minnesota is called the "Land of 10,000 Lakes," and we are in the middle of them. . . . Our work consists of teaching Bible schools, helping in Sunday schools, some visitation, and hauling in the children. This is no small job in this country. The people live quite scattered and mostly back in lanes. After all, why live by the road when you can just as well live by a beautiful lake! Whenever it rains, we must put on the chains on our Model A Fords to get through. In our present Bible school over one third of our pupils are Indians. We find them interesting and different. They are solemn, dark-eyed persons, and I've never seen any of them in a hurry. The rest of the people are mostly of Finnish descent. . . . We hope to visit Lake Itasca, headwaters of the Mississippi, which is near here. I had the privilege of wading across the Mississippi last year. . . . We feel it a real privilege to work for God in this beautiful part of His vineyard.

Besides this Northern Minnesota unit, groups are serving in twelve other places, and the whole program embraces work in eleven states, which are Ohio, Michigan, Illinois, Minnesota, Kansas, Arkansas, Missouri, Nebraska, Colorado, Texas, and Alabama. This gives some idea of the geographical scope of the work, which could readily be extended to embrace many other sections where help could be given to established work or in reaching out into entirely new areas of service.

Increasingly our young people are desirous to serve the church in some line of direct Christian work. As Bro. Horst points

(Continued on page 253)

OUR HOME CIRCLE

LIVING SERIOUSLY AND HAPPILY IN THE HOME

BY EVA OSBORNE

A paper read at the Indiana-Michigan Conference, Fairview, Michigan, June 4, 1947.

The home was originally ordained of God; it is not something thought out by man. So to get a true picture of a home we should look at the first home placed here by our Creator. The story is familiar—God putting Adam to sleep and removing a rib with which to make for this first husband a wife, "a help meet for him." Note "she was taken from his side, not his head, lest she should feel superior, nor his feet lest she should be trampled upon, but from his side where they two could walk together through life, side by side, and near his heart to be loved and cherished." The Garden of Eden was the setting for this beautiful relationship ordained by God.

The subject suggests that something has happened even to man's appreciation of this divine institution. True, many parents are earnestly and seriously pursuing for their children things they think will make a nice home—a beautiful dwelling place, education, the finest and latest clothing, money to help them "start up" in life, etc. But just as "iron bars do not a prison make," neither do four lovely walls guarantee that the people who dwell within have a home. Praise God, home can be happy and blessed for those who are lacking in some of these things counted so important. In our own country we might say standards are constantly being raised, and living conditions improved; but that special something which really makes a home is not keeping up with these outward improvements. Alas, home life is sadly decaying, and very often does not occupy the lofty place ordained by God. We perhaps have yet to see the full results of this home breakup in our own country.

Home life is looked upon lightly. This is no doubt a weapon of Satan, for with the home goes the church. His forces are ever busy and progressive in this destructive work. The movies have set up home standards from immoral Hollywood. Divorce is displayed as glamorous and desirable. "Funnies" too contribute, for many a laugh is taken from episodes of home life which ridicule especially the husband and head of the home. The fast living in general of our day is not conducive to good home life. These influences creep even into Christian homes. How often parents will tease children about the opposite sex, not realizing that they are handicapping the child's idea of pure love! Yes, Christian people need to think of the home seriously.

The husband-wife relationship is first in importance. Living for each other, not merely with each other, and both for Christ makes a solid foundation, assuming there is first of all genuine love. Courtesy, kindness, honesty,

and thoughtfulness are necessary to cultivate the love atmosphere in the home, and it must begin with the husband and wife. Divorce and unfaithfulness are becoming so common we stand in danger of not thinking of them as seriously as we ought, unless we often refresh ourselves on Bible teaching regarding these. We need to be alarmed at divorce and remarriage and never cease to teach against it.

Bringing children into this life is also a serious thing. We cuddle and love the little bundle of flesh that God has given us, and too often forget each one is a living soul that will be raised for heaven or for hell. It is nearly overwhelming when we think of the conditions of evil this wee child will some day have to face; or we might think it were better not to bring children into such a wicked world. But being serious is not being pessimistic—if we are on Christ's side. Each child can have the same Saviour who has given us victory, and each child brought up for the Lord Jesus Christ is one more to bring light into darkness.

What should we be serious about in regards to our children? The Scripture tells us how the boy Jesus "increased in wisdom and stature, and in favour with God and man." This is a fourfold development—mentally, physically, spiritually, and socially. Each is important, but do we spend too much time on one to the neglect of another?



COMPENSATIONS

**I may not climb that high, lone path
That leads to power and fame,
No laurels may crown my toil-worn brow,
No luster gild my name,
But I do the work that my heart loves best,
And life has its shining way;
For the joy of life laughs at struggle and strife
When the work that you do is play.**

**I may not claim an ancestral hall
And a stretch of acres wide,
But I have a palace beyond compare,
With possessions rich inside.
'Tis only a cottage of tiny rooms,
Two stories, a garden patch,
But the joy of life laughs at struggle and strife
When love dwells beneath the thatch.**

**I may not gloat on the piles of gold
And dream o'er art treasures fine,
But I have a store which none can touch,
A treasure most divine.
'Tis the priceless peace of a heart at rest,
And my jewels are those I love.
The lowliest life can face struggle and strife
When its treasure is laid above.
—Lockwood Green in Christian World,
London.**

Physically, we need to see that each child grows in a satisfactory way. We like to provide the most proper foods for the family, but let us remember the atmosphere around the family table also has a lot to do with digestion. Sleep and fresh air, play and work have a place in helping our children to develop physically. Keeping our bodies pure has a lot to do with giving a child a healthy body to start life. A good body can be a real asset to service to Christ, but it is not an absolute necessity.

We also like to see our child's mind develop. How happy we are over the baby's first word or sentence! The child grows and learns to read—and we are glad. Questions begin to roll out. Are we always so glad about that? I think it is more important for us to properly answer questions, yes, even encourage questions, and thus help a child to think in an open way, than it is to determine to give the child a college education. Surely we want our children's minds to develop. Although knowledge is not a gateway to heaven, God can use a keen consecrated thinker in His service.

The foundation for social living is the daily life in the home. How to get along well with others is necessary to know if the child is to fill a useful place in the church. Especially where there are a number of children, every day brings some lesson in getting along well with others. Company in a home is necessary for children to learn to appreciate others. Perhaps the parents' attitudes toward other people molds this important part of a child's life very much. Gossipy talk should never leave the lips of parents. Manners only for company but not for home folks should never be tolerated, much less exemplified. Children should also get the right and pure idea of love from their parents. And questions of life should be honestly and frankly answered as the child wishes to know.

I think we would sometimes be very surprised if we could see into a child's mind to get his idea of God. But they do give us glimpses. One of ours thought it would take such a very long ladder when Jesus comes to take us to heaven, and quite a bit of time too. God's goodness, the many things He does for us, His beauties of nature, how Jesus loves us, should be topics of daily conversation. Children should feel free to ask us questions regarding God and the church. "When did God begin?" is a question one busy young mind wanted to know. Children should experience many answers to prayer, and we should take them into our confidence in prayer needs. A few days ago our four-year-old, without anything else having been said, looked into the face of his father and said, "When you were sick, I prayed and prayed and prayed for you, and you got better." God forbid that such faith should ever be destroyed. Sometimes a child's faith strengthens us, or even rebukes us. As the child grows we need to help him to feel a definite need of a Saviour, and to find joy in service in the church.

Let us examine ourselves as to the amount of time we spend on each of these four—physical, mental, social, and spiritual developments. What memories will be dearest to our children? Will it be the long hours we

spend in ironing their clothing to perfection? Or will a bit of time spent in cutting out a doll dress mean more to them? Or maybe just time taken to chat about something of interest to them? We as Mennonite people with a reputation of good housewives can well afford sometimes to let a little dust settle to take time to be with our children and really learn to know them. They will appreciate it.

Not much has been said about living happily. Happiness is not exactly found by pursuing it. Living seriously and with a purpose, and according to Peter, being "all of one mind," and all for Christ, naturally brings happiness. I think a secret of happiness is revealed in the Bible when Jacob served seven years for Rachel, and they seemed "but a few days." Surely it was because of

their love. And we have already said this love must be nourished in order to continue. This happiness endures through sorrow, disappointments, and trials. There is such a contrast in worldly homes—in marriages where each is out to seek his or her own pleasure; and the result is that even the home itself disintegrates. In a Christian home each seriously seeks the welfare of the other, forgetting self; then there is joy. The Scripture gives us this same principle in "he that loseth his life shall find it."

It is a task that can be accomplished only through Christ and His abiding presence. Not only the family altar, but daily experiences should draw the family unit ever closer to God.

Germfask, Mich.

WE ARE OUR CHILDREN'S MIRROR

BY MRS. J. Z. GILBERT

My earliest recollection of a mirror remains very vivid to me. I was quite small when I climbed upon the table that stood just under a mirror, and the child I saw in it was so real to me that I cried brokenheartedly because no one would get the little girl out of the glass that I might play with her. No amount of explanation seemed to satisfy, for to my mind this was entirely possible if only someone would try.

No harsh words were spoken, not a threat was made as to results if I did not quit crying, but my wise mother simply took me by the hand and together we went to call on a neighbor. There the little girl in the mirror was soon forgotten. Through the years since then I have often seen my mother in that mirror, and her example in child training has been a happy memory to me and a benediction to our own children.

Looking into a mirror is a simple thing to do, but it brings a sobering thought when we become the mirrored image at which the children look day by day. From their scrutinizing eyes there is no escape. They note our words, our acts, our facial expressions, our voice and our response. How do they evaluate the image we present? Chiefly by the relation we bear to them. This relationship between parents and children has been so forcefully expressed by former President Hoover that I quote his word:

"We approach all problems of childhood with affection. Theirs is the province of joy and good humor. They are the most wholesome part of the race, the sweetest, for they are fresher from the hands of God. Whimsical, ingenious, mischievous, we live a life of apprehension as to what their opinion may be of us; a life of defense against their terrifying energy; we put them to bed with a sense of relief and a lingering of devotion. We envy them the freshness of adventure, and discovery of life; we mourn over the disappointments they will meet."

We are told that we inherit from our grandfathers and grandmothers as much as from our own parents. Thus we have six parents who are more or less responsible for what we are. Hence, as parents and grandparents, we are in the limelight for many years, nor is there

any way to dodge the issue. This relationship imposes upon the parents the most weighty responsibility. Just how much we imitate our parents may be estimated, in a measure, by what we find in our own adult life. How often during the years have you found yourself quoting your father or your mother? How many times have you noted yourself doing things as your mother did them? Is it to be expected that your children will do the same? Most assuredly they will! What type of searchlight could be more penetrating than is the keen perception of your child? Children live in an adult world, and they certainly take cognizance of how it is being run.

What do the children see in the parents? Some portraits as seen by them may be of profit to us. Let us look at some examples—for instance, obedience to law. We insist that children obey, that they shall conform to law. And then do we willfully exceed the speed limit and try to dodge the policeman? Do we try to take the "right of way" when it belongs to the other driver? Do we "jump the gun" at the stop signals? Are we stubbornly discourteous to other drivers on the highway? Do we complain against inevitable conditions and grumble at the consequences even though we were in the wrong? Do we try to "drive sharp bargains" in which we would beat the other party? Do we insist on having our rights, come what may? If we do these things, where shall our children learn obedience and respect for law?

Again children reflect the impressions they have received in kindly consideration from others. A little girl had learned the sympathetic heart of her grandma, and well she knew how tenderly she herself had been "cuddled" after a tumble. And so one frosty morning as she looked out of the window of her home, she saw a large, gray-haired man slip and fall on the sidewalk. Quickly she ran out to him and said in her sweet childish voice, "Mr., if I were you I'd go right home and tell my grandma."

With the same quick perception the child catches the spirit of hustle and nervousness in the mother's manner. A five-year-old Bennie had been taught to say his prayers

slowly, and it was hoped, thoughtfully. His mother had been pleased with his efforts along this line, but one evening she was to attend a lecture as soon as her little boy was tucked into bed. Imagine her surprise when she heard Bennie racing through his prayers as fast as he could say the words, and then with an almost breathless "amen" bounding into bed and grabbing at the covers as he said, "Mother, I knew you wanted to leave as soon as you could, so I hurried with all my might to get through with my prayer so you could go."

Likewise a tiny tot easily understands and imitates the quiet atmosphere of a devotional moment. Two-year-old Miriam was taken to the home of her grandparents for the day. As the family sat down to dinner, her chair was placed between those of her daddy and her grandmother. "Now," said the young father, "grandpa is going to thank God for our dinner." Instantly little Miriam placed one baby hand on her daddy's, another hand on her grandma's, then bowed her head, closed her eyes and sat very still until the "amen" was said.

It sometimes happens that a boy or a girl may see evidence of an uncontrolled temper in the parent, and may at the same time experience a sense of injustice at the hasty action. What a blighting influence remains in the mind of youth when injustice follows a parent's fit of anger! A young girl was left at home one afternoon to prepare the evening meal. She was anxious to please her mother by spreading a dainty table, and so with her own pin money she bought some flowers and arranged an attractive bouquet. Things were moving along nicely when suddenly an odor of burning food came from the kitchen. Quickly the young girl hastened to the rescue, but her mother, just then returning, smelled burnt potatoes, and broke out in such angry tones that not even the flowers bought especially for her pleasure prevented her from harshly accusing her daughter of carelessness. Oh, the hurt in the heart of a child caused by the hasty words of injustice!

It follows just as certainly that the composure of a parent in a severe test may reveal to a son or daughter a strength of character that leaves a never-to-be-forgotten influence for good. I recall one such incident in my young womanhood.

My father had rented a farm to a certain man who proved to be an unreliable tenant. The farm soon showed signs of neglect, but father hesitated to refuse the man further chance to improve. However, after two or three years something had to be done, and so father told the man that he wanted to secure another renter. Instantly the fellow flew into a rage and gave vent to language unfit to print. Throughout his abusive talk father sat and listened, never saying a word in reply. After this man's anger had subsided father got into his buggy and drove home. A few days later he related the circumstance to me. The thought that my father had been thus unjustly treated stirred my whole being, and I rose to the occasion of ridding my system of some of my indignation. And then on looking into father's calm face I noted his sad smile as he said quietly, "If I had known it would

It sometimes happens that there are unfortunate home conditions that make the children's atmosphere unpleasant and cause the growing boys and girls to resent what they keenly detect in the attitude of their parents. Ada and Allen were married, apparently for "better or for worse." Perhaps that had something to do with the rocky road they traveled on their way to making adjustments. At any rate one day they came to a combat of words, and Allen said hotly, "When I was a boy mother always bossed father around. He looked too henpecked for anything, and I made up my mind that when I get married I would not be bossed about by my wife. And I won't." Quick as a flash Ada retorted, "And when I was a girl, father did

—Author Unknown.

—G. Campbell Morgan.

CHRISTIAN LIFE

BLESSINGS OF CONFORMITY TO BIBLE DOCTRINE IN SOCIAL LIFE

BY RUBY P. ZOOK

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (II John 9, 10). The one great doctrine is the doctrine of Christ. What is that doctrine? It is the revealed truth concerning the person of Jesus Christ, whom the Father sent into the world. Read John 3:16.

This is the doctrine of Christ. If anyone does not believe this doctrine he is without God and without hope in the world. He is not a Christian. Those of us who believe and hold to this doctrine, should manifest it by a separation from everything which in any way denies Jesus Christ, as Lord and Saviour—the One upon whom Christianity rests. In the first Epistle of John, the doctrine of Christ is revealed, as well as the blessings and comforts which those enjoy who abide in this doctrine. Edwards says, "Doctrine is the necessary foundation of duty; if the theory is not correct, the practice cannot be right. Tell me what a man believes and I will tell you what he will do."

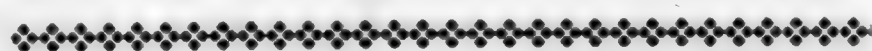
The social life of a person consists of the events which result from social experience. Two or more persons make up a social group. So unless one lives the life of a hermit, he is constantly in a social group, otherwise known as society; he is either in the family, in a gang, in school, in the neighborhood, in a club, or some organization, and he is also constantly having social experiences that either encourage or hinder the growth of Christian graces or virtues.

The behavior of a person is a result of social interaction, or the intermingling of two or more persons in a social group. Just what can the Christian learn from the Bible on how to live his life socially, or how to find the greatest blessing, joy, and contentment? The Bible everywhere teaches that the child of God should take the matter of living seriously and thoughtfully. Peter calls to the Christian, "Gird up the loins of your mind, be sober," etc. He is responsible to do serious thinking on how to live. He is to live by principles; he is to have a purpose in his life, and work toward a definite goal or standard. His life must be one of holiness, for without holiness "no man shall see the Lord" (Heb. 12:14). His life also is one of open, frank, and direct living. Jesus had no secret teachings and kept nothing covered from anyone on earth. The Christian must follow his Master in this respect. Instead of finding fellowship with members in secret, he finds his fellowship in

the church, where everyone is welcomed alike, regardless of race, color, sex, social or economic standing. John 3:22, 23.

When the love of Christ rules in the heart, it cannot be hidden. And the influence of one so filled with the Christ love is felt by all, and the possessor has a great peace and joy of knowing that love or "charity suffereth long and is kind; . . . vaunteth not itself, is not puffed up, doeth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things," and that "charity never faileth." Love casts out fear. It bars out hatred. It secures obedience and purity. It leads to fullness in God.

The life unconformed to the world is a humble life. Pride is detestable to God. It is one of the seven things that He hates. The worldly way of life encourages man to exalt himself, regardless of cost to others. He craves fame. A life pleasing to God, and one He will bless, is the life of submission to Himself and to His will. The Lord will give power and grace to put on humility as one puts on a garment. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:5, 6). The kingdom of



THE PERFUME OF HOLINESS

Christ . . . hath given himself for us an offering . . . to God for a sweet-smelling savour" (Eph. 5:2).

**The essence of fragrance is Jesus my Lord,
Of holiness, pity, and love,
Sent down by the Father to this earth below.**

To woo men to heaven above.

**The perfume of flowers is precious to all,
Flowers, velvety, pure and sweet,
Must give up their lives, be broken and bruised,
Must die, our wishes to meet.**

**We, like the flowers, must die to ourselves,
To the world with its greed and its gain,
To suffer with Him who has given His life,
To save us from sin and its stain.**

**For Jesus was made an offering to God,
A sweet-smelling savor for sin,
As He lives in us here, we'll savor of Christ,
The perfume of holiness win.**

—Lora L. Howe.

heaven is promised to the humble. "Blessed are the poor in spirit: for their's is the kingdom of heaven. . . . Blessed are the meek: for they shall inherit the earth" (Matt. 5:3, 5). The humble have the respect of the Lord. "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off" (Psa. 138:6). He dwells with the humble. Isa. 57:15. There is deliverance for the humble seeker. "When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person" (Job 22:29). The humble shall in due time be exalted. Phil. 2:5-8. Another blessing for the humble is peace of mind and soul. John 14:27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Purity is also a quality of him who believes in the Father, the Spirit, and the Son. He has a desire to be clean minded. "Let this mind be in you, which was also in Christ Jesus." Pure thinking leads to pure living. Clean attitudes lead to clean actions. To say, "Be a good boy," or "Be a good girl," means little for this fast age. These must know why they should be "good." They must know the importance of cultivating good social contacts, to have pure associations, etc. "The best outlet for spending physical, mental, and nervous energies is in spiritual activities of the Christian Church. The church was founded to be a channel of blessing to the world and also to the individual Christian" (Derstine). The Christian has also a pure faith, a pure conscience, a pure speech. Purity is truly a mark of the Christian's soul. It gives him a foretaste of the joy and glory to come, for he is pure and clean through Jesus Christ, his Lord and Saviour. He knows that Christ in him is the **hope** of glory. Col. 1:27. Hope purifies the heart. Hope is the aid of faith. Hope is the anchor of the soul. Hope is comfort and patience in trials. Hope is maintained by the Spirit and the Word and is strengthened by experiences and trials. The blessing the Christian receives from this hope is that he knows he is adopted by God and enjoys present benefits and spiritual blessings. He knows he has eternal life. John 3:16. He is quickened from the death of trespasses and sins. Eph. 2:1. He is filled with the fullness of God by the indwelling of Christ in his heart. Eph. 3:12-19.

The godless and selfish and sinful world is not loved by the Christian. The moral life of the world is considered by John under three aspects. First, the lust of the flesh. This means eating and drinking for pleasure and the satisfaction of bodily appetites. Many live as slaves to fleshly appetites, but Paul says by inference that being filled with the Holy Spirit serves the same and a much larger purpose in recreation than the drinking of wine. Second, Paul writes that the things which appeal to nothing but sensuous feelings and pleasure come from the lust of the eye. Seeing and enjoying things that are sinful, even if one does not actually do them, is worldly and not of the Father. The spiritual power of simple conduct in day-by-day living is emphasized by Peter, in the third chapter of his first letter, verses 1 to 6. Frivolous, fashionable, and extreme display in

dress only proves to many how poor and feeble in character and good taste those are who indulge. "The ornament of a gentle and quiet spirit, the adorning of the inward character with the Christian graces, is far more impressive than the vain attempts at outward adornment." (Edward Yoder). In the third place, Paul shows that haughty self-satisfaction over one's possessions and achievements comes from the pride of life. The Christian gives God all the honor and glory for what he is or has, and he regards himself as an unprofitable servant. The Christian knows that to yield to either of these three temptations is sin. He also knows that if he does not yield, the Lord will open the windows of heaven and will pour out blessings "that there shall not be room enough to receive it."

The Christian does not participate directly in the work of the government, but he still has a definite duty laid upon him, and that is to influence and improve his surrounding society for the better by means that are right, especially by prayer and a noble, Christlike life. "Real Christians are honest, upright, industrious, thrifty, as a rule substantial taxpayers, on the right side of all questions pertaining to morality and virtue, causing a country to 'blossom as the rose' wherever they settle and have a chance to make good" (Doctrines of the Bible).

The Christian must conform to the Bible in simple recreation. "All work and no play makes Jack a dull boy." Jesus admonished the disciples: "Come ye yourselves apart into a desert place and rest a while." It is a Christian responsibility to conserve health and nervous energy. Some pastimes are sinful and harmful, but many are refreshing and stimulating and right in God's sight.

In conclusion, from "Bible Doctrine," by Daniel Kauffman, allow me to quote: "Ennobled by **love**, exalted through **humility**, made Godlike in **purity**, and thrilled with the **hope**, which is the sure anchor of the soul, the child of God presses on, fighting the good fight of faith, growing 'in the grace and in the knowledge of our Lord and Saviour Jesus Christ.'"

Edward Yoder says, in "Lessons in Christian Doctrine": "The life of the Christian is to be patterned after the will of God and not after the evil, God-forgetting world. Such a life will be centered in God. God and His will then figure in every phase of his living and conduct. It is a life separated from the world instead of conformed to its vain fashions. It is a life planned and directed by principles instead of lived at random and according to impulse. It is a life disciplined instead of self-indulgent and reckless. It is a clean, sober, and alert life instead of one that is defiled and stupefied by habits that have enslaved the person. It is a life lived in the light of moral truth and fact instead of in the darkness of moral ignorance and unconcern. It is a life of humble submission to God instead of proud exaltation of self. Imitating or copying the wicked world's manners and customs is dishonoring Christ and thrusting God out of the central place He must have in the life of the saved soul."

And, from "Steps to Christ": "The Christian whose life is centered in God dare not conform to the world nor adopt its standards and ideals as his own. Yet the humblest and poorest of Christ's disciples can be a blessing to others. They may not realize that they are doing any special good but by their unconscious influence they may start waves of blessing that will widen and deepen, and the

blessed results they may never know until the day of final reward. Their own souls will be growing more and more into the likeness of Christ, they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of the life to come."

LaTour, Mo.

WHY MODERNISM?

BY NORMAN BERKSHIRE

A confusing but popular practice is to group all of the failings of the church together under the general headings of "Modernism." Although the word may hold slightly different meanings for different persons, Dan Gilbert defined it well in his **Modernism—the Federal Council of Churches in the Light of Bible Prophecy**: "Modernism . . . not only denies the Biblical doctrine of the deity of Christ; it, together with the devil, also affirms the anti-Christ doctrine of the deity of man." Why have churches of direct Reformation parentage found this challenge coming from their own midsts? Why has Modernism swept into churches that fifty or a hundred years ago were soundly orthodox? And, more immediately, can trends in this direction be found in our own church?

The tempo of living is an accelerated one. In traveling from a small town to Chicago or New York, one is struck by the constant surge and rush of passers-by. In a smaller city, this haste is less evident, but in even the smallest town we expect to find movement, for without motion there can be no commerce or progress. If a town or city were suddenly abandoned and left utterly alone, decay would rapidly set in; somewhere in the movement of life was a productive element that resisted decay, and rebuilt faster than its ravage destroyed. Then should not Chicago be a city of great beauty and wealth? The squalor and decay seen from a train window show that not enough of the chaotic haste of that metropolis is really productive!

This picture might be applied to the church. The church is proud of its founders; they built strongly, and their devotion and teaching gave the impetus for what we have today. Yet, the church is not growing as it should. Dissension within has appeared, and careless misunderstanding in some places grew to deliberate waywardness. A determined eradication of outright heresies within and a tenacious clinging to tradition preserved the church, but has not enlarged it. With the passage of time, withdrawal from the world has given way to increasing evangelism and effort. Certainly many of the innovations of the church, e.g., schools, missions, hospitals, are of definite value if properly conducted. But is it all **progress**? Much of the energy being expended could be questioned as to value; if not properly directed, the best-intentioned activities could deteriorate into a mask for modernistic tendencies creeping into the church.

It is little wonder that the apostle Paul, moved by the Holy Spirit, wrote: "Examine yourselves, whether ye be in the faith; prove your own selves" (II Cor. 13:5); or Peter:

"Wherefore the rather, brethren, give diligence to make your calling and election sure" (II Peter 1:10). Many fundamentalist groups have gone down the ways of Modernism, and more seem doomed to go. Those that remain close to the truth often endanger themselves with suspicion and bickering. A church cannot preserve itself by attempting to stand still. The only alternative to disintegration is growth; there is no other!

Too many people shy from living a profession of faith. A Sunday piety and throughout the week a series of conscientious prayer sessions in the privacy of one's own home will not, alone, convince the world of deepening spiritual growth. The world observes the Christian's attitudes, but also his external actions. The church stands for simplicity and modesty. Are **you**, Christian friend, actually laboring to "speak the same thing, . . . that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" in following the faith of your church? Do you explain the principles of the church to those who do not understand, and live them yourself? There are too many professing nonresistance and practicing aggression; disclaiming interest in material things and ever seeking greater profit; wearing the devotional covering religiously over cropped hair; claiming Christianity, but treating holy things in a frivolous fashion. Do lack of submission to proper authority in home and church, vulgarity in conversation and action, and enmity among members of the church itself seem likely to attract others to the church and an understanding of it? Yet unless we are **consistent** and spiritually **growing**, we are open prey to modernistic agnosticism.

There are several ways that the Christian can grow in greater devotion and live a more powerful life before his fellow men; a few of the least practiced are:

1. Fasting in conjunction with fervent prayer.
2. Earnest prayer for the nine gifts of the Spirit of I Corinthians 12:8-11.
3. Abstinence from or destruction of all questionable reading matter in the home, including "best selling" fiction of an immoral type.
4. Making the piety of Sunday a week-day thing. We must live out in our everyday lives the Gospel which we profess on the Lord's day.
5. Christian humility in all business dealings, even submissive to unfair treatment with Christian forgiveness.
6. Total submission to Christ in the simplest, plainest teachings of the New Testament for our personal lives.

(Continued on page 243)

MISSIONS

MENNONITE SERVICE UNITS

BY LAURENCE HORST

The director of Mennonite Service Units gives us an interesting glimpse of the work being done this summer.

The church is taking a keen interest in the Service Unit Program and many are wishing to know more of the details of this new service opportunity for Christian young people. When the young men were inducted into Civilian Public Service from every walk of life and every part of the nation, they gave their peace witness at a certain price. Those who were exempt because of physical disorders, or for other reasons, felt that they would like to have the opportunity to testify in a definite way to their love for Christ. There were also many young women who desired an opportunity to serve Christ and give a testimony by doing something positive.

Out of this call from our youth some aggressive leaders began to ask, "What can be done to give our youth an opportunity to serve, and how provide the avenue for the expression of these convictions?" In the summer of 1944 a youth group of two men and two women was sent into Chicago to aid in the work of the missions. This youth group was called a service unit. It was financed by the Mennonite Relief Committee and the Mennonite Board of Missions and Charities. The Service Unit Program has continued to grow each year until today there are approximately sixty workers in the service who are making a large contribution to the work that is being done.

The unit purpose is evangelistic and all types of work are open. There is much hard physical labor, such as painting churches, repairing, cleaning, and cooking. Wherein this kind of work is related with the central purpose it is sanctioned as unit activity.

This summer thirteen units are working in eleven states. The West Liberty, Ohio, Children's Home has one. Another has been placed at Millersburg, Ohio, to supervise a summer camp for children. In the eight weeks that this latter will be in operation, four groups of children will be sent in at two-week intervals. There is to be an orientated and closely supervised program for these children. The first two groups will be colored children from Chicago. Some of these children have never sat down to a family meal; when they become hungry they make a sandwich, eat some fruit, etc. It is the plan in this farm camp to teach the children the blessing of an integrated life. They will have a rising time, and periods for work, meals, Bible study, recitation, recreation, and rest. There will be a time for everything, and it will always be done at the same time of the day.

One or possibly two colored mothers will be placed on the farm with the unit to aid in the work of cooking, cleaning, and laundering, and that they may see how much more

pleasant life can be when integrated. It is an attempt to raise the standards of the people in Chicago with whom Brother James Lark works.

The Chicago Unit is working directly with James Lark in a summer Bible school, home visitation, cottage prayer meetings, and boys' and girls' club work. In the first two weeks the unit enrolled more than 350 colored children for Bible school. This unit reports having found a colored lady, living in the top apartment of a large building, housing over 300 persons, who kept a dozen chickens and a cat with her in her room. The service challenge among the colored in Chicago is tremendous and needs the prayerful interest of the church.

Units working at the following places have a summer Bible school for their major work: Pinckney, Germfask, Naubinway, Michigan; Northern Minnesota; Culp, and Mt. Home, Arkansas.

At the Levering Hospital, Hannibal, Missouri, a unit is serving as nurse aids in the hospital. This unit has the opportunity to witness by well-rendered service, testimony to the patients whom they serve, and by the service that they render to the Mennonite Gospel Mission.

In Kansas City, Kansas, the unit is working at the Children's Home. Kansas City, Missouri, finds a unit helping with one summer Bible school and then after the preparations are complete they will aid in a series of evangelistic meetings.

The roving unit are giving their time to service in four communities: Chappell, Nebraska; Denver, Colorado; Limon, Colorado; and Perryton, Texas. This unit of four will be teaching Bible schools in addition to other duties that fall to all service units.

The first of August will be the time to send a unit to Jasper, Alabama, where Bible schools will be held until the opening of day school, at which time the unit will go into the schools to hold Bible classes for the colored children. This is a very needy field and has the interest of many mission-minded folks.

"Why was not this opportunity opened when I was a youth?" are the words of a father who has two daughters working on the service unit field. The dedication to a definite cause is going to lead the unit worker to specific Christian service interests. The serv-

ice unit worker sees mission work from behind the scenes, meets the problems of the field worker, and receives an intelligent and sympathetic understanding of the resident worker's problems and burdens. This service unit worker is going to get a burden for giving to the cause of missions, having given a summer in actual service. Even though he then settles down in his home community, he will see the work of the church from a new viewpoint. A Christian youth cannot work successfully in a service unit for a summer and ever be quite the same again.

Service in a unit is a splendid way to test a field. A worker will also know better his adaptability to the work after a summer on the field; the unit service is building within him permanent service interests. It is a wonderful opportunity for the Lord to get hold of lives for full-time service.

"Who may serve?" I hear you asking. The selection of workers is made carefully and not without good recommendations from a minister or some other person whose recommendation can be depended upon. Workers come from our schools throughout the states; however, high school is not a requirement. Some do commendable work who have never graduated from high school. Then selections are made from the churches throughout the States and Canada. It is imperative that the individual have emotional stability, good character, a warm experience with Christ, and ability to get along with other people.

No age limit is set, but few workers have been enrolled who were under eighteen years of age. Several have served at sixteen years of age and have done fine work, but it is the exception if they are chosen that young.

What of the future of service unit work?



A Mennonite Service Unit Conducts a Bible School in the Ozarks

Only as God leads and blesses will it progress and fill a larger place. As long as He leads it will surely prove a great blessing to the youth as well as to those served. There is a growing interest to enter hospital work in cities where there is a mission station. Thus the unit will not only serve in the hospital but also in the mission. At present a project is being developed for a unit of not less than five or more than ten to begin work as orderlies. Along with their work they will be given a training course in hospital work, which will run for one and a half hours five days a week for two weeks. This training period will be strengthened by the addition of two weeks' further training in the more compli-

cated phases of hospital service. This will be the same course that was offered to those trained to do Red Cross duty during the war. This service will be on the service unit basis for a period of three months, after which the unit will be on the hospital pay roll for an additional nine months.

A mature and experienced service unit could be used to test a field where the church has mission interests. If the community proved a favorable place to establish permanent work then workers could be placed there; but if not, the temporary unit could withdraw

with dignity, not having committed itself to the community for more than a temporary period of time.

To predict the future with accuracy is impossible, so let it suffice to say that as the Lord opens the door, service units will be organized and sent into communities to serve.

A full report of the Mennonite Service Unit personnel and fields is given in the "Gospel Herald" of July 8.

For additional information write to Mennonite Service Unit Director, Laurence Horst, Hesston, Kansas.

LOOKING AT OUR MISSION WORK

Report of the Secretary of the Mennonite Board of Missions and Charities

BY J. D. GRABER

This report was given at the Annual Meeting of the Mennonite Board of Missions and Charities, held at Atglen, Pa., June 12-15, 1947. It gives a fine review of our mission work as well as prospects and plans for the future.

The past year of our work could perhaps best be characterized as a year of progress in the direction of a return to normal. Wartime confusions and dislocations are still with us, but I believe we have less of them than we had a year ago. The matter of overdue furloughs of foreign missionaries has very largely adjusted itself. Missionaries have returned to the various fields after refreshing seasons in the homeland; transportation is somewhat more readily available; postal communications are better; and on the whole things are becoming more normal.

The problem of understaffing on the various fields is also in process of adjustment. There are now, for example, in India twenty-three regular missionaries on the field in addition to three relief workers. In Argentina we have twenty-four on the field. These figures are still below the highest prewar census but are better than they were a year ago. In India we have six new missionaries at work, in addition to the three relief workers, who have spent less than a year on the field. In Argentina we have three recent arrivals. Puerto Rico, with its total staff now of fourteen, full-term and special short-term combined, represents almost entirely new additions to our growing mission family.

In this contemplation there is satisfaction but also a subtle danger. What we are trying to do in our mission program is not to maintain *status quo*, or even to get back to normalcy. The watchword must always be "ADVANCE." We can never be satisfied with our mission achievements unless we are expanding and enlarging. I am glad this is the theme for the program of this Annual Meeting. It is my conviction that the most significant thing we can do here in these few days is to chart the advance and to discover means of releasing the power and resources necessary to move forward. May the Lord grant us a consecrated vision when we take up that aspect of our task.

What Is the Task of the Church?

Before we can chart our advance intelligently, however, it is essential that we find a clear answer to this question. In reply I see two sets of alternatives that are being weighed. In the first place, it is a question

of whether physical reconstruction or spiritual rehabilitation is the task of the church. The question of emergency relief is not raised. As long as we are well fed and others of our fellow men are hungry it becomes our duty as well as our Christian privilege to share what God has given us—not merely giving a bit of our surplus but a sharing of material things that goes to the extent of making genuine sacrifice. Our relief program has given a powerful witness to the Gospel in many lands. This witness must continue as long as people are hungry.

The larger and longer range program, however, of social and economic rehabilitation is a different question. The social, political, and economic world lies in ruins. It must be rebuilt if man is ever to live in it again anything like a full or satisfying life. But, is the rebuilding of this world the task of the church? The spiritual and moral world also lies in ruins. Is it not the rebuilding of this world that becomes the chief responsibility of the church? Governments, United Nations, Communist and Labor fronts, philanthropic organizations, and many similar agencies are making the political, social, and economic problems of the world their concern. But the church is alone in the field of moral and spiritual rehabilitation. No other agency is in the field. In fact so uniquely is this the task of the church that no one else and no other organization can work at it. Should the church not, therefore, seek always to direct her limited and meager resources of persons and things into channels that contribute to the doing of this central task? The answer is an unqualified, "Yes!"

The second of these alternatives has to do with method. Should we seek to introduce Christian principles and viewpoints into the world situation at the higher political levels, expecting thus gradually to Christianize the whole of society? Or, should the church seek to establish communities of converted and God-controlled people in all parts of the world? These two missionary approaches are vastly different, and a church must choose one or the other. Our church has clearly chosen the latter. The former has no chance of success because it ignores the dynamic that

is necessary for Christian living. It forgets that only a Christian in whom the Spirit of God is at work can live for the larger good according to recognized Christian principles. It would be splendid if men in all nations and in international political councils could be made to act according to Christian principles. But unless they are born-again Christians they will not do so. They are too selfish.

Jesus came announcing that the kingdom of God had come. He sent His disciples to proclaim that the kingdom was at hand. It is important as we contemplate the task of the church in the world that we recognize this fact. The kingdom is imperfect, but it is living; it is here now. The divine community has arrived! This is a fundamental conception that has a far-reaching effect on what we do; it shapes our program.

This then is the program: **To establish nuclei of the divine Community (the church) everywhere on earth—microcosms of the larger, the universal, the eternal kingdom of God.**

In its simplest terms, the task of the church is to take everywhere the Gospel of Christ by which men believe unto salvation, are born again, receive forgiveness of sin, followed by the gift of the Holy Spirit. These redeemed individuals are then organized into communities called the Church of Jesus Christ, whose code of ethics is the Sermon on the Mount, and whose duty is to keep on spreading the Good News, so that more and more individuals may be redeemed and formed into new and living churches. This is the program of the church in the world that we as a Mennonite Church accept, for we believe it was the program laid down by Christ and which was taught and practiced by the New Testament Church. It is in the framework of this fundamental viewpoint that we shall seek to chart our advance.

A brief résumé, now, of our various mission fields:

India

Our mission has functioned during the past year under the revised constitution, although the constitution has not yet been formally adopted by the Board. Fourteen Indian brethren and sisters, seven elected by Church Conference and seven by the Mission Executive Committee, are recognized as members of the Mission. During the past year the plan has worked out very well. In a new and politically free India nothing less than this full co-operation of American and Indian in the mission administration will be desirable. We have an ever-increasing number of faithful and well-trained members in the India Mennonite Church and it is a privilege to have them sit with us in the councils that determine mission policies and make decisions regarding the work. Along with increased privilege comes increased responsibility and we expect the Mennonite Church in India to assume responsibility commensurate with her new privileges.

During the past year eight missionaries arrived on the field. S. M. Kings, Mary M. Good, Elizabeth Erb, and Verna Burkholder arrived in January, 1947. Dr. J. G. Yoder and family and also R. R. Smucker arrived in April. Of these, six returned after furlough while two were new to India. During the

year three relief workers also arrived to take up their duties in the Mission medical service. They are Elaine Snider, Ferne Hersherberger, and Anna Lois Rohrer.

Bihar Field

A map of this field is attached. This represents a very large responsibility—a field about one hundred miles long and fifty miles wide that is unoccupied. Here are perhaps three-quarters of a million people who will hear the Gospel only if we bring it to them. At the present time the S. Jay Hostetler family is alone in this area. You will at this meeting receive recommendations from the Executive and Missions Committees that we prepare to enter this field with an adequate staff of workers forthwith. We believe that five or six stations would effect the geographical occupation of the field. You will also receive recommendations regarding a new organizational setup to care for this new field.

Argentina

We cannot think of this mission field without recalling the recent and tragic death of Bro. Clifford A. Snyder while en route to the field. We were thankful to God for answered prayer in that entry permits were granted to both the Snyder and the Frank Byler families. This reversal of government policy makes the whole future for new missionaries to Argentina look brighter. The Snyders and Bylers sailed from New York in March, happy that the Lord had at long last opened the way. On April 10, however, after an illness of only one day from a cerebral hemorrhage Bro. Snyder passed away. He was buried at sea near the equator on the evening of April 11. We bow in humble submission under the mighty hand of God, in full assurance that what He does He does in love and for the highest good.

During the year the Nelson Litwiller and the J. L. Rutt families also returned to the field. The door is still open in Argentina and we must seek to enter this field with more workers as the Lord hears our prayers and sends them forth.

Uruguay

Last year we made a decision to enter this country also with the Gospel. Our investigations revealed large opportunities. It was our plan to send the Snyders and the Bylers to this country, since their permits to enter Argentina were refused. When, however, Argentina issued them entrance permits they were sent to that country because of the urgent need of workers there. As you will note in our recommendations for advance we have still included this country in our plans for the future as the Lord opens the way.

China

Our recommendations to the Board are that we plan to send our first missionaries to China as early as feasible. It is hoped that Don and Dorothy McCammon can be sent to China this summer and that Christine Weaver and others you may appoint at this meeting may be sent in the coming fall and winter. At the present time we are considering two possible fields in China in which to open our work—the one in the west about

fifty miles northwest of Chungking, and another one several hundred miles southwest of Shanghai. We hope that we shall be able to decide between these two locations at this meeting. Both fields present large opportunities and a useful mission effort could well be undertaken in either or both of them. Lawrence Burkholder is our Board representative in China at present, and he is doing much appreciated service in the matter of investigating mission fields, and will be of great help to our missionaries when they arrive.

Puerto Rico

This continues to be a promising field. A church has been organized, members have been received by baptism and the sacrament of communion has been observed. The latest report (mid-May) indicates that a class of forty is under instruction, looking forward to being baptized into church membership. Cottages for missionary residence are being erected—a simple church building was put up, and plans are being studied for the erection of a suitable hospital building. All this is in the Pulguillas Valley.

In La Plata the Mennonite Central Committee requested us to supply for the unit a pastor who is fluent in Spanish and who can gather in the harvest of souls prepared by the service activities of the C.P.S. Unit. Early this year Lester Hershey and family accepted appointment to this field and actually took up their tasks there a few weeks ago. In view of the growing opportunities and in view of the need for making many decisions regarding plans and policies to be followed, the Executive and Missions Committees in joint session voted that Brethren S. C. Yoder and E. C. Bender should spend a few weeks on the island this coming summer in order to be of help to the workers on the field in making plans for the developing work.

Cities

Our witness in the great cities of our land continues without any marked change of policy. The General Board sponsors work in nine cities in addition to the work among the Mexican people in three cities. Economic prosperity in these times still leaves many of our urban dwellers insensitive to the Gospel appeal. Building and maintaining a Mennonite Church in a city is a difficult task; perhaps more difficult than it would be in a rural setting. But the movement toward the city is going on and the Mennonite Church is being forced to find a solution to the problem of how she can live and grow in a city. Plans are being considered for giving the needs and opportunities of city missions a more effective publicity among our young people. Another City Missions Conference is being planned for October, 1947.

Rural Fields

During the year our Board took over the responsibility for the direction and support of the work in the Culp, Arkansas, field. A grade and high school building is nearing completion, and a faithful corps of workers is laboring and witnessing there. There are an organized church, several Sunday school and preaching outposts, and several series of evangelistic meetings are held each year. An

economic service in the form of a hatchery serves the community, and we have the beginnings of a neighborhood health service. Here is a large and fruitful field that we must enter more fully.

Charitable Institutions

Two children's homes, two old peoples' homes, a hospital, and a nursing school are the direct responsibility of the Board in this area. The hospital and nursing school program at Elkhart-Goshen has had a normal development during the year and has engaged our efforts and attention. A full statement of progress and recommendations will be heard in the report of the Hospital Planning Committee.

Conclusion

We have given a little glimpse into the various fields and areas of interest served by the Board. We are impressed with the magnitude and the diversity of the task. In the face of what needs to be done we have accomplished very little. But we may not become weary in well-doing. The motivation is not the desire to succeed or to make a showing. Only when we are impelled by the love of Christ, that love that took Him to the cross, is our mission effort truly Christian. Only then can the blessing of God rest upon it. "Except the Lord build the house, they labor in vain that build it."

Elkhart, Ind.

REMEMBERING GOD'S BLESSINGS

Memory is the treasure chamber of the soul. In it are stored the joys and sorrows, the pains and pleasures in rich profusion. There, mellowed by the kindly hand of time, our sorrows frequently soften into benedictions, and our joys are kept fair.

The psalmist, in his infirmity, has turned to the storehouse of memory for relief and comfort. His present experiences are dreary and desolate. He can find very little hope anywhere, and his heart is torn with the fear that God has forgotten. But the recollection of those years, in which the providence of God was so clearly comprehended, becomes his salvation.

It is highly significant that we store up the best of life's experience for the future; but it is just as important that we forget much that has come within the range of our intelligence. There are books and stories which we have unfortunately read. These should be dropped into the abyss of forgetfulness. We should with infinite jealousy guard our minds from the intrusion of the unholy and coarse things of the world.

In some houses there is a lumber room where disorder reigns supreme. Every space is filled with odds and ends that are useless. So with some minds. They gather all the trivial and worthless things of experience and store them up to the disadvantage of life. Memory must be protected against such an invasion of that which will crowd out life's true valuism.—**The Prospector.**

There is nothing so powerful as truth; and often nothing so strange.—Daniel Webster.

PRESENT-DAY OPPOSITION TO MISSIONS IN ARGENTINA

BY SAMUEL E. MILLER.

One of our missionaries in Argentina gives us this summary of conditions as they affect mission work in that country.

One of the first acts of the Peron government was to attempt to pass a law making it obligatory to register all churches other than the Catholic church. This would have involved giving details of all such vital information such as properties, finances, location, etc. This proposition seems to be the Vatican's idea which was successfully seen through to be law in Fascist Italy years ago, as a result of which not a single new evangelical work could be opened in Italy for 14 years. Fortunately this proposed new law was not passed here. But the promoters of such a law are not easily defeated, for it is rumored that new attempts are in the offing.

But in other fields these church politicians have had more success. Opponents of the present regime insist that to repay the help given in winning the elections of last year, the government has pledged itself to pass a law establishing the teaching of religion (Catholic, of course) in the public schools. This was recently made law, with the government senators and deputies voting almost in block in favor. This law makes it necessary for all children to study Catholicism just as any other subject of the curriculum, except when the student brings written excuses from his parents in which case he must study Moral. In some cases, this course in Moral is about the same as religion, but under another name. In other cases, Moral has been made purposely difficult with a view to discouraging the pupil and thus enticing him to study religion.

In making propaganda for this law, the Nationalists and the Catholic Action resorted to some very cruel means. Some Evangelical youth were giving a program in Buenos Aires in favor of the Lay School Law and a bomb was secretly placed in the platform, but was discovered in time to save loss of life. On varied occasions blackjacks were used on defenseless people, and houses were disfigured with painted propaganda. Even here in Arrecifes a sticker was posted on our house, but most of it was removed by some sympathizer before I had a chance to read it. Just last week a public example was made of a boy who attends our services. He had skipped school several sessions to play in the plaza with some vagrant boys who enticed him. It is reported that the teacher publicly accused him of learning such things from the "Protestantes," such as, missing school, lying, stealing, being lazy, etc.

Also with regards to new work among the Indians, opponents of the Gospel have been successful to some extent. Our missionaries who recently came to the country, after repeated refusals, were finally granted permission to enter with the promise that they would not go to work among the Indians. But as yet, this victory seems more apparent than real, as few priests care to bear the heat and bugs of the Chaco. I know of at least one large mission which long ago was closed and before whose doors cattle graze.

One might go on relating incidents of opposition, but then I suppose a missionary from any country could "say his little piece" and at least convince himself that the opposition which he finds is most trying and difficult. But I am convinced that the greatest opposition is not so much from unfriendly laws and governments as from the same old enemy, the source of spiritual wickedness, with whom we all have to wrestle.

The devil ever delights to oppose God's witnesses. He is ever present with his tempta-

tions to discouragement, doubt, pride, and jealousy. He ever insists on time for legitimate things which crowd out our communion with God. The world, too, is near to oppose. She offers her comforts and conveniences. How often a burning desire to gain them has lulled God's witnesses asleep to the urgent cry of the lost! And subtle self is there, too, in the guise of a helper, and defeats us so often. We must use our methods, our sermons, our arguments, our influence, and thus we limit the mighty hand of God. From my own experience, I must confess that these are the things which oppose His work a thousand times more than anything else. These obstacles, by laying hold on God, are within our power to conquer and remove! When these are removed the very gates of hell cannot prevail against His Church.

Arrecifes, F.C.C.A., Argentina

EVANGELISM BY MEANS OF NATIONAL WORKERS IN TRAINING

BY E. V. THOMPSON

The training of nationals as Christian workers is not a new practice among foreign missionary agencies. Special schools on the mission fields for the training of national workers, though far more numerous in the twentieth century, have been employed throughout missionary history.

However, there is a "new thing" in modern missions with relation to training national workers. This new procedure has to do with the purpose for which they are trained and the use that is made of them thereafter.

This new procedure creates Bible schools for nationals, not as places for the preparation of a relatively small number of "occupational experts," but as the training camps in which Christian armies are prepared to convert the "bridgeheads" established by the missionaries on the foreign fronts into irresistible Gospel "offensives."

Let us examine more carefully this new practice. Of course, the really important questions as to it are: Does it represent a proper procedure? Is it likely to result advantageously to the spread of the Gospel? Will it work?

Let us answer the first question. Is this new plan a proper procedure? The idea has a Scriptural antecedent—a Pauline basis. Paul employed a Bible school, a group of nationals in training as the evangelists—the front-line army in that great spiritual movement which reached in two years the whole Roman province of Asia and brought about the greatest revival in Biblical annals after Pentecost. The record of this Bible school movement is found in Acts 19:1-20.

Note, first, that this great missionary victory, as well as the procedure which produced it, represents the last recorded foreign missionary work done by the Apostle Paul in physical freedom. We gather from this fact that the methods used in this enterprise were the product of missionary maturity.

Secondly, it is notable that this Acts 19 missionary movement became widespread in only two years. This movement began on

an unevangelized field and sprang from the ministries of the Apostle Paul, and perhaps those of two missionary aids, with the help of a group of trained native Christians. Note also, that the divine record defines Paul's specific part in this revival as "disputing [discoursing] daily in the school of one Tyrannus." Paul, the leading missionary, stayed, in the main, at Ephesus during these two years and gave himself to Bible teaching and prayer. His missionary aids, . . . and the nationals . . . did the greater part of the front-line evangelism.

The evidence that Paul used national assistants to bring into effect and amplify this Ephesus revival, is incidentally augmented in the statement about the healing work done during the campaign. Says the statement, "From his [Paul's] body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Paul did not go personally to the sick, obviously because the places where the need existed were too many and widely spread. God's blessing on this unique procedure for healing the sick gave those whom Paul could not visit personally the full benefit of this Apostolic gift and it also provided a magnificent evidence of God's delight in Paul's new method of evangelism by means of nationals.

An interesting sidelight on this missionary work at Ephesus is the fact that several Christian churches near Ephesus, including those at Colosse and Laodicea, which Paul never saw personally, were founded about this time. That the Bible and the practical training the nationals received in the Apostle's school were sufficient to constitute them capable Gospel leaders is evident from the fact that, at the end of the two marvellous years there, Paul turned the churches to them and left the field.—Copied and condensed by Lester Hershey for the Christian Monitor.

Any day is pleasant if the rainbow of hope appears against the clouds of disappointment. —Selected.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXI. Justification (Continued)

BY THE BIBLE STUDY EDITOR

Justification and Godliness

The very nature of a new relationship with God would suggest that godliness should be manifested in the life which is reconciled to God. It was God who undertook to reconcile man to Himself after the failure of man to maintain a righteousness which God had purposed for him. But it was not God's purpose that man should continue to live in ungodliness and that reconciliation should accomplish nothing in the attitude of this reconciled man toward his gracious Lord and God.

Human nature has not changed from the days of Adam until now. But there is a difference in the attitudes which men take toward God. It was so from the beginning. The sons of God constituted one group, and the sons and daughters of men constituted the other. From Seth there sprung the families which honored God. This was not a matter of the nature of the children of Seth; it was rather the attitude of an appreciative people toward their God whom they served and worshiped, while the children of Cain remained, like their ancestor, obstinate and disobedient to the will of God.

Was it not said of Enoch, the seventh from Adam, that he prophesied of the judgments of God that would come on the **ungodly**, and that the **saints** of God would come with Him to execute the judgments? Enoch was conscious of the difference in attitude of those who appreciated God and those who did not. Because Enoch walked with God, he was a righteous man. It must be admitted that nothing is said concerning his faith in an atonement, nor of sacrifices which he offered as representing the atonement by which he was reconciled to God. But another figure of righteousness, to whose character is added that of faith, provided the evidence of an atonement for the sins of men, because he was one who offered the sacrifices for sin which God had provided in the beginning of the days of transgression. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). It is to be noted that in the preparation of the ark provisions were included for the offering of sacrifices. "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground

any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every living thing, as I have done" (Gen. 8:20, 21). This burnt offering which Noah made was not a new institution, for there was no command given to make a burnt offering. But the clean beasts and fowls were provided by sevens when they went into the ark. Noah continued the practice of his life of faith in offering the sacrifices by which atonement for sin was remembered by the people of faith.

The offerings of Noah also made provision for the future justification of man, for God smelled the sweet savour of the sacrifice and made provision for the justification of men whose hearts would continue to be filled with evil imaginations from their youth. Men would not be justified by their perfections in the days after the flood. Their righteousness would be like that of Noah, a righteousness by faith. The attitude of men who are justified by their atonement of the Lord is changed from that of rebellion and disobedience to that of love and obedience to the extent of their power. This is the evidence of the new life that comes into the hearts of those who accept the atonement and who desire to serve the Lord in Spirit and in truth.

Justification and the Flesh

Justification was not accomplished by human will and effort. The fact that God provided a means of justification outside of the realm of human effort is an evidence of the failure of man to justify himself in the sight of God and according to the standards of His righteousness.

Man is not to be considered as without the body in which he dwells. The body is flesh and blood. It is characterized in the New Testament as flesh. The Old Testament speaks of the flesh, and it is spoken of as being the body in which one dwells. The same Hebrew term is used for both the flesh of man and of beast; although a different word is used for flesh that is prepared for food. The question of justification is based upon its relation to the flesh of man or the life of man in the flesh. All the characteristics of the flesh are designated as fleshly, of the flesh, in the flesh, lusts of the flesh, fleshly mindedness, and similar expressions. Because of these characteristics of the body and flesh in which man abides there is need of justification beyond the life and power of man.

The fallen nature is found in the infirmities and failure of the flesh and its influence over the mind and life of mankind. The result of

Adam's transgression did not lie only in himself and his wife Eve. The penalty of death did not follow Adam's transgression only as a punishment upon Adam for his sins. The consequence of the first transgression was the transmission to all flesh of the inability to live righteously. It was not in the power of Adam's seed to accomplish a perfect life, such as Adam lived before his fall. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that **all have sinned**" (Rom. 5:12). Righteousness was fulfilled in only one man, Jesus Christ, the Son of God. "For he hath made him to be sin for us, **who knew no sin**; that we might be made the righteousness of God in him" (II Cor. 5:21). The fact of Christ's dying for all is the evidence that all have sinned. "We thus judge, that if one died for all, then were all dead" (II Cor. 5:14). The concluding statement of this truth implies that there is no possibility of man's living a righteous life in himself. "He died for all, that they which live should not **henceforth** live unto themselves, but unto him which died for them, and rose again" (v. 15).

Justification for the believer in Christ must continue as a matter of faith in Christ, rather than by the perfection of his own life. This truth is emphasized in the Epistle to the Romans in particular. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16, 17). The Jew, with the law of Moses, needed Christ for his salvation. The Greek, who had only the law of his conscience, was saved equally with the Jew by his faith in Christ. And neither was saved by a new code of law after salvation, because neither lived as did the other. The Jew was controlled by his Mosaic ritual for years after his faith in Christ was declared, but the Greek kept not that rule of life. Both were under the grace of the atonement of Christ, and both lived in the love of righteousness that was in Christ. Their righteousness was not a matter of their fleshly attainments. Theirs was a spiritual righteousness.

"What the law could not do, in that it was weak in the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). The theme of Romans seems to be the condemnation of the flesh and the commendation of a life of faith in the Spirit. There is a grave danger of some endeavoring to justify themselves by their good deeds after they have been justified by the grace of God, by the death of Jesus Christ. One must be constantly reminded that flesh is flesh, and the life in the flesh is far from the perfection

of God's righteousness. By the flesh shall no one be justified, for the flesh is dead in the sight of God. And "by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20).

On the other hand, there is danger that many seek to justify their sinning, in view of the fact that justification is accomplished by the atonement made by Christ on the cross. They would go no farther with Christ than to His cross. But even then they do not appropriate the cross as they should, for the cross of Christ means the judgment of the flesh as well as the judgment of its sins. It is because of the nature of the flesh that we have sins. It is evil in its nature. It is helpless to do right because of its weakness. It is opposed to the will of God, at enmity with God, not subject to the law of God and cannot be so. Rom. 8:5-7. It is true that Christ died for our sins, according to the Scriptures. But even more, Christ died in the flesh because of the **sins of our flesh**. Every believer should recognize the fact that he has a body of flesh which is considered a crucified body—crucified with Christ because it is not possible to justify its deeds in the sight of God. And from that dead body can come no fruits of righteousness or life. Death can produce nothing, and if anything is the product of the flesh it is subject to the judgment of God. "Now the works of the flesh are these" (Gal. 5:19-21). Because of them Christ died and atonement has been made. It is possible, then, to bring forth the fruit of the Spirit, but the fruit is more than the deeds which one performs by the agency of his weak and condemned flesh.

• Who is able to perform the great works of Christ, the perfect life and wondrous works of the Son of God in the flesh? The most saintly and spiritual follower of Christ will fail in such accomplishments. And, since our Lord is risen from the dead and has ascended to heaven in His glorified body, who is able to live His heavenly life, and accomplish the work of God, though he be born again and lives in the Spirit, while he also lives in the flesh? This is the test of justification by the life of men in the flesh. God will not call anything just which fails to meet the perfections of Himself and His Son. But by grace He has made it possible for saints in Christ to be justified—not by works, but through the Spirit.

In the Flesh

We live in the flesh. We remain flesh and blood beings as long as we are in this world. We live in the world until we die and the body is buried. But we need not be of the world, nor live **after** the world. We may live in the flesh but need not live **in or after** it. Nevertheless, the Christian's problem is with his flesh and the life which he is obliged to live while in it. It is difficult to reconcile what is a life in the flesh with all that is considered the high standard of Christian living. Must the Christian justify all of his deeds or works in the flesh according to his own standards of righteousness or those of his fellow men, Christian or otherwise? If the Christian fails to thus justify his life or fails in the estimation of others, wherein lies his

justification? Perhaps there are many who continually cry out, "O wretched man that I am!"

Early in his discussion of the Gospel of Christ, the power of God unto salvation, Paul states that the judgment of God has been visited upon sin, so that the Jew and Gentile could be saved and equally share in the blessing of salvation. He points out that Christ has been set forth by God as the propitiation through redemption to grant righteousness through the remission of sins, and make Christ the justifier of men. Rom. 3. He has seen the possibility of faith as an agency for justification through Christ, even as Abraham obeyed God, and was justified before he had accomplished the acts of faith which God had required of him. Rom. 4. Justification through faith in Christ establishes a condition of peace with God and a hope of eternal life, being saved by the power of Christ who is risen from the dead. Grace from God is granted to those who have this faith in Christ. Rom. 5. Then Paul states the great truth of the believer's freedom from the relationships of the flesh which are so difficult to understand and so mysterious of appreciation. This fact is that the believer is crucified along with Christ's crucifixion at Calvary. Rom. 6.

Let this be definitely understood that there can be no justification without death for sin. In the death of Christ all men have died for their sins, or else Christ must die again for every sinner who asks for forgiveness. The provisions for redemption have been made, but men must appropriate them by faith. Those who will not acknowledge their sins and accept redemption through the grace of Christ's atonement have no redemption and are under the judgment of their unforgiven sins. Unless there is a shedding of blood there is no forgiveness. But those who have accepted Christ are dead with Christ. Christ died for me as a propitiation on the part of God, but He becomes my representative before God and on the cross. I have made Him such by my faith and by my appropriation of His work for me. He is my Advocate in heaven at the right hand of God. I may not say He is my substitute in heaven. Neither is He my substitute only on the cross. He is more than my substitute. I am identified with Him on the cross and in heaven, for I am "Made to sit with him in heavenly places in Christ Jesus." "I am crucified with Christ." I am "risen with him through the faith of the operation of God" (Col. 2:12). Christ is my representative by faith. In the sight of God, in Christ, I am dead and justified from my sins; and I am risen in a new life and justified in a righteousness which is by faith.

But if I am dead, how am I dead, and to what extent is my flesh dead so that I am justified and remain justified while in the flesh? First, I am made free from the power of the law under which I was held so long as the judgment for my sins was not satisfied. Rom. 7. God satisfied His own law in the body of Christ, so that the judgment of sin has been removed from me. The law has no longer power over me who am dead to it. I am now united by faith in the risen Saviour, and no longer in bondage to the curse of the law or my sins. Yet the law is a living and a good thing. It continues to show the nature

of the flesh and will continue to show that it is appealed to by sin and lust. Its nature is such that it is subject to death, that it is contrary to the holy purpose of life, and that no good thing dwells in it.

The nature of the flesh of the believer is such that a law is established concerning it. "When I would do good evil is present with me." The believer delights in the law of God after the inner man—the man that is married to the resurrected Christ. See v. 4. Growing out of the law of the presence of evil is another law—the warring of the members against the law of the mind, the inner man—such a warring that the believer is brought into captivity to the law of sin which is in the members. But this captivity is ineffectual since it is broken by Jesus Christ who has died for the sins of the flesh and the sins of the members which are of the body. But the condition which exists by reason of the law of evil is present when one would do good, and the finding of the element in the members of the body which wars against the mind continually, disturbs the joy of those who are in Christ until they see that Christ is their deliverer by reason of His death. He is not crucified again, but is already their crucified and risen Saviour.

"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:24, 25). The flesh changes not in its nature, and it has already been judged in Christ. We are dead in Christ and no longer live after the flesh. We are risen with Christ after the judgment of sin has been accomplished. We have peace with God, because sin and the flesh have not the power to condemn and destroy that which God has undertaken to save by the gift of His Son.

(To be continued)

WHY MODERNISM?

(Continued from page 237)

These are simple things, but in the eyes of an unregenerate world, some of them show our faith or unworthiness to the principles we profess. Brothers and sisters of the church, there are trying times ahead! Can we afford to leave undone any good thing it is within our power to do **now**? Satan does not put off his attack upon the church; even now he is working to tear it asunder. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and hast professed a good profession before many witnesses." Start now, Christian!

Elkhart, Ind.

Mr. Edgar Hoover of the Federal Bureau of Investigation says that the gradual breakdown of the American home is beginning to be reflected in the national behavior and is a real cause for alarm. The American home is not breaking down; it is being broken down. It ought to be protected by breaking down the things which are destroying it.—Selected.

EDUCATIONAL

EASTERN MENNONITE COLLEGE CONTINUES TO SERVE

BY CHESTER K. LEHMAN

Now that Eastern Mennonite College is a reality we will need to drop the use of the familiar initials—E. M. S. We are glad for the expansion in our school program both east and west.

We welcome the privilege of giving a survey of the life and activities of Eastern Mennonite School, now Eastern Mennonite College. It is our confidence that you share with us in having a great interest and concern in the educational welfare of young people. We trust that the church feels concerning a church school that it is theirs and not merely the faculty's. We should all be able to say Eastern Mennonite College is one of our church schools.

Approval Sought for Conferring Degrees

During the past session request was made of the State Board of Education for approval of Eastern Mennonite College conferring the Bachelor of Arts, Bachelor of Science, and Bachelor of Religious Education degrees. In response to this request a committee appointed by the State Board of Education composed of the Director of Higher Education, a member of the State Board of Education, a librarian of a state college, together with three presidents of church colleges located in the state of Virginia visited the college. A tour was first made of buildings and grounds in which favorable impressions were expressed concerning the library, laboratories, and the new auditorium. After lunch the group divided for class visitation and later met for a conference concerning matters of organization and administration.

An inspection is bound to reveal the weaknesses of an institution. Several heads of departments have not yet secured the doctor's degree. The library with 9,000 volumes chosen for both high school and college falls below the 12,000 recommended for a college library. Salaries, of course, are not up to standard requirements. Our general facilities are clearly limited. There is great need for expansion in the way of buildings.

Appreciation was expressed of a number of points of strength in the institution. The up-to-date library facilities, the clean and orderly laboratories, the very advantageous use of every nook and cranny of space for equipment, the observatory, an accessory to the college which is not found in many institutions of this

size—all called forth favorable comments. Possibly the most impressive element was the general spirit of the school, its high religious tone, the manifest earnestness of our endeavors and devotion to preparing young people for Christian service.

Why a Four-year Program

An institution aspiring to a four-year program needs to give an account of its desire for expansion. This arises in the first place from the fact that an increasing number of young people are attending college for the purpose of completing a four-year program. This being the fact the opportunity for securing such training should be provided by the church. There is a special call for teachers in the elementary and Christian day schools. It

courses in Bible which should prepare teachers for giving thorough Biblical instruction. Two courses are outlined to give specialized training to the Christian day school teacher: the one, The Christian Day School, which deals with its origin, history, philosophy, objectives, and curriculum; and the other, Biblical and Religious Instruction in the Christian Day School, which is designed to show the religious development of the child and a program of Biblical instruction best adapted to the child's development. We are making a constant study of the needs of these teachers and endeavoring to incorporate our findings in the curriculum. It is our conviction that young men and women should find teaching in the Christian day school a real challenge for Christian service.

Further, an increasing number of young men are looking forward to the medical profession. At the present time three years of premedical training are required, with priority being given to those having four years. To meet this need we have outlined a premedical curriculum leading to the Bachelor of Arts degree which seeks to equip students as adequately as possible for the medical school. It is our endeavor to give the highest possible type of instruction in this course so that students entering the medical school will be well prepared for the rigorous instruction given there.

Still another reason for a four-year program arises out of the desire of our Bachelor of



Deovenarian Bible Fellowship at Eastern Mennonite College

is our concern that the Christian day schools, which have increased so rapidly during the past decade, develop with soundness and integrity of instruction so that there will be no just criticism of them by reason of inadequately trained teachers. A special study has been given to the teacher-training curriculum of the Christian day school. Included in this curriculum are a sufficient number of teacher-training courses to meet state requirements for teachers in the elementary schools, plus

Theology students to secure also an A.B. degree. This desire is entirely legitimate in view of the need of a broad foundation in general education which increases the student's comprehension of the theological training they are pursuing. We have endeavored to build up an integrated A.B. and Th.B. program based on the conviction that the liberal arts and Biblical training should be secured simultaneously. While this plan presents a number of difficult problems of cur-

riculum construction, we are convinced that the integration of the two programs is sound pedagogically and religiously.

Efforts Toward Improvement

A college should never come to feel that it has arrived. It must always feel the need of constant striving, and the placing before itself of new goals for attainment. With this idea in mind efforts are being put forth towards the improvement of our program. Last fall before the opening of school Faculty Week was inaugurated for the purpose of study and discussion of vital problems concerning the college. Included in the program were Bible studies, and topics covering matters of improvement of instruction, the use of teaching aids, keeping the proper balance between secular and religious, enriching extracurricular student life, etc. It is planned to make this an annual feature although one is not being held this fall on account of other church activities.

A growing institution must necessarily enlarge its faculty. In this matter real difficulties have been experienced by reason of the tremendous drain on man and woman power in the church. Highest appreciation must be expressed that the church is so actively engaged in relief, missionary, publication, and other church activities which has made the securing of a college faculty a real problem. We are trusting the Lord to supply our needs. Several are now in training and others are giving consideration to future service. With the additions for next year a more wholesome balance between younger and older is being secured. A younger personnel is closer to the thinking of young people and is able to contribute much that pertains to the heartthrobs of youth.

The faculty's interest in additional training is showing a marked increase. Two of our number on leave of absence are returning having received at least a year and a half of additional graduate training. During this summer eight will be receiving additional training in various schools.

Special effort was put forth in the past year toward enriching extracurricular activities. A number of new organizations were developed in order to meet the various interests of an enlarging student population. Among others groups were formed in debate, current events, music, needlecraft, woodcraft, Mennonite history, religious literature, and relief projects. Continued study is being made of these extracurricular activities with the view of making them serve a still more helpful place in a young person's education. These organizations would reveal the fact that students have wide interests along lines which could very properly become worthy hobbies or even life vocations.

A number of new courses will be added to the curriculum, among which are Choral Conducting, Sight Singing and Dictation, Music Appreciation, Educational Biology, The Physical Sciences, and Home Economics. The course, Survey of English Literature, has been broken up into a number of courses dealing with separate periods. It is our plan to give more offerings in home economics after next year. Thought is also being given to offering a two-year

curriculum in song leadership training. This is being done with the view of providing the church with young folks who have a concern for the improvement of choral congregational music.

The Need for New Buildings

With our building project being held in abeyance by reasons of costs and scarcity of materials, the needs for buildings are becoming still more acute. The girls' dormitory will be built just as soon as it appears wise to go forward. Other very imperative needs are a science building, gymnasium, and Bible school building. With the need of new laboratories and the present ones being cramped, and other very urgent calls for space in the administration building, it is highly important that a science hall be built just as soon as possible. This building should house the biology, chemistry, physics, and home economics laboratories. The need for a new gymnasium is also very evident. It is becoming increasingly important to be able to have two floors for classes as well as for exercise.

Practice in Christian Service

The special aim of preparing young folks for Christian service gives rise to the conviction that practice should be given in such service while students are in training. Special attention is being given to this feature of student life through the channel of the Y.P.C.A. activities. This work has been brought under the direction of the head of the Practical Theological Department who seeks to provide opportunity for every student who desires to serve in some Christian activity. It is a source of genuine satisfaction to learn of the extensive work carried on in Harrisonburg and neighboring communities. While such activities should not be allowed to hinder the progress of students in their school work, it is highly important that they do engage in direct Christian service.

Deepening the Spiritual Life

Conscious of the need of a deeper spirituality among students, special efforts are being put forth to lead them into close fellowship with the Lord. Efforts to this end are found in the interviews of the Dean of Men, Dean of College Women, Dean of High School girls, and the student pastor with students relative to spiritual life problems. The courses, The Spiritual Life, Personal Life and Work, in college, and the Christian Life in high school, have been organized with the special objective of leading students into an intelligent solution of their spiritual problems. It is highly gratifying to note the increased number of special prayer groups meeting on the campus in addition to the regular prayer circles. Most of the students were thus engaged in small special groups meeting once a week. Many of the public meetings such as the Friday Morning Devotion, Mission Prayer Meeting, regular preaching services, Christian Life Conference, and Youth Guidance Conference were directed towards this end. While we recognize the need for still greater spiritual growth, we feel that the results have been very gratifying.

The Stress Given the Method in Book Study

The inductive method of Bible study being popularized in a number of seminaries has demonstrated afresh the need for approaching the Bible by the book study method. This method has been introduced into our English Bible courses and is proving very beneficial. It challenges students to master for themselves a book of the Bible in which they will observe its compositional units, structural features, and distinctive terminology. This method of approach should lie at the foundation of all later exegetical and doctrinal studies. It is hoped that the new impetus given to book study will bear fruit in zeal for the mastery of the entire Bible.

Enlarged Responsibilities

An increasing student body impresses us with a sense of enlarging responsibilities. One aspect of this lies in the fact that during the past year nine young men were enrolled who were ordained either before they came or during the school session. These brethren will be serving the church, and it is our concern that their service will lead towards the preservation of true faith and its active promulgation. The use of our graduates in various other forms of Christian service intensifies still further this sense of responsibility. We would have them serve in the frontiers of world-wide evangelism carrying the everlasting Gospel to the uttermost parts of the world. In view of these tasks we are soliciting the continued prayers of the church in order that Eastern Mennonite College may continue to serve as a real asset to the church.

Harrisonburg, Va.

CHRIST—FOR US

Perhaps you would like to suggest a word that would happily fit into this title. It is not difficult to do. The Bible gives us many of them. All of them will show how much He does for us; how much He means to us; how much we owe Him.

If this were not true the New Testament would never have been written. This same book tells us how much we can do for Him; but it also tells us how much He has done for us. I do not mean for a minute that He is not doing anything for us now. That would be far from the truth. When He ceases doing for us our work here will be at an end. With Him our lives began and with Him they continue.

If that be true, then we are dependent on Him, not alone for food, shelter, and apparel, but also for life itself. "In him we live, and move, and have our being." He is never far from us. It is wrong for us to think of His being in the world nineteen hundred years ago, and absent from it since that time. His presence is not visible now, but even today He is not far from us.

Jesus means as much to us now as He did to His disciples when He walked the earth. That He was with them makes it easier to believe that He is with us. If seeing only is believing that makes faith difficult for us; but everywhere else we believe what others have seen. We build on the faith they had. Their God is our God.—Guests.

PIONEERING FOR A WORK IN ETHIOPIA

VI. The Source of the Nile

BY SAMUEL A. YODER

Across the Blue Nile lay Gojjam. How to get there, that was the question! Finally, after fruitless negotiation with others and after waiting months, we arranged to go out with the British Military Mission to Ethiopia. They had a training station for the second battalion at Debra Markos, the government center of the province, which they visited occasionally. So it was that on Nov. 27, at 12:30, we began the journey.

Traveling along in a three-ton truck, through pleasant agricultural valleys, fertile but sparsely inhabited and poorly cultivated, we arrived at Fiche the first night. Here the Ethiopian army officers put on a surprise banquet for us, in the form of "tej" (the native fermented honey concoction), watt and injura (a dish too hotly spiced to eat), breaded chops, chicken, mutton joints, koniac, and whisky. We, of course, made an international *faux pas* by refusing to drink any liquor. But Major Papps carried it off very well by explaining in his best Swahili that it was "agin our religion, so to speak." They courteously served us milk—grade A pure! After hours of sitting in our lantern-lighted, mud banquet hall, we politely made our adieus and bowed our way out to the hut given us for the night. It was a cold rainy night (not far off several "wizards" had been put in jail for making it rain too much!), but we sleep well. This was the first time, we were told, since General Wingate's campaign against the Italians that four white men had spent the night here.

The next day we crossed the "abai." Leaving Fiche at 9:00, after several times getting stuck in the mud, we arrived at the brow of the canyon at about 12:00, and began the descent. Down, down we went, past shoals of rock debris, and towering cataracts overhead. Down, down we went, along the edge of sheer rock cliffs hundreds of feet high, around sharp switchbacks, and along branch gorges. Down, down we went, in compound low gear to keep from being dashed to pieces on the next sharp curve. Down we went, across fords, into the tropical bush. Weather became torrid: coats came off; shirts were unbuttoned. Down, down we went, past the line of crop cultivation, past the line of human habitation, into the malaria-infested jungle. On the other side we saw the shimmering heights which we again would have to climb—gray and rose-red rock cliffs rising to infinity, up into the clouds! Down, down we went, into the bottom of the canyon. One hour passed. Still we labored down. Another half hour—still no river in sight! Another twenty minutes—and there it was.

The Blue Nile at this point is an innocent-looking stream perhaps two hundred feet wide. But it is viciously swift.

"Far more water than I expected," commented the Colonel. "The rain last night did it!"

There it lay at our feet, the stream that had gouged out this gigantic 5000-foot gulch, carrying its soil for 2000 miles down to the Mediterranean to form the Nile Delta. I

had seen that Delta, with its infinite depths of black fertility. Here, in this gorge, lay the source of Egypt's ancient greatness, and of its agricultural wealth even today.

At the road end there was a ferry—not at work yet because of the recent rains and the height and velocity of the current. There was a cable car—not at work any more because the waters had receded beyond the point of its necessity. There was an old bridge—wrecked during the war. But fortunately, there was a small boat doing noble ferry service. Natives, with much shouting and commotion, were transporting bales of hides and sacks of grain and salt. There were naked swimmers and numerous pack animals: donkeys, mules, horses, and camels.

After waiting for two and a half hours, Colonel Pultzer appeared on the other side. We crossed and, with him, started the final lap of our journey to Debra Markos. Half way up the canyon, there was suddenly a terrible roar in the gearing of our old rebuilt truck, and with that one of the two cars in the entire province of Gojjam broke down! The other was already out of kilter. But the Italian mechanic was a good one. After fixing for about an hour, he took us on our

son's "lordly pleasure house." Below us to the north lay the village prison with its huddle of the victims of social disapproval. I could see them on cold mornings; hunched up under their white shamas, trying to keep warm—poor wretches! Which were the "wizards" accused of making it rain? I wondered.

After the exchange of proper ceremonious notes, we called on the community dignitaries: the governor general of the province, the village mayor, and Ras Hilu. They received us kindly—at least Governor Lig Abeba and the Mayor. Ras Hilu was an enigmatic character. "The old Ras," commented our interpreter laughing. "He belong to the old school."

"What about him?" I inquired.

"Oh, he's a miser!" Our interpreter did not mince words. "He gets about 3000 shillings a month, which he buries. He has 600 sheep and knows them all by name. When he meets his shepherd of a morning, he may be informed that 'Old Molly had a lamb last night!'"

The old Ras was a tightfisted hand at the grindstone all right. Quite incapable of handling our interview alone, he had his secretary and Lig Abeba in to help him. Our letters of introduction were read to him (his highness is quite illiterate!). Then we explained to him the purpose of our visit, and asked if it would be possible to use for a hospital an old



After Church Services at the Mennonite Relief Committee Hospital at Nazareth, Ethiopia

way again, and we arrived at our destination without further serious hindrance that night at 10:30.

Colonel Pultzer is a gentleman. The next day he put us up in a beautiful little stone cottage on a hill beside the provincial "gibi." It was a lovely nook in a flower garden. The weather was perfect, like the clear, autumn days of the great American Middle West. The skies were blue, the grass green, the flowers bright. We had at our disposal a cook, an interpreter, and a servant. We were also offered a complimentary guard—which we refused with as much politeness as we could muster. Food in Gojjam is very cheap: chickens are about five cents apiece; eggs, five for one cent. Potatoes, bananas, honey are comparably plentiful. A good horse costs about eight dollars. We lived in luxury. I was much reminded of Tenny-

stone building which had been erected by the Italians.

"Yellim!" said the Ras, "That was given to me by the emperor. It is my only house. I have no other" (all of which we were informed was false)! "But choose elsewhere," continued the old feudal lord, "and you may have."

High points of the remainder of our visit consisted of dinner with the assembled white male population of the town—all except Col. Pultzer—of the three Italians and an Armenian. The Armenian is a refugee from the days of the Turkish pogroms, having spent some years in an American refugee community in Syria many years ago. He has now gone native, and lives quite happily amongst the Ethiopians here. About a year ago his Ethiopian wife died. But he boasted of his

(Continued on page 249)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

PURITY OF HEART AND LIFE

Job 31:1-14; Proverbs 2; 4:14-27; 5:1-6; 22:11; 31:10-12; Matthew 5:27, 28; James 1:13-15

Lesson for August 10, 1947

Golden Text.—Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23.

Proverbs 2. As a man thinketh in his heart, so is he. When righteousness is pleasant to the soul and when the innate desire of the individual is to walk in the path of holiness; when the things of God are dearer than silver and gold; then the Lord will preserve you in the way that leadeth unto life. But an occasional wish is not enough. The desire for godliness and the things that are right must be so strong that the soul will break for the longing thereof.

Proverbs 4:14-27. Evil, like a serpent, has a peculiar fascination to men. It is easy to give the advice that I am not to go into the path of the wicked; but when I come to the entrance to that path, there is something so alluring about its secrets that it is easier to turn into it than to keep on the true path of life. Knowing this, the author of this chapter warns us against even going near the entrance (v. 15). Good would it have been for Solomon had he taken this sage advice.

Verse 23. There is an old saying, "When the heart is right, all is right." There is considerable truth in it. But sometimes you may think that the heart is right when it may not be. To have the heart right and to keep it so is the most important and probably the most difficult job that you will ever undertake.

Verse 24. You do not get rid of foolish thoughts by uttering them. The utterance of a thought (good or bad) deepens the impression on the gray matter of your brain, and if it was an evil thought it will come back to plague you.

You unconsciously travel in the direction in which you are looking. Then do not look in any direction but unto Jesus.

Think deeply (ponder) on the purpose and path of life. The reason we do so many things that we later regret is that we act without thinking.

Proverbs 5:1-6. Carnal women, like railroad time tables, are subject to change without notice. And the purpose, either conscious or unconscious, of this constant variableness is to hold the attention of men. Changing styles of dress and coiffure and using paint and perfumes all have in view the attraction of the opposite sex. Women who have no higher aim in life than that are not worth the respect and love of men; and the man who allows himself to be inveigled always does so to his own hurt. It is just as true that a godly

woman who listens to the wooing of a carnal man does so to the loss of spiritual grace and power.

Proverbs 22:11. Pureness of heart develops graces that place you among the truly great of the earth.

Proverbs 31:10-12. Women are foolish; God made them to match the men. Solomon had a thousand wives and concubines, but not one real woman among them. You either marry your own kind or afterwards become like those you marry. But God intended woman to be His best earthly gift to men, and if you get the right kind she is. If all of us would train both our sons and our daughters so that when they started homes of their own their ideal would be to do all the good and none of the evil possible to all the other members of the family, our homes would become the greatest force for righteousness in the nation, and divorce would be abolished. Not "what can I get out of life" but "what can I do for the good of others," should be the rule and mainspring of all our actions.

James 1:13-15. If there were no improper or evil desires in the heart a man could not be easily tempted. Because God has no such desires He can not be tempted. But all men have such desires and when lures for the gratification of that evil or improper desire are presented you have your temptation. To say "No" is to resist and to maintain your moral integrity. To yield is to have the moment's gratification at a price that no man can afford to pay. Sin, suffering, and death are the penalty; and though God may pardon and cleanse yet the scar remains.

SOUND ADVICE AGAINST STRONG DRINK

(Temperance Lesson)

Proverbs 15:13-17; 20:1; 22:1-6; 23:19-21; 29:35; 25:11, 13, 28; Ecclesiastes 10:17

Lesson for August 17, 1947

Golden Text.—Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Ephesians 5:18.

Proverbs 15:13-17. Most people would like to be happy, but only a few are. Wine makes a man forget his troubles, and gives a false exhilaration that passes with many for merriment. But analgesics do not cure, and as soon as the effect has passed off the pain is there, and intensified. To be really happy you remove your sorrows. They cannot be drowned.

Proverbs 20:1. People are easily fooled. Some apparently like to be. From him that hath not shall be taken away even that which he hath. Those who lack wisdom allow

themselves to be deceived by strong drink, which in turn robs them of that modicum of sense that they once had. And as sense wastes away a spirit of contempt for the virtues takes its place; and where peace and good will have been there is now truculence and brawling. If our diplomats drank less they would give us saner and friendlier international relations.

Proverbs 22:1-6. Who is responsible for the breakdown of sobriety and the return of an era of drunkenness much worse than that of pre-prohibition days? The old folks, including church members, who were continually joking and talking about the desirability of a cool drink in summer and a hot drink (the same stuff) in winter. And they taught our young folks that it was something big to carry a hip flask and despise the law. We trained our children all right for the present orgy of crime and laxity of morals.

Proverbs 23:19-21. We cannot get along very long without food. But "fresserrei" should be known only as a trait of swine. Overindulgence in food dulls the brain and makes it incapable of efficient functioning. But we can get along without alcoholic drink and other stimulants. Only a lazy horse needs the whip. And as all narcotics destroy nerve cells and as the appetite increases and the power of resistance weakens in the same ratio as the cells are destroyed, and as a large percentage of mankind seems to be unable to keep appetite within reasonable bounds, the only safe course from all these things is total abstinence. No man ever became a drunkard who refused his first drink.

Both gluttony and drunkenness waste that which has been produced and incapacitate for further production. Where consumption exceeds production there is increasing poverty.

Proverbs 23:29-35. In v. 29 the wise man asks six questions. There are some very undesirable things in the lives of the children of men. Who has these plagues and how did he get them? In the following verse he gives the answer. Yes, the drunkard has all these and to a degree that others can only imagine. The fault is all his. The remedy is simple, but he will not take it. All he has to do to remove these evils from his life is to stop taking the poison that produces them. But will he? You know that the moment he crawls out of the gutter he will crawl in through the saloon door to get some more of the poison that makes three million hopeless derelicts in these United States every year.

Pure water is both colorless and harmless. But it supplies a great need for all living things. Color and tang make an appeal to the eye and the taste; but instead of supplying the bodily needs and thus allaying thirst they aggravate the thirst. That which is not good for me at the last is not good for me in the beginning. Even as I write the people of America are all excited about the "flying saucers." What are they? They are the things

that people see when they have been drinking too much "Jersey Lightning." A few hysterical astigmatists might also see them as a result of the powers of suggestion. Yes, the drunkard sees strange sights—even airplanes manned by varicolored snakes.

The present sociological fad is to call drunkenness a disease. Yes, it is a disease the same as profanity is a disease, or drug addiction; or explosions of temper, or whoremongering, or secret vice. But the Bible calls them all by a more accurate term—sin. And the cure is to be found not in the hospital, but at the foot of the cross.

Ecclesiastes 10:17. Men imitate their leaders, and if the leaders are a tribe of liquor guzzlers the citizens of the land become a race of drunkards. Such a land cannot know happiness. But when the leaders are models of honor and virtue and sobriety that land is blessed both in its leaders and its citizenry.

WISE WORDS CONCERNING HONESTY

II Samuel 24:18-25; Proverbs 3:3; 11:1, 3; 12:17-22; 14:5; 20:10; 23:10, 11; Matthew 5:37

Lesson for August 24, 1947

Golden Text.—Prove all things; hold fast that which is good. Abstain from all appearance of evil.—I Thes. 5:21, 22.

II Samuel 24:18-25. To make an offering to the Lord at the expense of another is not my offering. The spirit of Araunah the Jebusite was noble, but had David accepted his offer of the threshing floor and of the things for the burnt offering it would have been the offering of an honorable Jebusite and not of a penitent Israelite. It is so easy for men in high station to accept and even demand financial favors and privileges which they would consider abhorrent in the average citizen. The laws of right and wrong are not modified by the Lord for persons of different caste or station. Gifts given to those in authority pervert their judgment.

Proverbs 3:3. In Bible times a gold chain about the neck of the king or of those immediately under him was a sign of honor and distinction. Who would not be proud to wear such an ornament. But the graces of kindness and truth are a more gracious adorning. Titus 2:7-10. It is only when I lack the character that makes for true worth that I try to compensate for its absence by outward adorning. The less character within, the more tinsel without.

According to Trench "kindness" is a derivative from "kin." This would then signify that the brotherly spirit and truth were the two most precious jewels in the breastplate of the saint.

It is hard to write on stone. Before you can write on the fleshy tables of your heart it must needs be turned from stone to flesh. Ezek. 36:26.

Proverbs 11:1, 3. The golden rule in business would eliminate the evils of business. Am I greedy? Then I would always desire the seller to give me very good measure. What then? That is the kind of measure that I should give to him when I am the seller. Do I hate being the loser in a business deal through the chicanery of others. God hates it too. But I should hate doing it to others more than I should hate it to be done unto me.

In the long run, the trickster destroys himself.

Proverbs 12:17-22. You can take measures to protect yourself against most forms of evil, but you can do little to shield yourself against lying and slander. Lying is the first vice of children and the last vice of saints. It is easiest of all vices to acquire and the hardest to eradicate.

"A word fitly spoken is like apples of gold in pictures of silver;" but a word inspired by hate and malice is like a poisoned arrow whereof a scratch will kill. Truth is permanent; falsehood is evanescent. Truth is a pillar; falsehood a fleeting breath.

The work of truth and righteousness is peace and the effect thereof quietness and confidence forever. The work of falsehood is discord and strife and the end thereof is self-destruction.

You delight in the truth as it is told you by another; so do others delight in the truth as they hear it from your lips. And God delights in it also.

Proverbs 14:5. Christ is called the faithful and true witness. Rev. 3:14. As we become like Him, our witness will also become like His. A true witness will shield nobody against the consequences of his evil deeds, nor incriminate the innocent.

Proverbs 20:10, 11. There are many different ways in which men try to get something from others without an equivalent return: robbery, theft, borrowing without intention of returning, purchasing without intent of paying, misrepresentation of articles sold, false weights and measures, wasting time in labor when you are paid by the hour and paying less for service than the market price. Strict honesty requires that a man give a little more than the bargain calls for, rather than less.

Matthew 5:37. The bigger a liar you are the more ready you will be to take oath that you are telling the truth and the less confidence men will have in your word. The man of truth will be accepted without the oath before the liar bound by the oath. If there were no lying no oath would ever be asked. So, when I am asked to swear it indicates a suspicion on the part of others that my word is not dependable. Is your word better than another's bond? If it isn't I would not trust your bond.

WISE WORDS ABOUT WORK

Proverbs 6:6-11; 10:4, 5; 13:4; 18:9; 19:15; 22:29; 24:30-34; 26:13-16; 27:23-27; Ecclesiastes 5:12

Lesson for August 31, 1947

Golden Text.—Whatsoever thy hand findeth to do, do it with thy might.—Ecc. 9:10.

Proverbs 6:6-11. Man is born lazy; and unless circumstance compels him to labor he will remain lazy. But in temperate climes somebody has to work or all would starve. Therefore you will find the most active people in such a climate, and you will find some to whom work has become a delight. But to the average child if you give him something to do as work he will tire presently; but give him the same thing as play, and the most violent exertion will be enjoyable.

But lazy as I may be and exercising my brains more to get out of work than to do the work, I yet condemn laziness in those who serve me. In my mind there is a big difference between being a "gentleman of leisure" and being a "son of rest." When I do not work it is because I am a gentleman of leisure; when you do not—well that is different. Nature has many lessons for us. The ant gave lessons to Solomon on the blessedness of work; a spider gave Robert Bruce a lesson on persistence and helped him to win the throne of Scotland. Some day when you have enough ambition to do it hunt up all the sayings in the Bible and especially in the Proverbs that speak about the lazy man. You will not admire idleness after you have done so.

Labor produces wealth; idleness consumes it. For every stroke of work that I do the community is so much the richer; for every day that I spend in idleness the community is so much the poorer. In the earth is much potential wealth, but only as a result of labor does it become a human asset. Long hours in bed will eventually leave you without a bed.

Proverbs 10:4, 5. Some people have an idea that it is beneath a gentleman to soil his hands with toil. It is the glory of a man to labor to produce so that he can share his goods with those whose physical condition makes productive labor impossible. Only parasites live off others.

Proverbs 13:4 If all obeyed the rule given by Paul that he who will not work should not eat, the people who work would be fat and the others gaunt. But in our pity we work ourselves thin to provide bread for the sluggard who gets fat without working by the food that we provide him. I sometimes think that we make a mistake there.

Proverbs 18:9. The lazy man is a destroyer of wealth just as surely as the arsonist. The main difference is in the speed in which the destroying is done.

Proverbs 19:15. A lazy man is never really awake. The more you drowse, the drowsier you will get. I do not know the time when I could afford more than five hours sleep out of twenty-four. I have now got to the point that I do not need more.

Proverbs 22:29. This verse was a favorite motto of Benjamin Franklin. In his lifetime he stood before five kings. And he was the greatest of them all.

Proverbs 24:30-34. Peter Tumbledown teaches many a lesson to the thrifty worker. He does not do it by example, but by contrast. The thrifty soul learns how not to do things from him. If he wants to learn how to do things right he goes to the man who is more efficient than he is.

God gave us brain as well as brawn. Use them and they will gain in power; fail to use them and they will atrophy. The hand must do the work, but wisdom is profitable to direct.

Proverbs 26:13-16. When I do not want to do a thing, I can find abundant excuses for not undertaking it. But when I want to do a thing I overcome all obstacles, and do it. The thinker is ever willing to learn; but the sluggard will not try to gain any knowledge that he may not need, and he does not think that he needs any. He is akin to the giant sloth, the laziest animal in existence.

Proverbs 27:23-27. The amount of work that you accomplish is not dependent so much on the number of years that you live as on the way you use the time that you have. A diligent man will accomplish more in a year than the ordinary man will in two, and more than the sluggard will in a decade.

Ecclesiastes 5:12. No man can enjoy rest who has not earned it by honorable exertion. It keeps us out of mischief too. If we worked harder we would serve the devil less. Few people use all their powers. Most use less than twenty-five per cent. If I worked with all my might I could do four times as much as I am doing. So could you.

WORTHY OBJECTIVES FOR LIFE (Church School Day)

Ecc. 1:2, 17;; 2:1, 11, 24; 12:1-8, 13, 14

Lesson for September 7, 1947

Golden Text.—Fear God, and keep his commandments.—**Ecc. 12:13.**

Ecclesiastes 1:2. I believe that there is a God; and if there is, there must be a purpose to existence. And that purpose must be more than eating and drinking, begetting and dying. If that is all, and it is all that you can find if you ignore God, then life indeed is nothing but vanity and vexation of spirit.

Verse 17. Either by experiment, or by reason, or both, the Preacher considered and tested thirty-nine different things as possible goals in finding a purpose for being, and he found them all wanting. Some, like the search for wisdom, seem desirable but are inadequate, if for no other reason than that by the time you have learned a few things that tend toward fullness of life you have to lie down and die in the same manner as though you had never learned your letters. Wisdom does not make for happiness, but he that increaseth knowledge increaseth sorrow. And if wisdom does not make for happiness, much less do madness and folly.

Chapter 2:1. Mirth and sensual pleasure do not make for happiness and fullness of life. You will have difficulty in finding more dissatisfaction anywhere than you find in the lives of those who live to be entertained and amused. Even in laughter the heart is sorrowful.

Verse 11. To do things that have never been done before, and to do such as are known better than they had ever been done before, are things that seem to be worth while, but they are not adequate to bring that satisfaction in life that great souls crave.

Verse 24. The healthy man who has work that he likes and enough of it to give a healthy appetite is far better off than the starving poor, or than the dyspeptic who can not eat the food that is placed before him. But even though you have work to do that you like, and a home with proper comforts, and food and drink with the health to enjoy it, you still fail of satisfying the longings of a great soul. And if these higher planes of the earth life fail of satisfying the aspirations of the soul, how much less the baser things as the acquisition of wealth, the satiety that comes from surfeiting in food and drink, the still lower indulgence in narcotics, or yielding to subversive sexual impulses. If the higher is nothing but vanity and vexation of spirit,

how can the lower bring anything but remorse and utter self-contempt?

Chapter 12:1-14. Man was created with a capacity for communion and fellowship with God. God created him for His pleasure, for His glory, and to the praise of that glory. Man is the noblest creative act of God. When man lives out the purpose for which he was created and strives for the goal appointed to him of his Creator, then he is content and life has become a worth-while thing.

One of the most insane philosophies ever accepted by the many is that the best way to get the most out of life is to go away from God all the days of life just so that you turn around before you die. Perverse rejection of God's plan for the human soul never did bring anything but a sense of failure and frustration, and it never will. The time to start walking with God is not when I am about going to die, but when I start to live. No soul ever started too early to walk with God, but millions have waited too long. Sin knows few (if any) happy old folks. Pleasures in sin end up by no pleasure in life.

The child proudly boasts that he is seven years old, but when he nears seventy he tries to deny his years. But time marches on, and all the wishing in the world will not keep the eyes from dimming, the hands from trembling, the back from bending, and the teeth from decaying. The stentorian voice of the warrior turns to the tremulous whine of enfeebled age, the voice of song changes to a sigh. Fears multiply, the burdens of life get heavier, loved ones pass away, and we know we are just waiting for the time when the pitcher shall be broken at the fountain and we too shall be laid by. At such a time the only things that we will feel were worth the doing were the things that we did that were according to the plan of God for our lives and the only years not wasted were those spent in His glad service. The purpose of life and for the development of life should always be to walk in the footsteps of Jesus, allowing Him to continue His work in us.

BOOK REVIEWS

Sun in the Street. John Leonard Lovdahl; Moody Press; 1947; \$2.00.

Although the scene of this novel is in France during the time of the French Revolution, one hardly realizes this as one reads the story.

The story opens by the hearth fires of George and Madame Gerot and their two nearly grown boys, Jacques and Francois. The boys are different in temperament. Francois, the younger, is naturally obedient, wholehearted and genuinely Christian. Jacques is a born artist, sensitive, moody, impulsive, and weak. The novel is the story of Jacques' failures, his struggles with conviction, his love for Marie, and his final trust and rest in Jesus Christ.

The author does not preach through the book, but the Christian element is definite and well given. The language throughout is clean. The plot of the story is simple and probable.

The author has attempted to produce in this novel a character study of its central figure, Jacques. He shows the character in despondent moods, he follows him through the experience of his mother's death, his life in Paris under an art master, his life in the army under Napoleon, his return as a wounded soldier, his conversion, his marriage, and then his despair as he faces

death in his family. This character analysis is interesting but lacks penetration.

The historical background is very indefinite. One feels that it is not accurate. However, the book takes on added interest when one knows that it is the first novel written by a young man of twenty-one who, because of an accident during high-school days, now faces life in an invalid's chair. The author shows a definite gift in writing.

"Sun in the Street" is a clean, wholesome, Christian novel, easy to read, and enjoyable, but lacks penetration and is perhaps too idealistic.

—Lois N. Garber.

The Distinctive Ideas of the Old Testament. Norman H. Snaith; Westminster Press; 1946; 251 pp.; \$2.75.

Bible students of scholarly inclinations, particularly such as are interested in the etymology and semantics of Hebrew words, will find this a profitable book. The author, a specialist in Old Testament Languages and Literature in Wesley College, Leeds, England, discusses the origin and meaning of important words that convey the distinctive ideas of the Old Testament and investigates their uses in various Bible passages. His work should be of interest also to translators of the Old Testament and to expositors concerned with its interpretation. He insists that in Biblical interpretation the determining factors of Christian theology should be the distinctive ideas of the Bible rather than the ideas of Greek philosophy. He is concerned with the ideas which make the Old Testament distinct from any other book; this involves in particular a series of studies of the nature of God. The reader learns much about the messages of the prophets and about the prophets themselves. The author does not write from the point of view of a fundamentalist, neither in this book does he follow in a conspicuous way the errors of higher criticism. The book will be of most value to readers who are familiar with the Hebrew language.—Edwin L. Weaver.

Tognia School Boy of India. Dorothy Grunbock Johnston; Moody Press; 1947; 32 pp.; \$0.35.

This child's book with sketches for crayoning has an interesting text telling the story of a boy of India who went to a Christian school. There he became converted and returned to his family and led them to Christ. The sketches and the text are definitely missionary in their purpose. It is the sort of thing that can well be used to help make our children become more missionary minded.

The story is well told and in a language which children can easily understand. We have some objection to the mode of baptism but this is not a serious fault of the book. To some the use of a hand organ for worship purposes seems out of joint for Christian work. We recommend the purchase of this book for use by children in preference to the 15 and 20 cent books one can buy off of the popular counter with neither moral nor religious motive.—J. R. Mumaw.

WORK IN ETHIOPIA

(Continued from page 246)

property, and took us on a tour to see his houses and real estate. He spoke a bit of well-nigh forgotten English, and ate voraciously of Italian spaghetti, fried potatoes, and chicken. That same evening the governor feasted us upon meats, omelets, and liquor—for those who drank.

On December 3, at 8 o'clock, we bid farewell to our cozy cottage, and set out for home, across the "abai," to Addis.

Goshen, Ind.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We continue the general unit of **Building Christian Character** and center our study during the month of August on the Book of Esther which reveals character that enables us to gain the best lessons on our subject for the quarter.

This book reveals how God used persons providentially in the deliverance of the chosen people and to fulfill His plans concerning them according to the promises made to the fathers. The book is entitled "Esther" because she is a leading character in the book. And, while the purpose of the book is not to set forth her character, or the character of any other personality in the story, it does reveal how God can work through faithful and courageous persons to put away the purposes of the godless characters, and to fulfill the great designs of His own all-wise providences.

But, as Mordecai said to Esther, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this" (Esther 4:14)? The writing of the book seems to be centered in the thought that God will work out deliverance for His people. But it behooves those who are in the place of responsibility to meet their opportunity in His fear and with a dutiful mind, trusting Him to do His part, as Mordecai teaches, but recognizing the guilt and loss to souls who refuse to let Him use them as instruments for the accomplishment of His work.

While God uses the wrath of man just so far as that wrath can become a means of demonstrating His power to His people and to the world, the ungodly who do not purpose to serve God will receive their punishment for the wicked devices they are plotting against God and for their own selfish aggrandizement.

Our study of the characters of Esther, of Haman, and of Mordecai, reveals how the ones who let their opportunities and circumstances become a means of developing the best in their relation to God and His righteousness, and how the ones who let their opportunities lead them into all manner of evil works are used of God in the way that brings praise to His glorious name. Yet only those who are true to God receive the blessing, while the others receive His curse.

The striking characteristics revealed in the personalities of the Book of Esther are: courage, selfishness, pride, humility, and loyalty.

The first topic for the month of September is—"Education, an Asset to Character." This works both ways: to the one who consecrates his life to the glory of God it means additional power for good, while to those who fail to serve God it means greater power for wickedness and loss and disaster in the end.

We anticipate an earnest interest and a profitable time in the meetings for this period. May God bless you all.

BOOK STUDY—ESTHER—CONDUCT REVEALS CHARACTER

Esther 1-10

Topic for August 10

MOTTO

"By their fruits ye shall know them."

MEDITATIONS ON THE TOPIC

I. **The Story of the Book of Esther.**—Ahasuerus, whose capital was at Shushan and who had an extensive rule from India to Ethiopia, made a feast in the third year of his reign to which he invited his servants and princes. During this feast they drank wine. When the king had become very much intoxicated, he called for his queen, Vashti, that he might display her beauty before the people. She refused to come at his command, thus enraging him. Through the counsel of his principal wise men, he deposed Vashti from her place as queen and sought for another beautiful virgin to take her place. After much preliminary preparation, Esther, a Jewess, was chosen. Her Jewish name was Hadassah. She was of the captives and had lost her parents and had been adopted by Mordecai, her cousin. During Esther's feast a conspiracy was revealed by Mordecai to Esther which she certified to the king in Mordecai's name. This was put on record.

Meanwhile the king promoted Haman, son

of an Agagite, to a high position with himself. All the servants of the king bowed to him except Mordecai, who refused so continually that Haman became very angry and plotted to destroy him. Since his refusal was connected with his religious convictions as a Jew, Haman plotted to destroy all the Jews. Neither the king nor Haman knew that Esther the queen was a Jewess, because at the advice of Mordecai she had kept it hidden. Mordecai made a great demonstration of grief, and by this means the message came to Esther of what Haman had done by the decrees of the king to destroy all the Jews. Mordecai told her that she must plead to the king for the life of herself and people. But a peculiar law kept her from doing so without being called, unless she would take the risk of his showing special favor by holding out the golden scepter. She resolved, after a three days' fast by herself and maidens with the friends of Mordecai, to go in at the risk of her life. She was successful. The king received her kindly and asked what she desired. After two banquets, in which Haman was invited with the king, Esther revealed what Haman had done. This led to the immediate death of Haman; he was hanged upon the very gallows he had prepared to hang Mordecai upon. But by a providential incident the king had the night previously been so wakeful that he had called for a reading of chronicles revealing the good deed

of Mordecai in saving his life from the conspirators. When Haman would have asked for the death of Mordecai, the king sought his advice as to how to reward a man whom he delighted to honor. Haman thinking himself to be that man, advised high honors and a display in the king's apparel. This he was delegated to do for Mordecai to his own confusion. In this state of confusion he was called to the banquet the second day and met the revelation to the king of Esther's plea for her countrymen. In haste the king ordered his execution. Then Esther came to the king a second time and after being received asked ways to offset the mischief of Haman's plot. The king granted her all that she asked. He also promoted Mordecai who, with Esther, executed the matter and saved their own countrymen and destroyed thousands of the Jews' enemies. This great deliverance was then celebrated, and the day was appointed to be observed yearly as the Feast of Purim.

OUTLINE STUDY

I. How Esther Becomes Queen (Chapters 1, 2).

1. Queen Vashti is deposed.
2. A new queen is sought and Esther is chosen.
3. Esther heeds the counsel of Mordecai, her guardian.

II. A Plot of Haman to Exterminate the Jews (Chapters 3, 4).

1. Haman is promoted to high office.
2. He hates the Jew, Mordecai, for not recognizing his position.
3. He gets power of the king to destroy all Jews.

III. Haman's Plot Against Mordecai Is Defeated (Chapters 5, 6, 7).

1. Esther intercedes at the risk of her life.
2. Esther reveals Haman's plot.
3. Mordecai is specially honored.
4. Haman builds a scaffold on which to hang Mordecai.
5. The king believes Esther and executes Haman.

IV. The Plot Against the Jews Is Overthrown (Chapters 8-9:16).

1. Esther intercedes a second time.
2. She obtains power to save her people, the Jews.

V. The Feast of Purim Is Instituted (Chapters 9:17-10:3).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Deed."
2. The Story of the Book of Esther.
 - a. How Vashti Lost Her Place as Queen.
 - b. How Esther Became Queen.
 - c. Why Haman Hated Mordecai.
 - d. The Wicked Plot of Haman for Vengeance.
 - e. How Esther Saved Her People.

For Seniors

1. The Contest Between Ahasuerus and Vashti.
2. Stirring Events in Esther's Life.
3. Landmarks in the Life of Mordecai.
4. Haman and Modern History.
5. The Drawing Power of Judaism Today as Contrasted with Esther's Day.

PERSONAL THOUGHT

How does the conduct of my life impress those who come into contact with my life for good or for bad?

SEED THOUGHTS

And heaven is kind to the faithful heart;
And if we are patient and brave and calm,
Our fruits will last though the flowers depart.
—D. M. Clark.

Everything that happens in the world is
a part of God's great plan running through
all time.—H.W.B.

Our Lord God doth work like a printer,
who setteth the letters backward; we see and
feel well His setting, but we shall see the
print yonder—in the life to come.—Luther.

COURAGE IN A BEAUTIFUL GIRL—

Esther
Esther 2-7

Topic for August 17

MOTTO

"Be strong and of a good courage."

MEDITATIONS ON THE TOPIC

I. **Esther's Courage.**—While God had providentially endowed Esther with such beauty that a king chose her above all the virgins that had been brought before him. He also permitted such events of sorrow and loss and difficulty to come to her that her life became a wonderful development of great strength of character.

She lost both father and mother in childhood. God gave her a faithful one who adopted her as his own daughter. Through this providence she was cared for and received instruction in the things of God. She exercised self-control, and devotion to her foster father's instruction during the days of her strange experience in becoming the chosen one of the king of Persia. Under such despotic conditions, in which she had little choice, she used her new experiences for the good of those about her. She reported the plot which Mordecai had discovered and saved the life of the king. Though forgotten by the king so that she had no opportunity to speak to him for a whole month, and when approach without call would be dangerous even for a queen, she dared to go into his presence unbidden when the life of herself and people were at stake. Her fast with her maidens and her request for the fasting of Mordecai and the Jews of Shushan proved that her courage was due to her dependence upon the favor of God rather than upon her own beauty and influence with the king. Her deliberation and tact in dealing with the king and Haman without rashness or hurry took courage and trust in God. His work needed not the nervous rush of people who depend upon their own skill and hastily rush into advantageous conditions; but she waited till the second day to tell her business, facing the enemy of herself and people before the king.

She followed her advantage with strong and thoughtful planning that proved her to be courageous in meeting the dreadful evils that had come through the wicked designs of Haman. She risked her own life a second time in coming before the king unbidden to make a second request in behalf of her people.

OUTLINE STUDY

I. Hard Conditions Which Esther Met.

1. Left an orphan (2:7).
2. Beauty brought her to a strange experience (2:8-20).
3. Haman's plot against her people (Chapter 3).
4. The duty to intercede before the king with its difficulties (Chapter 4).

II. Meeting Problems with Courage and Grace.

1. Loyalty to her guardian (2:10, 20).
2. Esther faced occasions modestly (2:15).
3. She revealed the plot (2:21-23).
4. She faced danger in the path of duty (4:1-17).
5. She exercised prudence and tact when informing the king (Chapters 5-7).

6. She risked further petitions (8:1-6).
7. She used authority wisely and gratefully (9:1-32).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Courage."
2. Esther's Courage.
 - a. In Obedience to Mordecai.
 - b. In Doing Her Duty.
 - c. In Waiting When Necessary.
 - d. In Including Herself with All the Jews.
3. Lessons for Us from the Life of Esther.

For Seniors

1. Courage for our Times.
2. Spiritual Armament for Courageous Battle.
3. Unselfishness in Places of Power.
4. "I and My People."
5. The Power of Beautiful Womanhood.

PERSONAL THOUGHT

There is no courage so strong and true as the courage born of devotion to duty and of a faith in God who will make "all things work together for good to them that love God."

SEED THOUGHTS

The truest courage is always mixed with circumspection; this being the quality that distinguishes the courage of the wise from the hardness of the rash and foolish.—Jones of Nayland.

True courage is not the brutal force of vulgar heroes, but the firm resolve of virtue and reason.—Whitehead.

Conscience is the root of all true courage; if a man would be brave let him obey his conscience.—J. F. Clarke.

My friend, venture to take the wind on your face for Christ.—Rutherford.

In the whole range of earthly experience no quality is more attractive and ennobling than moral courage. Like the mountain of rock which towers aloft in the Irish Sea, the man possessed of this principle is unmoved by the swelling surges which fret and fume at his feet. And yet, unlike that same Ailsa Craig, he is sensitive beyond measure to every adverse influence—battling against it, and triumphing over it by a power which proceeds from God's throne, and pervades his entire being.—J. McC. Holmes.

This is the way to cultivate courage: first, by standing firm on some conscientious principle, some law of duty; next, by being faithful to truth and right on small occasions and common events; third, by trusting in God for help and power.—Jas. F. Clarke.

SELFISHNESS BRINGS A PROUD MAN

DOWN—Haman

Esther 7:5-10; Proverbs 16:16-19

Topic for August 24

MOTTO

"Pride goeth before destruction."

MEDITATIONS ON THE TOPIC

I. **The Selfishness and Pride of Haman.**—There was a man in the acquaintance of King Ahasuerus who gained favor to the extent that he was promoted to position above all the princes of the realm. This man, Haman, was to receive the reverence of all the king's servants who sat in the gate of the king. But one man failed to bow to Haman; others wondered at it. Haman saw it and was very angry. He knew that Mordecai was a Jew, and plotted to get vengeance by a great scheme that would include the destruction of all the Jews in the kingdom. Because Haman had such a great place and influence with the king, he succeeded in getting the king to consent to a decree to destroy them. He

handed over his signet by which Haman signed the decree and sent it out to the utmost part of the realm.

In spite of the great grief and perplexity that such a decree would bring to the Jews, Haman and the king drank together without any care. When Esther had been moved by her cousin Mordecai, her former guardian, to make a petition to the king to stop the proceeding against the Jews, she appeared before the king unbidden, risking her life in so doing, and asking the king after he had shown favor toward her to come to a banquet with Haman in her house. This honor elated Haman very much, but when he found Mordecai still not bowing to him, he determined to ask the king to have him put to death. He made a gallows very high upon which to hang him, and determined to go early to the palace and ask the king to permit it. But during the night the king's sleep left him, so that he had called for a reading of the chronicles of the kingdom. There it was revealed how Mordecai had done a good deed in rescuing the king from men who would have assassinated him. This the king resolved to reward. When Haman came he was asked to tell what should be done to a man whom the king delighted to honor. Haman's pride made him think this man would be himself. So he counseled great and kingly honors such as he would desire to have. Then the king ordered him to do it for Mordecai the Jew. This was a great humiliation to Haman's pride, but he did it, finishing the task just before the banquet with the King and Esther on the second day. At this banquet Esther revealed her desire to save her people and told the king who was the guilty plotter. The king was deeply angered, and when Haman sought to intercede with Esther, the king after being informed that he had built a scaffold upon which to hang Mordecai, immediately ordered that Haman be hanged upon it. Thus ended his proud and selfish ambitions.

OUTLINE STUDY

I. Marks of Selfishness in Haman.

1. His anger for Mordecai who did not bow to him (3:5).
2. His plots against the religion of Mordecai (3:6).
3. His search for the good luck of "casting Pur" (3:7).
4. He lied to gain the king's approval of his schemes (3:8-11).
5. He feasted while others were perplexed (3:15).
6. He was elated at self-honors (5:9).
7. He made a gallows to destroy Mordecai (5:10-14).
8. He thought and advised for his own honor (6:6-11).

II. Haman's Fall.

1. He was assigned to a humiliating job (6:10, 11).
2. He was exposed in his wickedness (7:4-6).
3. He was hanged on the gallows he prepared for Mordecai (7:7-10).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Pride."
2. The Selfish Thoughts and Acts of Haman.
 - a. Seeking to Be Honored.
 - b. Hates Those Who Do Not Honor Him.
 - c. Hates All That Are Like Mordecai in Religion.
 - d. Plots Their Destruction.
 - e. Builds a Scaffold for Mordecai.
3. Selfishness Is Brought Down.
 - a. Humiliation Before Mordecai.
 - b. Humiliation Before Esther and the King.
 - c. Dies Upon His Own Scaffold.

For Seniors

1. Selfish Vanity in Position.

2. Selfish Efforts to Destroy All That Do Not Honor.
3. Self-destruction by Seeking Self-honor.
4. The Cure for Selfishness.

PERSONAL THOUGHT

Let us be on our guard lest selfish pride of heart bring upon us the ends which always follow pride.

SEED THOUGHTS

Pride is the growth of blindness and darkness; humility, the product of light and knowledge; and whilst pride has its origin in a mistaken or delusive estimate of things, humility is as much the offspring of truth as the parent of virtue.—Sel.

The very heart and root of sin is in an independent spirit. We erect the idol self; and not only wish others to worship, but worship ourselves.—Richard Cecil.

It is self-love and its offspring of self-deception which shut the gates of heaven and lead men, as if in a delicious dream, to hell.—Scriber.

Pride is the common forerunner of a fall. It was the devil's sin, and the devil's ruin; and has been, ever since, the devil's stratagem, who, like an expert wrestler, usually gives a man a lift before he gives him a fall.—South.

Pride is to character, like the attic to the house—the highest part, and generally the most empty.—Sel.

HUMILITY WINS IN A LOYAL MAN

Esther 3:1-6; 8:15-17

Topic for August 31

MOTTO

"A faithful man shall abound with blessings."

MEDITATIONS ON THE TOPIC

I. The Loyalty and Humility of Mordecai.
—Not all that were carried away captive into a foreign land were carried away for their own transgression. Some very faithful men like Daniel and Ezekiel, and many innocent children were permitted in the wisdom of God to be carried away with the many. In it all God was disciplining the nation that He might in a future day draw them all nearer to Himself. The story of Mordecai points us to a man whose character reveals humility and loyalty. It may be if he was involved in guilt earlier that his experiences had brought him to a place of true humility before God and man.

He was kind to the orphan girl, Hadassah (later called Esther). He stood by her after she had reached womanhood and held her respect and obedience. Not personal pride but loyalty to God caused him to refuse to bow to Haman, the Agagite. He may have had an instinctive insight into the character of the man which the glare of office did not obscure. He had not allowed his dwelling in a strange nation to make him disloyal; when he discovered conspirators against the king, he reported the matter through Esther. He did not hide his grief for his own people when a law was passed against them, but expressed his loyalty and grief at the sad news by putting on sackcloth and ashes and crying out with a loud and bitter cry. He joined in the fast proclaimed by Esther and gathered his fellow Jews to do the same. The special honors to Mordecai by the hand of Haman through the command of the king did not turn his head. He sat again humbly in his place at the king's gate. Although the king had put Mordecai in a place of honor and power, he did not become haughty but used his new offices to seek the welfare of his countrymen and to do the duties of government laid upon him as a servant of the king.

OUTLINE STUDY

I. Mordecai Was Loyal to Duty.

1. He stood true to his God (3:2).
2. He saved the king's life (2:21-23).
3. He nourished a homeless girl (2:7).
4. He counseled Esther (2:10, 20).

II. Mordecai Walked in Humility.

1. He was clothed in sackcloth for grief (4:1-3).
2. He fasted at the appeal of Esther (4:17).

III. Mordecai Won Favor.

1. In the sight of the king (6:1-11; 8:1, 2).
2. In the sight of all the people (8:15-17; 10:3).
3. In the sight of God (shown by His providences).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Faithful."
2. The Story of Mordecai.
 - a. How He Cared for a Homeless Girl.
 - b. How He Helped Her by Good Counsel.
 - c. How He Stood for Truth and Right.
 - d. How He Found Favor with the King.
 - e. How He Was Honored by the King.
 - f. How He Used His Power to Help God's People.

PERSONAL THOUGHT

"A commonplace life," we say and we sigh; But why should we sigh as we say? The commonplace sun in the commonplace sky

Makes up the commonplace day.

The moon and the stars are commonplace things, And the flower that blooms and the bird that sings,

But dark were the world and sad our lot If the flowers failed and the sun shone not; And God, who studies each separate soul Out of commonplace lives makes His beautiful whole. —Sel.

Of all trees, I observe God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the rose of the field, and the lily of the valley. When God appeared to Moses, it was not in the lofty cedar nor the sturdy oak nor the spreading palm; but in a bush, a humble, slender, abject shrub; as if He would, by these elections, check the conceited arrogance of man.—Feltham.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and the things which are not, to bring to naught the things that are: that no flesh should glory in His presence" (I Cor. 1:26-29).

EDUCATION AN ASSET TO CHARACTER

(Education Day)
Proverbs 3:1-26

Topic for September 7

MOTTO

"I have learned."

MEDITATIONS ON THE TOPIC

I. How Education is a Help.—Universities have been rudely shocked: some highly trained in science and in other learning have become cold-blooded murderers with no sense of the fitness of things pertaining to righteousness in society. The facts of science are of value only when rightly related to the Creator and His revelation in Scripture. Never have there been more skill and training than today, but these have been utilized

by the nations in an all-out effort to win the war. Thus that which might have been utilized for the comfort and sustenance of men and in furthering spiritual values has become a devouring flame to destroy man, to corrupt his morals, and to darken the knowledge of God and His holy laws.

But education which brings knowledge and skill rightly related to the work of God and promotes the progress of the Gospel among men is an advantage. It takes education not only in special schools but in the school of life, in the home, and on the farm or factory, to be useful in furthering the work of God and to be able to read the Scriptures intelligently. The conclusion of Solomon (Eccl. 12:13) and the summary of Paul (I Cor. 10:31) as the central motive in life will rightly relate the secular and the spiritual and lead us to seek "first the kingdom of God" (Matt. 6:33).

Even so-called Christian education will fail if the emphasis is placed upon doing many things and teaching many things after the latest skills of pedagogy, but without a dependence upon God and the work of His Spirit. Such an extreme is as damaging as the extreme of ignoring the need of study and learning that we may rightly read the Word of God.

II. The Text.—Prov. 3:1-26.—This passage teaches what principles should characterize our life if we would gain the highest blessings and have the secret of true success. To honor God by trusting in Him and by acknowledging Him in all our ways and to obey His Word and receive His correction is to be truly wise.

OUTLINE STUDY

I. Christian Character Is Established by Christian Knowledge.

1. Knowledge of the Bible (Ps. 1:1-3; John 5:39-47; I Pet. 1:10-12).
2. Knowledge rightly related to God's plan (I Cor. 2:1-10; Ps. 119:97-104).
3. Knowledge of our own limitations of knowledge (Rom. 12:3; I Cor. 8:1-3).
4. Knowledge of the needs of the weak (I Cor. 8:10-13; Rom. 14:12-23).
5. Knowledge of how to live according to God's plan (Rom. 12:4-21; II Tim. 3:14-17).
6. Knowledge of the relation of temporal and eternal things (Matt. 6:19-34).

II. The Failure of Wisdom Without God.

1. Cannot be understood (Job 28:12-28).
2. The vanity of earthly ends alone (Eccles. 12:11-14).
3. Brought to naught by preaching (I Cor. 1:18-31).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Wisdom."
2. How to Get Good out of Learning.
 - a. Keep the Creator before Your Mind.
 - b. Use Your Knowledge to Do His Will.
 - c. Let God's Word Guide Your Understanding.
 - d. Do Not Let Learning Puff You Up.
 - e. Be Helpful to Others and Avoid Haughtiness.
 - f. Remember How Little You Know Compared to God.
 - g. Humbly Ask Wisdom from God.

For Seniors

1. The Futility of Godless Learning.
2. The Blessing of Rightly Related Knowledge.
3. The Assets of Christian Learning.

PERSONAL THOUGHT

Do I pursue knowledge in all humility with the desire to glorify my Creator and to be of service to my fellow men according to His plan?

SEED THOUGHTS

To know the laws of God in nature and revelation, and then to fashion the affections and the will into harmony with those laws—this is education.—S. F. Scovel.

Educate men without religion, and you make them but clever devils.—Wellington.

Instruction ends in the schoolroom, but education ends only with life. A child is given to the universe to be educated.—F. W. Robertson.

It makes little difference what the trade, business, or branch of learning, in mechanical labor, or intellectual effort, the educated man is always superior to the common laborer. One who is in the habit of applying his pow-

ers in the right way will carry system into any occupation, and it will help him as much to handle a rope as to write a poem.—F. M. Crawford.

The education of the present race of females is not very favorable to domestic happiness. For my own part, I call education, not that which smothers a woman with accomplishments, but that which tends to consolidate a firm and regular system of character—that which tends to form a friend, a companion, and a wife.—Hannah More.

THE USE OF THE BIBLE IN YOUNG PEOPLE'S BIBLE MEETINGS

BY NELSON E. KAUFFMAN

The Field Secretary of the Commission for Christian Education and Young People's Work gives us a challenge to put and to keep the Bible in the Young People's Meeting.

It is altogether possible that the young people's Bible meeting in the Mennonite Church may become as devoid of the use of the Bible in its meetings as the Young Men's Christian Association of America today is of any Christian emphasis in its program. It is to prevent such a drift that the writer has been concerned in the work of the young people's Bible meetings. In the last century in some groups of Mennonites the practice of carrying a Bible to church was frowned upon because it was considered an evidence of pride. In our congregations such is not the case today; in fact, it may be that more today would ridicule the idea and thrust jibes of "goody" at one who makes his Bible a constant companion at all services of the church. It is not too much to expect that the committees or other persons responsible for the administration of young people's Bible meetings in the local congregations could and should do a great deal to establish this practice and also to utilize its value by providing occasion for the use of the Bible by every person attending the young people's Bible meeting.

The lack of accurate Bible knowledge in our brotherhood is distressing. Often in a gathering of the church where verses are called for the percentage of accurately quoted passages is very low. Folks know a passage is in the Bible but have a very faint and often entirely mistaken idea of where it is found. Their Bibles contain very few marks. They are quite unfamiliar with it, for they use it very infrequently. It may be that this condition is partly due to a lack by our leaders of emphasis on the importance of Bible knowledge. In Sunday school the quarterly is often used to the complete neglect of the Bible. In young people's Bible meeting it is possible to use the "Program Builder" more than the Bible, but that certainly was not the design for this publication. It is to avoid the coming to pass of such a thing that an emphasis on the use of the Bible is important and timely.

The objective in the perpetuation of this phase of church activity is not merely to provide Christian activity and experience in public work for our young people, but to enable them to learn to know the Bible and to be able to make applications of its truth and principles to everyday living, to meet

the problems and to find guidance in the decisions of life. The topics of the young people's services should be experience-centered, with the Bible and its principles providing the solution for the problems, and its standards giving guidance in life's experiences. To realize this our young people must know how to handle the Bible. They must not only be able to remember that someone once read a certain passage from the Bible that bears on a certain problem, but they must know where it is found in their own Bibles and mark it so that they may easily turn to it in time of their own need. There is certainly inherent value in a familiarity with the physical book to the extent that one is able to readily find a given passage, remembering that it appears at a certain place on the page and that it is identified with a certain mark. To encourage the development of such skill should be one of the continuing functions of the young people's Bible meeting.

It is true that some types of programs are better adapted to the realization of this objective than others. It is also true that not all programs should be of the same type, because variety is necessary not only to give freshness to the meetings but also to make it possible to meet all the needs of all the young people, in as much as that is possible. There will, however, be very few programs, if any, in the course of a year in which more or less use will not be made of Scripture passages in the rendering of the program. In programs in which references are to be read, every person in the audience should turn to the passage instead of only the one who reads aloud. Every person should know how the passage looks in his Bible, see the setting, some of which may impress him, and lead to further interest and study, thus increasing his Bible knowledge.

The directed study program, appearing once each month in the "Program Builder," is especially designed and adapted to the use of the Bible in the young people's Bible meeting. The purpose is to assist the young people in finding the answer to problems suggested in the topic and its treatment. The execution of this type of program is to be a learning experience for all the young people, rather than a teaching experience for a few, as in the type of program which calls for public addresses. There is little occasion for

the audience, in the reading of a paper or the giving of a talk by some person, to refer to passages in the Scripture; in fact, the doing of that would detract from the reading or talk. In the directed study, everyone is engaged in finding Scripture to answer the problem, in discussing the passages, and in referring to others that might give light. It is true that this type of program demands a good leader or director of study, but its fruitfulness in Bible knowledge and in the experience of the group in using the Bible, justifies the use of the same leader repeatedly, if good leaders are few.

The committee responsible, or the leader, or both, should promote the practice of bringing Bibles to young people's Bible meeting. A show of Bibles might well be asked for at every meeting, or a show of hands of those who do not have theirs. The approximate number should be recorded as indicated in the report of each meeting. Space is provided for this in the "Record Booklet" for young people's Bible meetings which has been prepared. (If a copy of this "Record Booklet" is desired, please drop a card to the Mennonite Publishing House, or to the Secretary of Young People's Bible Meetings and you will receive a copy.) Not only should young people be urged and encouraged to bring their Bibles, but they should be given occasion to use them, in reading in concert, in looking up references, in discussing passages, in reading passages silently to find answers to questions, and in other planned activities. In some part of every meeting use should be made of the Bible in which all may have a part. Not only should young people's Bible meeting officials be interested in this practice of the use of the Bible in services, but it should also be promoted by the ministry of the church. If a sermon follows the young people's Bible meeting service, the minister should also ask for use of the Bible on the part of everyone present. Such use of the Bible in our meetings will not only stimulate private reading and study, but also result in a more spiritual church and growth in Christian graces, for Peter asks that we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There is no substitute for the knowledge of the Word in a growing faith, for "faith cometh by hearing, and hearing by the word of God." May God give wisdom to the leaders of our young people's Bible meetings so that they may use every means to encourage the use of the Bible in the meetings for the young people. Hannibal, Mo.

EDITORIAL

(Continued from page 232)

but in his article, any one who gives some time in Service Unit work can never be the same again. It will give him a vision of the needs and possibilities and blessings of Christian service that he can not easily get away from. He should be a better worker in his home church and a more devoted Christian for his experience.

Our pastors, our home folks, and our young people will do well to keep informed concerning the work of Mennonite Service Units and to support the work by their prayers and means and actual service.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE ATOM-BOMBED ANIMALS

Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.—Matt. 24:22.

Our Lord was questioned by the disciples of His day concerning the course of the age, the general trend of things, as well as the sign which would herald His return to earth. He, the only one who could foresee the future, spoke with startling directness, and His enlarged reply to their questions is intensely illuminating.

In the first place He told them that false Christs, war, and rumors of wars would be the normal trend; that is, such things would have no special significance, but would be merely the natural things to expect in a disordered world. He warned them to be on guard about deception.

But with deep insight He pointed out that the **sign** which is the immediate forerunner of the end of time will be **universal war**. In Matthew 24:7, 8 you have the **sign** (not signs) that is infallible: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the **beginning of sorrow**." History from that time reveals a universal war in which some 57 nations were involved, World War I. During the four years from 1914 to 1918 there were outstanding instances of famine, pestilence, and earthquakes throughout the world. This He said is "the beginning of sorrows." World War II was only a continuation of the **same** world sorrows. Now that this war is past men and women by the millions are despairing of the future. The United Nations organization finds it intensely difficult and well-nigh impossible to agree on anything. All this drags the world's grief along. Is it possible that the Lord's coming is nigh, even at our doors? All this is possible and even probable. Truly all Christians ought to trim their lamps, and awake from their spiritual stupor. The trumpet of the ages may be sounding soon. Our ears may hear that blast.

The editor feels fortunate in being able to procure through the courtesy of the writer, Mr. Sidney Katz, and the publisher of the "Torch," the copyrighted and enlightening article, written after inspecting the atom bomb victims, and of talking to scientists who in strict privacy compiled volumes of valuable data. The information was released by the United States authorities to this representative Canadian writer for publication. The reason for its publication is to show to millions what lies ahead. The object is to help the masses to be less war minded and the more peaceable inclined to settle their disputes in the Christian spirit of goodwill.

Like most of you, I had read a great deal about the destructive power of the atomic bomb. But it was not until I had firsthand contact

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

with the victims of an atomic explosion that I could fully appreciate the horrors that I had only previously read about.

As you may recall, last July 3,700 rats, goats, and pigs were stationed on the target ships anchored in the Bikini lagoon during the blasts. The survivors were transferred to specially constructed vessels and taken to the Naval Medical Research Institute at Bethesda, Maryland, for careful study.

Thanks to the courtesy of the United States Navy, I was able to visit Bethesda, which is 14 miles outside of Washington. I was given the opportunity of inspecting the atom bomb victims and of talking to the naval scientists, who, in strict secrecy, are compiling volumes of valuable data.

I came away from my visit with a vivid and horrible picture of the killing power of atomic rays. Here, briefly, is what I discovered:

Eight months after exposure to the rays, animals were still dying of strange, incurable maladies. Of the original 3,700, 2,700 were already dead, including those killed for study.

Before I visited Bethesda, all the animals that suffered heavy doses of the death rays, had already died of "primary radiation." Their symptoms ran to a pattern. A rat, for example, subject to a massive dose, would soon after become nauseous, lose its hair, have its teeth loosened, suffer internal bleeding, be weakened by wasting tumours and finally die. Seldom would the animal last longer than a week.

Less spectacular but more frightening are the delayed effects of radiation. Many animals came through the bombing apparently unscathed. Naval scientists who examined them found them normal in every respect—like rat L-127. Weeks, months, or even a year later, he starts showing symptoms of the dreaded atomic disease. He becomes irritable and restless, refuses food, and sleeps excessively. After languishing for a month or so he dies.

The real seat of rat L-127's trouble can be seen under a powerful microscope. He has developed leukemia—a wild, fantastic overproduction of the blood cells which causes death when the internal organs waste away.

Some of the animals I saw were succumbing to these long-term effects of atomic rays. I asked one of the scientists if they were suffering any pain.

"I don't think so," he told me. "Radiation sickness in itself is not painful. If they were human beings, aware of the fact that they were doomed to die, the waiting would cause all sorts of sharp mental anguish. They escape that unpleasantness."

The Navy has gone to considerable lengths to keep the animals happy and comfortable. Their attendants are seamen from the farms of Iowa, Illinois, and other states, who are accustomed to handling animals. I saw the goats in spacious pens, with access to a hilly field where they can exercise and play in fine weather. I saw the black-and-tan pigs, in immaculate tile pens, resting on straw that was changed three times a day. The white rats are kept in air-conditioned rooms in tiers of roomy, clean cages.

Before going to Bethesda, I knew that the animals were deliberately exposed to atomic rays so that scientists might study the resulting diseases and perhaps discover an effective treatment. "Could medical science hold out any hope for victims of atomic diseases?" I asked.

Captain R. H. Draeger, officer-in-charge of the Atomic Energy Medical Group at Bethesda offered little encouragement. "As yet," he replied, "there is no way known by which we can attack the direct results of harmful radiation."

He told me that the lives of some animals had been temporarily prolonged by the liberal use of blood plasma and penicillin. However, as soon as the treatment stopped, the animals rapidly lost ground and died.

In the opinion of Dr. Draeger, many of the 1,000 remaining animals will go on living. "Most of the doomed animals have died during the past eight months," he explained. "As time elapses, the death rate decreases."

Because the U.S. Navy is hampered by a lack of trained personnel, it may take several months before a report for the public is ready on what has been learned from the animals of Bikini. Here is a preview of some of the data that will probably be included:

Compared to other forms of life, man is an easy victim of atomic radiation—a distinction he shares with goats and pigs.

"Even rats show much greater resistance," says Capt. Draeger. "As for insects, they can take 30 or 40 times as much radiation as we can and still survive."

A surprising feature of the report will be the revelation that an atomic explosion on the surface of water is much more dangerous to life than one which occurs in the air. During my visit, it was hardly possible to find a single animal that survived Test Baker. So effective was this surface explosion that it killed all the pigs and left the rats dead or dying.

The report will convey the shocking information that atomic rays prevent animals from reproducing. Of all the Bikini goats, pigs, and rats only a very few have successfully reproduced young. The same would be true of human beings exposed to radiation, according to Dr. O. M. Solandt, Canada's director-general of defence research. After an inspection of Hiroshima and Nagasaki, he reported:

"All pregnant women who were within a mile of the bomb had miscarriages and none of their babies survived. There is some evidence that a few men and women were permanently sterilized."

That gamma rays—a product of atomic explosions and X-ray machines alike—can cause sterility, has been proven by various surveys in the United States and elsewhere. One researcher compiled statistics on 377 doctors, nurses, and radiologists who worked extensively with X-Ray equipment and found that despite great caution, 37% had sterile marriages.

Even if atom-bombed women succeed in having a live birth, there is great danger that the offspring will be abnormal. Since radiation definitely upsets hereditary characteristics, it is quite possible that the newborn babe will have three legs, an odd-shaped head, a grotesque body or strange skin color.

While Navy scientists are reluctant to enlarge on this point, we have been given much valuable information by Professor Hermann J. Muller, an American geneticist who won the Nobel Prize. Subjecting fruit flies to gamma rays, he found that they gave birth to young flies with every conceivable type of deformity. Because there is a striking similarity between the hereditary mechanism of a fruit fly and a human being, we can expect the same dire results.

Thus, with little imagination, one can see how the atomic bomb can snuff out thousands of lives at one stroke and condemn to death or deformity future generations before they are born.

I came away from my visit with the naval scientists who keep watch on the dying animals of Bikini, knowing why they sometimes refer to atomic radiation as "the breath of death."

This "breath of death" makes the Word of Jesus Christ all the more intelligible; He says that unless the days were shortened there would be "no flesh saved." That implies total annihilation. Today men of all kinds, those of faith and no faith in the revelation of the Scriptures, are speaking of the total destruction of civilization. They now speak of

bombs which would make those that destroyed the two Japanese cities as outdated as tallow dips. They speak of increased powers of destruction. This demonstrates that divine revelation is far ahead of the times. The Bible is never a back number. It is never antiquated. It is the most advanced Book of the world.

To many students of the Bible the statement from the lips of Jesus about "those days" being "shortened" is what He revealed through the Prophet Daniel, and in the last book of the Bible (Revelation), that the time of those terrible days would divinely be limited to **seven years**. This same time limit is clearly stated by the Prophet Daniel in 9:20-27, especially verse 27. If the reader will study the revelation which the Apostle John received from the Lord on the Isle of Patmos, he will find that all the things in that book from chapter four to twenty-two are placed in the future Rev. 4:1. The word **hereafter** settles that, for after chapter three the church is not even mentioned (except once telling that the whole book was sent to the church). The true church was translated. This the close observer will see in chapters four and five where a throne is set up. The saved are judged—that is rewarded. None there are lost. All of them sing "a new song" (Rev. 5:9). Chapter 4:3 tells us of a "rainbow" about the throne. This means that judgment is past. Their sins were judged when Christ died on the cross. For did He not say before His death: "Now is the judgment of this world"? That is why they "cast their crowns" at His feet on the sea of glass. Even their rewards were made possible through His atoning death. What grace!

Since so many millions are "fearing" because of the forebodings of "things coming in the earth," it is comforting to know that those days shall be "**shortened**," according to the Word of the Lord. Several other expressions reveal this same comforting fact. Repeatedly the Holy Spirit employs the following terms which reveal a shortened period of time. Here they are: (1) Three and a half years. (2) Forty-two months (3½ years). (3) Twelve hundred and sixty days (3½ years). (4) Times, time, and a half time (3½ years). All these terms mean the same period of time. It makes known clearly that the judgments of God and the final destructiveness of man will not even make the "**seven years of tribulation**," but only will be at their peak, three and a half years. Read Revelation 6:1 to 19:11 for yourself—thirteen and one half chapters of destruction.

What divine grace to the elect! Who are the elect? The true church are the elect of grace. These will escape the entire seven years of destruction by being translated. Allow us to quote our Lord on this important point: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). That certainly declares the possibility of escaping, and adds the place to where they will escape. However, to many of us—not to all Bible students—there is another class of the elect sometimes called "**Tribulation Saints**." This is the group that must survive, or, as Jesus puts it, "there should be no flesh saved." He is referring here to the physical

body, or living human beings. There could be no succeeding reign of Christ over the earth without such. These also our Lord must have had in mind when he spoke of the **days being shortened**. What grace to His church! What grace to the human race! In spite of man's worst, and the necessary judgment of God, the divine purpose concerning man will be carried on to its glorious culmination.

WORKING HOURS

In all labor there is profit.—Proverbs 14:23.
Through idleness of hands the house droppeth through.—Ecclesiastes 10:18.

The matter of the number of hours of toil is constantly being made a major issue in the conflict between labor and capital. None of us are interested in the long, tedious, backbreaking toil known to many of our forefathers. There are some sane, sensible, and even scriptural limits to this matter. But today millions are suffering from the altogether too short hours of toil, and the many more hours of leisure time. The outcome—wearied bodies by excess of sports, and empty pocketbooks through unwise spending. Results—not only does the house drop through, but many cannot find a house. If they do, millions cannot afford the high rent, nor can they afford the high cost of building.

From the benefit of our readers, most of them hard-working folks who love their families, appreciate their homes, keep them in good shape, make them reasonably attractive, a bit of counsel out of season may help to keep us in the proper channels. Today many seek to shorten hours, increase the pay, and lessen the work done, so that after a while we will have to do as the Eskimo—live in an igloo; or, as the Indians—erect our own wigwams; or take to the woods. This counsel about to be presented is not from the mind or pen of the editor. It is from the pen of a very warm friend. This man was a toiler, still is—although he can now write his check in the millions. No mistake, we mean millions. Now for his counsel:

Whoever, posing as a friend of labor, advocates the compulsory shorter working week is either a hypocrite or an ignoramus. He knows or he ought to know that men can have things only by working for them. And all men want the products of labor.

More than that: there is not a single ambitious man, not one with any drive, any desire to forge ahead, who actually believes in or voluntarily practices a short work week. I find proof of that at home. In one of our factories, where temporarily we have been working a 40-hour week, a quick check has located 72 employees engaged in part-time work outside, and 45 more who are taking outside schooling in classroom or by mail.

These employees are working on the side as part-time farm hands, candy makers, gas station attendants, automobile mechanics, refrigerator mechanics, welders, shop operators, bookkeepers, bus drivers, floor sanders, church janitors, teachers, store clerks, venetian blind cleaners, musicians, constables, pin setters, salesmen, draftsmen, waitresses, etc.

Why do they tackle these part-time jobs when they are through with their eight hours a day? They want more money to buy things they desire, to increase their savings for future use and for old age security. But they also work because they enjoy work more than idleness, because they take pleasure in accomplishing things, and because work helps keep them out of mischief.

In this mechanical age backbreaking, health-harming labor is no longer necessary. But work is essential, for labor properly channeled and managed produces food, clothing, housing, other comforts and luxuries, and the luxury of today is the necessity of tomorrow. Even Eng-

land's labor government is learning that longer hours are needed to get production lines rolling.

When I say in all sincerity that work is fun, some people smile. But it is fun, and it is more than that. Ten years ago I was all smashed up in an auto wreck: both hips out of their sockets, foot crushed, leg broken, pelvis bone and hip socket smashed. They improvised a hospital room for me at the factory so I could direct operation. That helped alleviate the pain. Work is a good narcotic. Yes, and it is habit-forming too.

If we have the good of our fellow man at heart, we will revoke every statute that impedes production in order that men may have opportunity to provide the maximum for their families.

MENNONITE EX-C.P.S. MEN SERVE IN SIXTEEN NATIONS

The current relief program of the Mennonite Central Committee finds its roots deeply imbedded in the soil of Civilian Public Service. Of the three hundred relief workers in the field and under appointment one hundred seventy-five of these are men and of this number one hundred men have spent a period of time in CPS camps and units. In the field at home, a cumulative total of seventy-eight CPS men have handled in warehouses, food centers, and in trucks a major portion of the 8,282 tons of food and clothing shipped by the Mennonite Central Committee.

It is significant to note that sixty per cent of the male relief workers, all serving an average term of two years, have already spent from one to four years in CPS. The printed records reveal that this situation is not accidental. The "grass roots" phase of such a situation is portrayed in the following typical quotations printed as early as summer of 1943, two and one-half years before Selective Service introduced a systematic discharge plan: "I would not feel that I had lived up to my philosophy of life if I did not do relief work and if circumstances afford the opportunity," and, "I hope to be of use in comforting those who are suffering physically and spiritually the day the door opens to us."

The summation of such reasoning, the concrete expression of such motivation has led the two narrators and a hundred others into relief service and should be named the factors primarily responsible for the presence of such large numbers of ex-CPS personnel in this service.

In checking the records further we find that the desire on behalf of these men while in CPS was progressively nurtured by courses in relief training. This training program was not born in CPS but was developed and brought to fruition in the CPS units and camps.

According to earliest strategy it was hoped that men in college training would be able to remain in school on an accelerated program until they received the baccalaureate degree. This was somewhat the conscientious objectors' counterpart of the armed forces' reserve. To an increasingly greater extent the reserve programs called for higher specialization and when definitive approval for a relief training program was obtained from General Hershey it called for a twelve-month period of intensive relief administrative and related subjects. The plan included college students, college graduates and men already in CPS. The training Unit No. 101 was finally located in Philadelphia and the various colleges training relief workers became side camps. It was decided at a meeting of Mennonite college administrators in a meeting in Chicago on March 6, 1943, that training efforts would be concentrated and a school established at Goshen College, Goshen, Indiana, during the summer of 1943. Here the college training conception reached its highest attainments. Sixty-seven men and sixteen women completed the three-month relief training course. This chanced to be the only such group to complete a summer course before the Starnes Amendment was inserted in the Military

Appropriations Bill of 1944. The amendment, in the form of a rider, provided, That no appropriation contained in this Act shall be used for any expense pertaining to (1) the instruction, education or training of Class IV-E conscientious objectors in college, (2) the service of such conscientious objectors outside the United States, its territories and possessions, (3) the transportation of such conscientious objectors to or from any college or any such service or (4) the compensation of military or civilian personnel performing any service with respect to the matters set forth in (1), (2), or (3) above . . ."

This legislation made relief training extremely difficult and eliminated the possibility of relief training during the regular school term in the four year Mennonite colleges. When further exploration was made for means of relief training it was discovered that training courses could be worked into special CPS camps and units. In consequence the first unit for relief training in a basic CPS environment was set up at the Ypsilanti, Michigan, hospital unit on September 6, 1943. Additional units were established at Alexian Brothers' Hospital and Duke University Hospital (jointly with Brethren and Friends); at Beltsville, Maryland; Denison, Iowa; Howard, Rhode Island; Mulberry, Florida; and Poughkeepsie, New York. In December of 1944 a total of one hundred thirty-five men were in training at the respective units. These units specialized in various area studies, including China and Central Europe.

As one glances over the board on which are mounted the several hundred pictures of the Mennonite Central Committee relief workers, which is on display at the relief office at Akron, Pennsylvania, one cannot help but recognize many of them as former members of these relief training units. Ex-CPS men in relief are not concentrated in any particular area nor type of work. They are found in general relief administration, in unit administration, in food and clothing distribution, and in medical and agricultural rehabilitation. MCC relief projects are functioning in sixteen countries. In Austria food is distributed to Viennese convalescents who, upon release from the hospitals, are supplied with needed supplemental rations. Until this supplement was distributed this need went unattended.

In the British and French zones of Germany, child-feeding is the main project. In Germany, nutritious foods are scarce and a real contribution is being made by feeding the many under-nourished children.

The builders units of France and Holland, with a total of twenty-three men, are repairing dwellings and farm buildings. An additional builders unit is being assembled for Belgium. As additional building materials become available in these respective countries the efforts of these men will be rewarded with an increasing number of completed buildings.

In China, Poland, and Paraguay agricultural rehabilitation programs are being carried on. In China several workers are instructing Chinese students in the operation of farm tractors and farming practices. In Poland a unit is instructing the native Polish farmers in the operation and adjustment of the UNRRA supplied American machinery. The unit has been assigned on a short term basis. In Paraguay agricultural rehabilitation implies the operation of an experimental farm passing on to the community the advantages of the experience gained on this plot. In this area the farmers need to discover additional seeds which react favorably to the soil and climatic conditions in a relatively new farm country.

In the Philippine Islands, Ethiopia, India, and Puerto Rico, the projects revolve primarily around medical rehabilitation. In all of these areas health centers or clinics and visitation by qualified medical workers are the chief services.

Additional projects consist of supplemental feeding and clothing distribution, refugee aid

and rehabilitation. Today in Paraguay relief workers are aiding in the resettlement of 2303 Mennonites who have recently arrived on the Dutch ship, "Volendam," from Europe.

The relief work abroad is not the only means whereby ex-CPS men serve. Dozens of CPS men, as indicated above, have been instrumental in the processing and handling of relief items on this end of the supply line. Food centers are located at Silver Springs, Pennsylvania; Goshen, Indiana; Kalona, Iowa; Newton, Kansas, and a combination food and clothing center at Reedley, California. Clothing centers are located at Ephrata, Pennsylvania, and Newton, Kansas. Canneries are found at Smoketown, Pennsylvania; Harrisonburg, Virginia; and Hesston, Kansas. During the fiscal year (December 1, 1945 to November 3, 1946) 6,450 tons of food valued at \$1,108,599 and 563 tons of clothing valued at \$781,052 have been shipped by the M.C.C.

The major items of food sent have been flour, assorted foods, meats, and dried milk in the order named. Processing centers often reflect the purest form of human goodwill and material aid to the brotherhood as community folks gather to jointly prepare their own gifts and offerings for shipment to other brothers and sisters who are suffering in some way because of the war.

Each item of clothing and packaged food is labelled, "In the Name of Christ." This motto expresses the motivation that led folks to contribute; this is the conviction that has moved ex-CPS men to offer themselves and their services.

An excerpt of a letter from Robert Kreider, ex-CPS man and CRALOG—MCC representative in Germany, is a fitting tribute to the work of all ex-CPS men engaged in relief work.

"I would like a dozen CO's with CPS experience to serve as my field representatives.' That was not a Mennonite businessman speaking. The speaker was an official—the chief of one of the sections of American occupation government in Germany. Back in camp we used to discuss whether a CO would have a chance in business or professional life with those ugly black letters, 'CO' in his record. The answer now seems clear. Men of integrity, of energy, of resourcefulness are wanted. There are no barriers of opportunity to the CPS man.

"In fact every day the conviction grows that this is the time for a CO to be alive. We have a message. Stumble through the rubble of a bombed city. Watch the refugee trains laden with the human driftwood of this war. Talk to the war victims and sense their hopelessness,

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their cynicism. It ought to be with the voice of a prophet that we cry out that the children of God are not called to this vocation of madness—war. And with the voice of a teacher we should unfold the message of the forgiving, reconciling, saving love of the Master.

"We CO's have all too frequently a disturbing weakness. We are apologetic, even ashamed of our minority position. Our troubled, seeking, frustrated fellow men need the message of Christian love which others had shared with us. We have been especially called to this day.

"Might we say with the Apostle Paul, 'I am not ashamed of the gospel of Christ . . .,' or to paraphrase the Apostle, 'I am not ashamed of my CO stand.'"—Reporter.

Good manners are a part of good morals; and it is as much our duty as our interest to practice both.—Hunter.

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The Old Covered Bridge is a Relic of Former Days

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THE MAN WHO WAS ALL AT SEA

BY GRACE PETTMAN



ELL, I'm not a bit like you," said John Le Fevre. "You speak as though you are sure. As for me, well, the fact is, I'm all at sea! In a fog, as a matter of fact!"

"Exactly as we are at the present moment, eh?" There was an understanding smile on Philip Grant's face as he turned and nodded toward the starboard side of the liner, where the wide sea ought to be. As a matter of fact, the ship had put her nose into a dense fog, and all that could be seen was a narrow expanse of mist-laden water, ruled out to a smoothness unusual in the North Atlantic. A succession of small wavelets scurrying past, marked the slow revolution of the propeller. They were going "Dead Slow." Suddenly, from somewhere above them came the startling blare of the liner's siren, so powerful and so tremendous that it seemed to rend the very silence. "Not much danger of another ship missing that!"

"Fog's a nuisance, it not only means danger, but delay. Not that it matters. No—nothing vital in my life, or my future."

The bitterness in the young fellow's voice did not escape Grant. Was it possible that this talk was leading up to the opportunity he had been hoping for? Philip had been quite content to leave it to the Chief Steward to allot him a seat in the dining saloon. With discernment born of long experience, that officer had discovered another young fellow who was traveling alone, and had seated the two at a small separate table, hoping they would foregather—"get together" in cruising parlance—for, aboard ship people do not stand very long on ceremony. So Grant and Le Fevre had not only shared meals, but had taken many a constitutional round the promenade deck. They were nearing Canada now; the Atlantic crossing was nearly over, yet Grant felt he knew little more of Le Fevre than when they started. The young man was worried and unhappy, Grant had no doubt; but all he could do was to pray for the right word to be given him.

Again the blast of the siren echoed over the silent sea! They went forward toward the bow. Here a junior officer was standing by, while one of the seamen was busy with machinery that wound up a long, thin line which had been thrown overboard. By and by the sailor stopped the windlass, and leaning over the bulwark, seized something which had come up dangling at the end of the line.

"The lead!" said Grant eagerly. "Oh, I have wanted to see the ship's soundings taken. Of course, back in the open Atlantic the water was miles deep, and soundings impracticable and useless: here we are in the shallows. Look!" Apparently the officer in charge of the readings was satisfied. When he turned away toward the captain's bridge, the seaman took out his stout clasp knife and carefully scrapped off the accumulation at the end of the lead. He was just going to toss it overboard when Grant went forward.

"I say, wait a moment please—that's awfully interesting! Why! you've got a bit of the floor of the Atlantic Ocean there! Don't

you want it?" The sailor smiled and shook his head. "No, sir!"

"You've got the soundings, and on the bridge they'll know where we are by what has come up from the bottom? The sailor nodded again. "Well, I'd like to have that bit of the bottom of the Atlantic, if you have no use for it!" said Grant, holding out his hand. "I see you had a lump of yellow soap or tallow at the bottom of the lead, of course sea water won't melt that! So what has adhered to the soap is a bit of the sea bed!"

With a word of thanks to the sailor, Grant took the lump in his hand. Grains of sand and grit were there, and embedded in the very middle of it was a dark stone! One of the principal officers of the ship came along just then. "You should keep that stone from the Atlantic bed! It's interesting."

"Now, if only that stone could speak!" said Grant, "what a history it might give."



AUTUMN

When the nights are getting cooler
And the days are getting short.
When the cricket is the ruler
In the insect world and court.
When the goldenrod is blooming
And the butterflies are few.
With the late mown hay perfuming,
And the wild grapes holding dew.
When a tint of red is showing
On the sweet-gum in the wood;
And you take a walk to see it
Just as everybody should.
When you note that blackbirds gather
In a restless sort of way;
Ever busy with their chatter,
At the close of every day.
Then it's time to cease your labor,
Ere the season passes by:
And together with your neighbor
Breathe a "Thank you" to the sky.

—M. E. Detterline.

Was it brought down by a glacier from the mountains of Greenland, or Labrador, and jostled and tumbled under the Atlantic for centuries? Was it broken off the bare bleak rocks of Belle Isle, or Anticosti? Or has it been washed down thousands of miles from the Rocky Mountains, through the Great Lakes of Canada, over Niagara Falls, and then come down the River St. Lawrence? Which?"

"If stones could speak," laughed Le Fevre, "you'd worry it to tell it! As it can't—you'll have to guess!"

"Yes, and guessing's interesting," said Grant, as they resumed their walk up and down the deck in the raw foggy air. "I wouldn't have missed that for anything—taking the soundings." Suddenly he stopped short and leaned against the bulwark, laying a detaining hand on the arm of his companion.

"Look here, we're somewhere not far off Belle Isle, or they wouldn't be taking soundings—that means only the thousand miles up the St. Lawrence lies ahead of us, and then we shall part—perhaps forever. Can't you tell me what's wrong? There's something,

man! I've seen it. You know my history, past and future—if God wills! The usual run of school and college, play and work—but thank God, with a purpose behind it, which He has at least seen fit to fulfill. I'm on my way to Canada, via Vancouver, then off, for what I hope will be many a long year in China—as a missionary."

Le Fevre did not seem surprised. He nodded his head, and said quietly, "That accounts for your being different. You don't go into the lounge and dance after dinner, or join in and play at that horse-racing gamble they have. You don't join in cards and drinks in the smoke room. Once or twice I saw you reading a Bible as if—as if you like it!"

"Who does not feel a special interest in a book, when one knows the Author. To know God is the beginning of all knowledge. Now, look here, you said just now, you were 'all at sea, in a fog'—just as we are literally. Can I help any?"

"Nobody can! I'm all at sea. Life has come to an absolute end for me, as far as I can see—a big storm has shivered all my plans to atoms, and I literally feel lost! Look here, you've been jolly decent, not to ask questions, so I'll tell you! Until a month ago I looked on myself as a rich man's son—and heir. He left me in the dark—never told me I was no relation at all—never made a will, though the lawyer says he meant to do so, and leave what he's always led me to expect I'd be—a rich man. Father—I still think of him as that—died suddenly, the very day after he told the lawyer to prepare a will for him to sign. Then I find out he'd adopted me. I was just the orphan son of an old friend. Father had distant relatives who had resented his adopting me: they swooped down and claimed everything. They think themselves generous in allowing me a small amount—about a hundredth part of what father would have left me, had he only lived to sign that will. Of course, they've got the old home, and I've got, well, the sack! So I resolved to clear out—and Canada seemed attractive!"

"Not if you are out for a fortune—as things are at present, and you'll have to learn to put your shoulder to the wheel. There's only one thing to be done. Let God take your soundings! Let Him find you out—show you yourself, and His purpose in allowing your life, as you put it, to be 'all at sea.' But for that you might have drifted on, just living for pleasure."

"That's what I'd planned—a good time!"

"But that sort of good time isn't good enough! Get down to the bottom of it all. It's a painful business taking the soundings of one's heart—but it's the only way. It reveals the unexpected, and shows us how far away we are from God. The 'lead' is His Holy Word—but He only plumbs the depths in order to show us how we may get clear of the mist, and find our way—or rather His—for us. Christ is the Way, and no man cometh unto the Father but by Him—hand yourself over to Him, and ask for cleansing through the shed Blood of Christ on Calvary."

"If it were only as simple as that—"

"It is—every bit as simple. Trust Christ with yourself, and all the mists will clear."

(Continued on page 261)

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SCOTTDALE, PA., SEPTEMBER, 1947

No. 9

IF I WERE A MAN

BY RUTH M. BEAN



A HI! THE PERFECT END to a perfect day!" sighed Ted Doble as he stretched himself out on the grass and watched the girls packing up the remains of a picnic supper.

"Not yet!" retorted his friend who was energetically piling boxes and waste paper on the fire. "You have a tire to change before we go back home."

"Yes, I don't know why I bargained to do that, and let you build the fire," said Ted plaintively. "I really don't feel equal to changing a tire. I was forced into it. You can testify to that, can't you, Molly?"

The young lady threw him a withering glance and disdained reply.

"Anyway, I'd rather talk about the vesper service. Wasn't that last speaker good? What was his name, Girsteen?"

"He gave it to us straight on the chin," assented Wilbur. "Obviously he thinks the church is failing in its mission program. Maybe that applies to some denominations, but I think he's off the track when it comes to ours. Look at all the work we're doing, and the plans we're making for the future."

"That's all very well, Wilbur," interposed Anne. "Our work is growing, but do you really think we're anywhere near sounding our resources or meeting the need? After all, our responsibility is in proportion to the need, not to what we think is our duty."

"You're right, Anne," chimed in Molly. "And I don't think we're beginning to touch the need. I read about countries asking for missionaries and educators to come in, and what does the church do?"

"She lets nonevangelical groups get in a head of her," answered Ted. "I suppose you read about what happened in Ethiopia. Haile Selassie asked for Christian teachers and since they weren't forthcoming, he permitted Jesuits as headmasters and teachers in his schools for boys. I can't see why we didn't take that opportunity."

"I can see why!" exclaimed Molly. "It's because we haven't any men to send. Well, maybe that's exaggerating a little, but how is it that there are eighteen women to one man in foreign missions, as some one estimates? Where are the men, the lords of creation, the brave and the strong, the administrators, the only real intellectuals, if you please?"

"You seem to have the statistics, Molly," drawled Wilbur, somewhat taken aback by her scathing words. "Suppose you tell us. Apparently we're all sitting in easy chairs

doing nothing unless we're out in the wilds of Africa."

Molly looked straight ahead for a few moments, then her face softened and there was contrition in her voice. "I shouldn't have said that. Since I've begun to see the need I feel so strongly about it, and sometimes I speak too strongly. I realize I'm carrying only a very small share in my work of teaching. But I've told the Lord that any time He wants me somewhere else, I'm ready to go. I wish I could be four or five persons, there are so many things I'd like to do, so many places where I'd like to witness for Christ. And so often I've wished I were a man so that I could go into the really hard places."

"What would you do, Molly, if you were a man?" asked Ted, with some amusement but a good deal of earnestness.

"I've talked too much," said Molly shaking her head. "I'm sorry if I offended you."

"No, really, we want to know. We'll be offended if you don't go on," said Wilbur with his winning smile.

"Go ahead, Molly," urged Ellen Beth. "You have ideas on the subject, and they'll be interesting, even if they are alarming."

Molly joined in the chorus of laughter and reluctantly yielded to their entreaties. When she began it was slowly, and uncertainly, feeling for words, for her usual sang-froid had forsaken her with the expression of interest that lay deepest in her heart.

"Now that you press me, I don't know just where to start. Education and training would come first of all, that is, after a personal experience of salvation, of course. But since education would depend on the type of work one was called to, I won't go into that."

"Oh, yes, what about a call? Just how definite ought it to be? That is the question of a lot of us," asked Ellen Beth.

"That's another problem," put in Ted. "Let's get on with your sermon, Molly."



"All right, I'll jump right into it. Supposing that I had the aptitude for it, and knew the Lord had called me. I should think it very worth-while to do colportage work here in America or abroad. I've heard thrilling stories about men who did a splendid work, going about selling Bibles and witnessing at the same time. It isn't an easy job, by any means, and it must be lonely, sometimes discouraging, and involves a good deal of drudgery. It's a very dangerous job in some parts of the world, but I think it must be very worth-while."

"Another work right in our own country that would allure me if I were a man, is work among men in the lumber camps. Perhaps I would be an itinerant evangelist going from one camp to another. They say that in Northern Ontario where the Roman Church has such a foothold, that that is one place where the men can be reached. Wouldn't it be wonderful to go into a camp, having learned French first, of course, live and work with these men, and see them go home at the end of a logging season to tell their families about the Christ who gives life freely to all who come to Him? It would mean privation and many hardships, but surely it would be a man's job."

"Or perhaps, if the spirit of adventure burned really strong within me, I might go to Alaska or Baffin Land and evangelize the Eskimos. Then my parish would probably extend for miles and miles, and I should have to travel by dog sled or airplane like the Bishop of the Arctic."

"Whew! You don't realize what you're talking about," objected Wilbur. "Don't you know that up there you'd get mail only once a year and anything could happen at home or in the world at large and you would not know about it?"

"It's true. I'd probably be too soft for a place like that," replied Molly, "but other men and women have done it. Perhaps then, if that were out of the question for me, I'd launch a radio ministry to the foreign peoples of the United States and Canada. For instance, there are perhaps three million or so French Canadians in Quebec and farther west who have very little opportunity, if any, of hearing evangelical Gospel messages in their own language. In Northern Ontario, for instance, every little home, no matter how poor, has its radio, and though the priest will not allow his parishioners to attend Protestant services, he could not prevent them hearing the Word. I do think there's an opportunity in radio that somebody ought to explore and do justice to."

"But you haven't said anything about for-

eign countries," reminded Anne. "Surely that is the greatest challenge of all!"

"Maybe it is. Yes, indeed it is, for they are the 'back rows' in our multitude waiting to be fed. They've never had the Gospel, whereas in our country most people could have it if they wanted it. I just want to suggest yet that I believe there is a great need for evangelism in the factories and mines of our country. Perhaps some labor problems could be averted if an organized effort were made to reach the laboring man. It would be a great field and a difficult one, but I believe fruitful work could be done by men who are willing to devote their lives to it and study the strategy and techniques of it."

"But it wouldn't be as adventuresome as driving a dog sled or eating out of the same kettle with twenty other men in a lumber camp," suggested Ted, grinning.

"Perhaps not, so I'll get on to something really exciting, though I'm told that not all foreign mission work is wildly adventurous. If I were a man called to the foreign field, perhaps I should go as an educator to Ethiopia, as someone suggested earlier, or to Afghanistan which has only recently opened its doors to the outside world. They say there's a great dearth of qualified teachers and administrators for schools and colleges all over—Japan, Africa, India. Requests for teachers come and they have no one to send. Moreover, it's men they need. Just think of the opportunity a teacher would have to introduce young people to the Lord and to train them as Christian leaders.

"Suppose, however, the door to a country I felt called to enter were closed to missionaries. Then perhaps I should join the company of tentmakers as someone has called them, and go in as a teacher, as an engineer, as a doctor, or in some other capacity, and use my profession as a key to get in. That way I should be supporting myself and perhaps holding a Bible class and doing social work and witnessing besides.

"If I were a man, I should feel a strong pull toward training a native ministry in whatever country I was called to. I should, of course, get the finest training possible, study missionary strategy, and the Nevius method for developing the indigenous church. Then, on the field, I should devote my energy to building up the church to self-support and administration and to an effectual witness to their own countrymen. I should perhaps do my most extensive work in a Bible school or seminary for training native Christians to go out as evangelists and pastors. You all realize how important it is to pay attention to the development of leaders in our mission Sunday schools, and it is much more so in foreign countries where there is now such a strong nationalistic tendency that missionaries find it difficult to work."

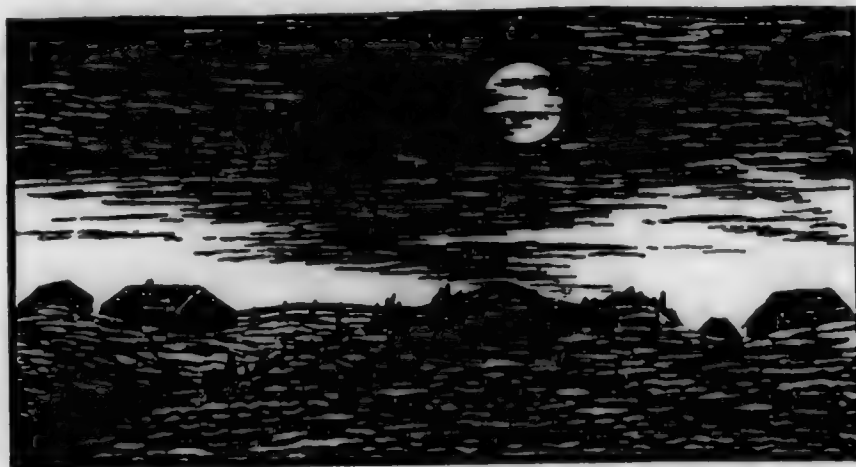
Here Molly paused for a moment and Anne asked, "Tell me, Molly, which of these would you choose, all things being equal, if you were a man?"

"I don't know, but possibly none of them, or else a combination of a few. I'll tell you what I think would be truly worth-while, something that would challenge the finest powers of any man. I should think it a glorious privilege to work with a people that had

no written language of its own, and give them, along with the work of evangelization, a translation of the Scriptures in their own tongue. That would be difficult work, I know, but I can't think of anything more meaningful. It would require intensive training—knowledge of Greek and Hebrew and theology. And it would take an intimate acquaintance with the people, painstaking attention to native customs and thought patterns. And it would be hard work, criticism, and perhaps persecution. But that would be high adventure—to give the Scriptures to some tribe in Central or South America, in Africa, in China or New Guinea, and to preach the Christ of that Scripture to them. I do believe there could be no nobler work than that."

The small group were silent till Wilbur spoke up, "You surely make us look like a pair of sissies, Molly." As she opened her mouth to protest, he went on, "But I think we need it. I know I've never even given a thought to doing anything but being an efficient mechanic. Even if the Lord doesn't want me in Brazil or in the Hottentot country, maybe He does want me to sacrifice some of my ease and comfort and do some real work for Him here. You've set me thinking."

"You'll think I'm joking but I might as well make my confession too." All eyes turned on Ted as he continued, "For months I've been dissatisfied with what I'm doing. I've been vaguely wondering whether I'm of any use in the world at all. Of course, I've taught



GOOD-NIGHT

The sun has sunk behind the hills,
The shadows o'er the landscape creep;
A drowsy sound the woodland fills,
And nature folds her arms to sleep:
Good-night—good-night.

The chattering jay has ceased his din—
The noisy robins sing no more—
The crow, his mountain haunt within,
Dreams 'mid the forest's surly roar:
Good-night—good-night.

The sunlit cloud floats dim and pale;
The dew is falling soft and still;
The mist hangs trembling o'er the vale,
And silence broods o'er yonder mill:
Good-night—good-night.

The rose, so ruddy in the light,
Bends on its stem all rayless now,
And by its side the lily white,
A sister shadow, seems to bow:
Good-night—good-night.

The bat may wheel on silent wing—
The fox his guilty vigils keep—
The boding owl his dirges sing;
But love and innocence will sleep:
Good-night—good-night!

—George Hill.

my Sunday-school class and been president of young people's Bible meeting and even made an effort to win some of my pals to Christ. This afternoon's vesper talk hit me pretty hard, but I still thought, 'Not me, Lord. You know how carefree and unconcerned I've always acted. Nobody would believe me if I said I was called to be a missionary, Lord.' But you've clinched it, Molly. I can't go on rationalizing any longer. I'm strong and able-bodied. I do know the Lord Jesus and His power in my life, and if He can use me, full of faults as I am, I'm ready."

The sun had long since faded, but by the firelight Ted's friends could see humility and strength of conviction written on his face.

"Somebody say something. I'm dead in earnest, but I'm still the same Ted, even though a bomb does seem to have struck you all. Guess I'll go and change that tire now."

"I'll hold the flashlight for you," said Anne, relaxing from the tension into which Ted's words had thrown them. "But let's pray first. You lead, Wilbur."

Five thoughtful young people were soon riding homeward. All knew that Ted was not the only one whose life was to take a different direction. Each of them had that night opened his life in a new way to the leading of the One to whom their lives were dedicated.

New Dundee, Ont.

W-A-T-C-H

An Acrostic

Jesus enjoined His disciples to watch, and present-day Christians would do well to ponder the word deeply.

Watch your

Words (Matt. 12:36).

Actions (II Cor. 5:10).

Thoughts (Phil. 4:8; I Tim. 4:15).

Company (I Cor. 15:33; Prov. 1:10-18).

Habits (Rom 14:21).

Two reasons were given by Jesus telling us why we should watch—

First, We are weak (Matt. 26:41).

"My soul, be on thy guard;

Ten thousand foes arise;

The hosts of hell are pressing hard

To draw thee from the skies."

Second, Jesus may come and find us unprepared. (Matt. 24:44).—R. A. Griffin.

"JESUS ONLY"

I have looked the whole planet over, and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what He was to Saul of Tarsus—"the image of the invisible God." More and more He is to me what he was to John the Beloved—"God made manifest in the flesh." More and more He is to me what He Himself claimed to be, the eternal Son of the loving God. To know Him in establishing on this earth the kingdom of righteousness and peace and joy, that is what makes life more and more worth living.—Charles E. Jefferson.

BENEFICIAL ACCIDENTS

BY PERLEY R. WADE

We are inclined to look upon accidents as something to be avoided at all cost, something very unfortunate to happen to us, for which we will be liable to pay a heavy penalty. But there have been many accidents which, far from being unfortunate, have proved to be very beneficial in character.

The dictionary defines the word "accident" as "an event that takes place without one's foresight or expectation," "chance," before it goes on with a definition of the darker side of the picture. Let us consider a few of the beneficial accidents that have occurred in the past.

We are all familiar with the story of the invention of the telescope by the accidental placing of two lenses together in a certain position—almost every schoolbook carries that story. There have been other similar accidents that have revolutionized industry, or caused the creation of a new product.

John Walker, who was only an obscure chemist in Stockton-upon Tees, was experimenting in his laboratory with chlorate of potash. During a lull in his work, he absent-mindedly picked up a stick that was impregnated with chlorate and began drawing it idly over a piece of sandpaper. Suddenly the stick burst into flame, and John Walker, standing there in amazement, took the first step in his invention of the friction match, crude enough to us of the present day, but a marvel in his day and generation.

Well may Stephen Montgolfier be called "the Father of the Airways." Montgolfier, who was a papermaker by trade, once happened to throw a paper bag into the fire. He noticed that, instead of being consumed by the flames, it became filled with smoke and was suspended for a time above the fire. This gave him the idea that a bag rendered lighter than the surrounding atmosphere would rise. Experimenting with the idea, he gave us the balloon, the grandfather of the dirigibles of today.

Thomas Edison was noted for using the accidents in his laboratories as a basis for new inventions. Once, in the course of an experiment, he sang into a telephone and suffered the unpleasant sensation of having his finger pricked with a piece of steel. To most people this would have been nothing more than an unpleasant accident, but to Edison it was a challenge, because it was an "unusual" happening. He observed that the vibrations of his voice had sent the point into his finger, and it occurred to him that if he could record the actions of the point, and then have the point retrace its travels, it would reproduce speech.

He selected a strip of telegraphic paper, and shouted into the mouthpiece of the telephone the words, "Halloa! Halloa!" When he passed the paper back over the steel point he was rewarded by a faint reproduction of his voice. He immediately went to work upon the idea and produced the phonograph.

An invention not particularly useful, but one that has a strange fascination for most Americans, also came about by accident. Thomas Adams, a Staten Island photographer, was working on experiments to obtain a

substitute for gutta-percha, or soft rubber, in the words of today "synthetic rubber." He worked on this in his spare time for a number of years with no result. At last, utterly defeated, he stood looking down at the useless stock he had accumulated. Idly he broke off a piece, placed it in his mouth, and began chewing it. He was agreeably surprised at its pleasant taste. He took a sample to a prominent candy manufacturer who would not experiment with it, claiming that it was useless. Undeterred by this, he set up a small factory, and began manufacturing the product, and in a few years was the owner of a six-story plant that employed two hundred and fifty workers, and became the world's first chewing-gum factory. At his death four sons, rich through this "accident," carried on.

It was an accident that the wife of Louis Galvi, in Bologna, France, in the year 1780

CHARITY

**When your brother man you measure,
Take him at his best;
Something in him you can treasure;
Overlook the rest.
Though, of his, some trait or fetter
May not suit you to the letter,
Trust him—it will make him better;
Take him at his best.**

**Do not note his limitations;
Take him at his best;
Toward his nobler aspirations,
Aid him in his quest.
If you'll tenderly inquire,
You'll find something to admire;
With that lever lift him higher;
Take him at his best.**

**Praise will make him worth the praising;
Take him at his best;
Keep the fire of purpose blazing
Ever in his breast.
Do not frown upon or scold him;
In the strength of faith enfold him;
To his highest yearning mold him;
Take him at his best.**

—Nixon Waterman.

while preparing frog-legs soup, happened to touch the leg of one with a knife that was charged with magnetic power, and was surprised to see the limb move as if alive. This movement stopped when she removed the knife. She called her husband to see the strange occurrence, and after a number of experiments he discovered a branch of electricity that was later given the name of Galvanism.

Another French product which we all enjoy in various forms today, came about by chance. In the year 1550 King Henry II was making a tour of the provinces when he came to the town of Languedoc. There he stopped to replenish his provisions, and sending for the master baker of the town, commanded him to make a cake for him that would be palatable but unobtainable in any other place.

The baker was ambitious and tried hard to make something that would please his unreasonable sovereign; but try as he would he

could not seem to produce anything out of the ordinary. In disgust he left his bakery with the dough in the troughs, and went away by himself to think.

His little son, coming into the bakery in search of his father, saw the dough and knew it should be used or it would spoil. He decided that his hands were too small to handle the big loaves, so he would make it into little cakes, and bake them that way. He fashioned them carefully and baked them in a moderately hot oven. When they were done he looked at them and decided that they would be still better if they were glazed. So he put the glaze upon them, and once more placed them in the oven.

The baker returning without an idea noticed that the dough was gone. Inquiring about it of his son, the boy explained what he had done, and showed him the finished product. The father tasted and exclaimed with joy, "We have found what the king wishes." The king, tasting, was so pleased with them that he made the father the royal baker and commanded him to make each day for him the little cakes which the baker called "bis cuit" (twice baked). The biscuit became the cake of France and through the centuries has maintained its name and fame.

There are many other "beneficial" accidents that might be given. These same accidents are happening today, only they become not "accidents" but discoveries when they are shown to us, and often the story never comes to be told, or, in other instances, not until a number of years have gone by.

Many of the things we use today, like blotting paper, developed from accidents, and many of the things of the future will come to us from the same source. So let us say, "Blessed be the beneficial accidents that develop into a new discovery to make life richer or more comfortable."—Pilot.

THE MAN WHO WAS ALL AT SEA!

(Continued from page 258)

Suddenly, up aloft, the siren blared out its far-reaching note. This time its echo had hardly died away, before there came an echo through the fog—the unmistakable double note from a lighthouse! At the same moment, a man in uniform who was passing, remarked to another, "Less than a mile off—gave us directional wireless—"

"Why, look!—look!" Grant gripped his companion's arm and pointed. The fog had cleared a little, and there through the mist, a gaunt, bleak wall or rock rose steeply out of the cold gray sea.

"Canada!" said Grant. "That's Belle Isle. We were lost in the fog and all at sea—not knowing where we were. But the captain knew. His chart was right—his soundings correct. Fog, or no fog, he brought us to our first glimpse of Canada—true to a yard! Take my Captain aboard the craft of your life. Mists and fog are nothing to Him. His sailing directions are in His Word! His compass points true all the time. His 'Directional Wireless' guidance in answer to prayer never fails. Put yourself in His hands for the voyage of life—and you will make harbor—in heaven!"—The Christian Graphic.

CHRISTIAN MONITOR PULPIT

THE HEALING GOSPEL FOR A WOUNDED WORLD

BY ROY KOCH

The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4:18, 19.

Yesterday I took the world's temperature and checked it with the chart. The temperature is much too high. The world is critically ill. It has a high fever, aches and pains. A careful diagnosis of the case reveals that its feet are sore, its heart is broken, its mind is unsettled, and its body is a mass of sores and bruises. It stands dejectedly, surrounded by broken homes, treasures buried under debris, shattered hopes, and a cheerless future.

My subject is THE HEALING GOSPEL FOR A WOUNDED WORLD. My text is stated above. The text reveals two great realities; one is the fact that the world is sorely wounded, the other is that the Gospel is the healing power for its wounds. May we look first at the sorry plight of the world—THE WOUNDED WORLD.

While Jesus spoke of His day all that He said applies just as surely to our world of 1947, if not more so. From our text we notice first of all the wound of **poverty** "the poor." How frustrating it is to be poor! The war-ravaged countries of Europe and Asia have demonstrated this fact very pointedly. When parents must see their children waste away because of a lack of food or crouch and shiver in heatless homes with insufficient clothing the word poverty is underlined with sorrow.

Missionaries in our foreign fields must resist the constant temptation to do mere relief work because "economic need" is present everywhere. But the poverty of our text is deeper than superficial economics; it is moral and spiritual poverty—moral because there is neither inclination nor the power to do right, spiritual because they are destitute of the favor of God. Eph. 2:12 sums it up with these words: "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Can language be more eloquent of spiritual destitution? The terror of this situation is borne upon us when we realize that we all are in this state, not only those on the other side of the world. Financial poverty is local, but spiritual poverty is worldwide—"all have sinned."

The second wound we notice is **brokenheartedness**—"the brokenhearted." How sad it is to read of all the refugees and displaced persons in the world! Everything is lost, and their spirits are broken. This old world is experiencing the greatest wave of pessimism there ever was. Nations are openly jittery, fearing a third world war. "Is life worth

living?" they ask. But the truest sense of our text is found in brokenheartedness for sin. Wonderfully soothing is the message of Christ for those whose hearts are broken and contrite for sin. Only then can the Gospel find an entrance into the heart.

The third wound of the text is **captivity**—"the captives." Need we pause to mention concentration camps, barbed-wire enclosures and gas chambers? But there is a captivity which is worse than all these, the captivity of the soul. All the malice and diabolical power evidenced in the past few years have a deeper spring than the human heart; they are demon-inspired. Satan's captives are degraded lower than beasts, to the level of demons. His bondage is worse than stone walls and iron bars; he enslaves the souls of men and women. He has no appreciation for men who allow themselves to be his tools; he works his devilish will with them, then discards them to hell. He wounds deeply; he wounds the soul and damns it eternally.

A fourth wound is **blindness**—"the blind." Everyone favors a man with a white cane. Painfully and carefully he crosses the streets. Disadvantage meets him at every turn. Every unguarded movement is a source for more wounds. But none are so blind as those who can not see the love and mercy of God. Ours is a white cane-carrying civilization. Do you see them—armies of white canes and each one a voiceless appeal for help and sympathy? Why this mass blindness? They are the cataracts of sin that only the Great Physician can remove. "He hath sent me to recover the sight of the blind."

Finally come the **bruises**, including all the remaining types of wounds. Listen to Isaiah's description, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (1:6). Many of these bruises are self-inflicted, neglected, and fearsome. The world is sick, sick unto death. The screeching, demon-possessed Gadarene who lived in the tombs and cut himself with stones in his deep misery has many brothers and cousins. Pity those whose souls are bruised under the tyranny of Satan, whose spirits are crushed and their minds deficient. This great mental institution of a world is eagerly seeking for healing and relief but is blindly and bitterly spurning the only One who can bring them.

Surely such an advanced case needs the immediate services of the best physicians. Are there no remedies? There are "so-called" remedies and patent medicines. There is U.N. salve, but the pharmacists are still experimenting with it, and meantime the sores of the world are still festering. There are militaristic shock treatments, but they kill the patient instead of the affliction. Then there are the much-hailed communistic headache tablets, but they merely stupefy the mind and aggravate the soul's deep misery. The false-sect aspirins are disappointingly ineffective.

But there is a remedy in THE HEALING GOSPEL. There is healing for sin-sick souls, for individuals, for homes, for nations, and for the entire world. The great afflictions of the world are met with great remedies. The first of these remedies is **The Great Healer—the Christ**. "The Spirit of the Lord is upon me." Note His great compassion. "But when he saw the multitudes, he was moved with compassion on them" (Matt. 9:36). "And there came a leper to him . . . and Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean" (Mark 1:40, 41). He is not a professional healer interested only in his fee. He was wounded **with** the world and **for** the world. "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5). He is not like the father of a money lender who charged 25% interest on his loans. The money lender told his father of creditors falling on their knees before him and begging for mercy, but the father answered him, "Son, don't you weaken. Be firm." Jesus "weakens" when we implore Him in our destitution.

Note also His great love. Do you see His sad look and sorrowing eyes when the rich young ruler turns his back on eternal life and chooses rather the temporary riches of this world? Are you touched at the tears that course down over those divine cheeks as He weeps over the dazzling splendor of Israel's capital city and realizes that it rejected its only hope of heaven when it renounced Him? Are you moved at the heart-rending cry of anguish from the darkness of His cross? My friend, all the love that great heart could contain was for you and me, not in our loveliness but in our unloveliness. It was equally for the vilest sinner.

Note again His great mercy and grace. Lepers implored Him, prostitutes bowed before Him, thieves interceded for His favor. Upon all He bestowed richly of His grace and mercy. No hungering heart ever turned away from Him empty. This sick world does not need blows and imprecations but mercy, the mercy of God.

Finally note also His great power. He was not an empty talker. His preaching brought life and healing to the soul. The Gospel is the good news of healing and deliverance.

Jesus has never met His match in power. He is the specialist I needed; He is the specialist this world needs.

The second of these remedies is **The Great Curative—The Gospel**. It is great in its scope. It is a cure-all, the only cure-all. Within its scope are the "whosoever" and the "whatsoever." My name is not in the Bible, but I got into the experience of salvation under the "whosoever" of the Word and found out I was included. Not one of my sins was excluded under the "whatsoever" of the Word. No race of men nor any sin of men can possibly be excluded in the marvellous scope of the Gospel. Any missionary who crosses the waters to preach to the heathen should have these great truths branded upon his heart. "Just as I am without one plea, but that Thy blood was shed for me, and that Thou bidd'st me come to Thee, O Lamb of God, I come, I come."

It is great in its results. The darkest lands of heathendom have been made "light in the Lord." The Gospel is the only hope for dark lands. No other message has power to change the leopard's spots, melt the heart of stone, and turn from Satan unto God. There is power in the blood.

It is great in its message. The person of the message is Jesus. The core of the message is forgiveness of sins. Jesus and forgiveness are inseparably linked. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). "That through his name whosoever believeth in him shall receive forgiveness of sins" (Acts 10:43). Wonderful indeed is the experience of forgiveness to the sin-burdened soul. When our black burden of sin has been rolled away the Lord gives us another, a white burden of concern for other lost ones. The love and forgiveness of God come into our souls so powerfully that they burst out again sinner-ward. We become missionaries almost in spite of ourselves.

The third of these remedies is **The Great Power—the "Spirit of God."** It was the Spirit of God upon Jesus that filled him with power. It is the same powerful Spirit that applies the remedy to stained lives today and makes them glow once more for God.

The Spirit is great in His being. He is God himself. When God created the world He did it with His hands, His fingers, but when He redeemed the world He bared His holy arm. In other words, God rolled up His sleeves. It took more divine power to redeem men from sin than it took to create man out of dust. Both in creation and in redemption we find God's power exercised through the Spirit: "the Spirit of God moved upon the face of the waters" (Gen. 1:2). When Jesus began His ministry He came into Galilee in the power of the Spirit. When Jesus ascended He commanded His disciples not to move a foot out of Jerusalem nor engage in witnessing in Jerusalem until they were endued with power, namely, the Spirit of God. The third person of the Trinity is just as great and important as the other two.

The Spirit is great in His work. He is the drawing power of God without which no one can be saved. It is He that convicts the world of sin, producing conviction and penitence. If we have never brushed with the Spirit of

God we have never brushed with the salvation of God either. But let the sinner humbly take his place at the confessional of the cross; then the Spirit will meet him there and work a miracle in his life, the miracle of regeneration. Being born again is a greater miracle than walking on the water or raising the physically dead. Once He has accomplished regeneration He fills the life with God, His love, character, and power. If we labor, pray and preach without the Spirit of God we labor but in vain.

One more thing is needed in applying the great remedy to the ills of the world. We may call this **The Great need-Consecrated Workers**. When our Lord left this world in bodily form He gave a solemn charge to His fol-

HITHERTO AND HENCEFORTH

Hitherto hath the Lord helped us."—**I Sam. 7:12.**

Hitherto the Lord hath helped us,

Hitherto His hand hath led,

Hitherto His arm protected,

Hitherto His bounty fed;

Will His love desert us wholly,

Will His heart our need forget,

Will His presence clean forsake us,

Who hath never failed us yet?

Still His constant care surrounds us,

Keeping watch by day and night,

And His faithful promise tells us

We are precious in His sight.

He hath set no bounds, no limits,

To His ceaseless gifts of love;

He hath named no times nor reasons,

When His pledge untrue shall prove.

Let the past we know assure us

Of the present's certain aid,

Till the future's dark forebodings

In the light of faith shall fade;

Still He hears our supplications,

As our days our strength shall be;

And His grace is all sufficient

For the needs of you and me.

—Annie Johnson Flint.

lowers, "Evangelize the world." I could not evangelize before my day nor can I after my day. If I would measure up to my responsibilities and privileges I must do it in my day. The world is just as sick and needy as it ever was; Christ and His Gospel applied by His Spirit are just as much the answer to the world's need as they ever were. God needs an army of doctors and nurses to apply the blood plasma of the cross to the dying on every side. I may never become a medical doctor, but I can be a spiritual doctor, a good Samaritan, who will pour God's oil and wine into the soul wounds of my fellow men. The fields are white. Why? They need a blood transfusion from the Christ without delay. I am called to be a Christian, hence I am also called to serve. "God help me to bind up the wounds of the world."

St. Jacobs, Ont.

If you read the lives of the saints, one of the things that will astonish you will be that the greater saints they were, the greater consciousness of sin they had.—Fletcher.

DON'T GIVE SHORT WEIGHT

Every community has an official who checks up on the merchants, watches their scales and sees to it that they are not cheating on weight but are giving the buyer what he is paying for. When a merchant is caught giving short weight, he is brought into court and is usually fined a substantial amount. We'll all agree that such dishonesty is about the lowest form of thievery there is.

The unscrupulous merchant is not the only one who is guilty of such cheating. Anyone of us is guilty of giving short weight when we give less in effort than he is supposed to give. The student in school and the worker in factory and office boy may be the giver of short weight. There are countless workers who give short weight for every merchant who specializes in this form of cheating.

Success is not attained by those who give a little less than is expected of them but by those who not only give full measure in time and effort but who are disposed to fill the measure to overflowing. Those who give less than they should cheat themselves more than they cheat anyone else, for they eventually earn a reputation for being untrustworthy.

Oh, yes, you may be able to put it over on your teacher now and then and may obtain by some trickery a better mark than you deserve but, some day, you'll pay a penalty for the lesson you cheated on. And, so it is, with the factory or office worker. He may steal an hour here and there or do some piece of work by some short-cut method that is unauthorized, but someone is certain to discover the flaw in their work. There is nothing clever about handing out short weight in any form. It is the height of stupidity and he who thinks he can get away with it indefinitely is worse than a fool.

Make up your mind, now, that whatever you undertake in life, you will give to it your best thought and best effort. Tackle your work with a pride that will insist on turning out a perfect product.

Too many people go through life making themselves miserable and spoiling their chances of success because they are always nursing grievances. Their working environment never suits them, they don't like the working hours, the boss has it in for them, nobody appreciates what they are doing, and everybody else gets a better break than they do.

If you want to succeed, give all you have to give to your work or study. Don't deal in short weights or any other deceptions. You'll get a headache now and then and your hands will get blistered, but you'll climb higher and higher and eventually attain that success which only comes to those who prove themselves worthy.—Lois E. Thayer.

**O Church of Christ, thyself bestir,
Put on God's armor bright;
Go forth with love, do not defer
To spread the Gospel light.**

**Go everywhere throughout the world
And spread the Truth sublime;
How God can save by Spirit birth,
And cleanse by Blood Divine.**

—Selected.

Editorials

September and School Days

Two special days come to our minds as we think of September. The one probably most familiar to many people is Labor Day, the first Monday in the month, which was proclaimed a national holiday by an Act of Congress approved June 28, 1894. It was designed as a day to honor the working man, but is of considerable interest because it sets the time for the opening of school in many places, where the following day seems to be accepted as the official time for school to begin.

Of more recent times the Board of Education of the Mennonite Church has sponsored the observance of the first Sunday in September as Church School Day. Again this year the Board has issued a call to the churches to observe this day with appropriate services in the Sunday school, the church service, and the young people's Bible meeting. In a special circular distributed among the churches the reasons for observing such a day are given as follows:

1. To provide for an appropriate observance of the opening of our church and public schools.
2. To bring to our Mennonite people an increased consciousness of the importance of our church schools.
3. To sound the warning of the grave dangers which are encountered in the present public-school system, especially in the high schools, splendid as it is; and in state colleges and universities.
4. To encourage the young people to attend church schools; and to encourage parents to do all possible for their children to attend.
5. To solicit the wholehearted support of our church schools by the entire constituency through interest, prayer, and giving.
6. To secure a closer relationship between the church and her schools which are her chief means of preparing and providing workers for enlarging her borders and for extending the kingdom of God.

We see then that as we look forward to the coming of September our minds naturally go to the return of school days. The thought of school brings varying emotions to people's minds, depending upon their experience and position in life. To many school life is largely a memory, and usually a pleasant one, as they recall the happy days they spent with schoolmates and schoolmasters in the "little red schoolhouse" along some distant country road. To many others school days are a present reality, either as parent, or pupil, or teacher. Conscientious parents have strange feelings as they send their children into the school world for the first time, for they realize that they will face many dangers, even though many opportunities for learning and developing also come to them. Both pupils and teachers may think of the hours of hard work that lie ahead for them if they take their school life seriously, but they can also anticipate many joys and rewards if they render faithful service.

As Christians we must not forget that the school question is a serious one. The religious and moral teaching that was given in the public schools in the days when our parents or grandparents used the McGuffey readers and those that were patterned after them is largely a thing of the past. Hence, besides the home and the church, other agencies, such as the Sunday school, the young people's Bible meeting, the summer Bible school, and the weekday Bible school, must put forth their best efforts to provide spiritual teaching for the child. The home, of course, is the fundamental institution for spiritual

teaching and training, and all Christian parents should awake to their responsibilities to bring up their children in "the nurture and admonition of the Lord." Family worship should be considered an essential in every Christian home, but according to the records gathered by the Commission for Christian Education and Young People's Work something less than a third of our Mennonite homes have family altars.

The church too has responsibilities, and she has not only provided the agencies of religious teaching mentioned in the preceding paragraph, but is operating an increasingly large number of church schools, such as were referred to earlier in this editorial. The three which we know best are Goshen College, Hesston College and Bible School, and Eastern Mennonite College. Goshen provides full college work and a Biblical Seminary; Hesston provides high-school work and junior college; Eastern Mennonite College this year, in displacing Eastern Mennonite School, provides both full high-school and college courses. Other schools that are giving full high-school courses or nearly so are Lancaster Mennonite School; Johnstown Mennonite School; Rockway Mennonite School, Kitchener, Ont.; Iowa Mennonite School, Kalona, Iowa; and Western Mennonite School, Salem, Oreg. Besides these in different parts of the church there are twenty-six Christian day schools which give grade-school work and in some instances a year or two of high-school studies.

This gives some idea of the importance which the church is attaching to the matter of providing her own schools. The Christian day school gives the church the privilege of providing systematic Bible teaching by a Christian teacher along with the "three r's" and other prescribed courses of study. The movement is growing very rapidly, and General Conference is planning to provide some means of directing and co-ordinating it better than it has been. Those who have been in touch with the movement are usually enthusiastic boosters of it.

The three colleges of the church have grown very rapidly in recent years, so much so that they have practically outgrown their buildings and equipment. The prospects and capacity for attendance this winter are approximately as follows: Goshen College, 600; Hesston College and Bible School, 300; Eastern Mennonite College, 450. All are in need of additional dormitory and classroom space. All have building programs which they expect to carry out as rapidly as material and funds are available. Their needs and plans are given in detail in articles that are published in the Monitor from month to month. This month's article has to do with Hesston College and Bible School.

Our children and young people face serious problems as they go forth to school in September. Church schools are trying hard to solve many of these problems by the help and blessing of the Lord. They are the best agencies for teaching that the church has. They furnish the workers for the church in many fields of service. Let us give them our support and prayers.

We quote again from the Church School Day bulletin:

Our school program is the very source and life of our mission program; for without our schools missionaries cannot be properly trained for foreign service and for many of the duties which the home fields demand. The present relief and mission program, the volunteer service program, summer Bible school programs, etc., all find their basic support in our schools where the workers get their training.

Today, as never before, the challenge confronts us. Today, as never before, we have the potentialities in money and manpower. And today, as always, the almighty power of God is at our command. Let us go forward giving every possible support to the Christian educational work of the church so that children and youth may be won for Christ and service in His kingdom.

Our Publication Work

This is written on the eve of the meeting of the Mennonite Publication Board at Scottdale, August 21, 22. This is the organization which owns and controls all the publishing interests of the church. It is organized "to produce, publish, and distribute wholesome and scripturally sound literature which shall contribute to the spread of the Gospel for the salvation of souls and the building up of Christian character; to maintain a Publishing House and bookstores; and to carry on any other activities through which it can most effectively serve the constituency, advance the cause of Christ, and promote scriptural unity in the church."

The above, quoted from the constitution now in process of revision, gives a good general idea of the purpose and work of the Mennonite Publication Board. The last annual report of the Mennonite Publishing House and the Mennonite Publication Board as of April 30, 1947, gives in concrete terms just what it is doing in carrying out these aims and purposes. This is true in both literature produced and sold and money invested and handled. The number of papers going out weekly—Gospel Herald, Youth's Christian Companion, Words of Cheer, and Beams of Light—total 79,716. Two monthly papers—Christian Monitor and The Way—total 142,082. The quarterly items of lesson material mounts up to 167,396, while the annual number of tracts distributed reached the grand total of 1,632,000. Besides all this, the books, other magazines, and leaflets manufactured during the year were valued at \$84,375.77.

Let us take a look also at the financial picture of the work done during the year, as well as the assets of the House and Board. The book sales for the year in the bookstores and by mail order amounted to \$283,497.33. The total sales of all items—books, manufacturing, and periodicals—amounted to \$490,854.34. Thus we see that the business done by the Publishing House owned by the Board amounts to nearly a half million dollars annually. The assets are valued at \$642,498.55, which top the half-million mark considerably.

This shows in facts and figures what is being done in our publishing work, but there are many things which are not recorded in a list of figures. The planning and prayer and labor that are required to make such a record are not so easily described. The growth of the work during the past ten years has been very rapid, and to keep pace with the development there need to be adaptations in the organization and enlargements in the plant and equipment. Consequently a committee has been working on a revision of the constitution to bring it to meet more nearly our present conditions and needs. Much new equipment will need to be purchased as it becomes available. The buildings too are inadequate to care for the greatly enlarged work. To meet this need plans are under way to erect an annex to the present building 72 feet wide and approximately 88 feet long. This will give much-needed room for the press department, the bookstore, offices and storage.

New publications are constantly being planned to meet the needs of the present times. Among these are a ministers' magazine, a young people's quarterly, a Sunday-school teachers' monthly, graded Sunday-school material for preschool age, a completely new summer Bible school course, and a Junior hymnal. Among books in course of preparation are a revised translation of "Menno Simons' Works," a reprint of "Martyrs' Mirror," an exhaustive "Mennonite Encyclopedia," "The Fulfillment of Prophecy," by Chester K. Lehman, "Studies in Daniel," by J. L.

Stauffer, "Poetry of the Old Testament," by S. C. Yoder, as well as a number of other works.

The publication work of the church in its expansion also constantly calls for additional personnel. Two new workers to take up residence at Scottdale soon are Millard Lind, Editor of the Advanced Quarterly, and Ford Berg, who will do publicity work and probably serve the Mission Board in part also. To our young people who are interested in printing, writing, book-selling, or secretarial work there is a constant challenge of the church to give up their lives to this type of Christian service.

The Mennonite Publication Board meeting will be over by the time this paper reaches the readers. Important actions will have been taken in the interests of the large work briefly outlined in this editorial. Will you pray in behalf of this work and continue in support of it so that it may continue to be used of the Lord to spread the Gospel to the ends of the earth and to build up His church here below?

Mennonite General Conference

For the first time since 1943 Mennonite General Conference will meet in regular session. This is planned to be an old-fashioned General Conference with business sessions and addresses in one combined program open alike to delegates and to all in attendance. The meeting will be held near Wooster, Ohio, and the dates are August 26 to 29. The meeting may still be in progress when this paper reaches the reader. We trust that you have been and are still remembering this work in prayer.

General Conference is the great over-all meeting of the Mennonite Church. Thirteen district conferences are identified with it, and a number of other conferences co-operate. To the thousands who will be assembled at the conference grounds this will be a meeting of inspiration as people listen to the addresses, nearly all of which are related to the conference theme: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). It will also be a time when much information can be gathered concerning the problems and work of the church as the audience listens to the reports of the various boards and committees.

Important issues facing the church will be brought out for discussion. General Conference makes for an enlightened, praying, united, loyal church, not only because thousands of people will get the benefit from it through personal attendance, but because many other thousands who cannot come will have the opportunity of later reading the printed report. May the Lord bless the work of the 1947 General Conference, and may He use its influence for the good of the church and to His honor and glory.

The invitation to "Come and see" the empty tomb is followed by the command to "go and tell" the disciples first. Matt. 28:6, 7. This is God's order for the new convert. When one has had a real vision of the risen Christ who died in the sinner's place, his testimony is to the Christians first. Marching orders come next. In the strength of the all-powerful Christ, we have His Word, "Go . . . teach all nations . . . and, lo, I am with you alway, even unto the end of the world. Amen, (Matt. 28:18-20). Dear reader, you have experienced the first? Do not miss the joy of the second. Go, in the strength of your powerful loving Lord!—L. L. R.

CHRISTIAN LIFE

THE MENNONITE VISION FOR AND IN THE WORLD

BY ROBERT KREIDER

A talk given at the Elspet Conference in Holland, where Mennonite groups from Holland, Germany, Switzerland, France, and the United States met to discuss common problems and concerns. The author is engaged in relief in Berlin.

We live in a secular age—either non-Christian or anti-Christian. The old religious faiths have been neglected or rejected. In the optimistic days just past, men paid homage to a god of progress. Man's faith in progress now seems shattered.

This age which has prided itself in scientific objectivity has actually sunk to new levels of cruelty. The brilliant American theologian Reinhold Niebuhr has recently written: "Not only Marxist fanatics are involved in the cruelties of our age, but democratic idealists also. The ancients were certainly not more merciless to their foes than we; no one has been so merciless to a vanquished foe as we since the Assyrian. We are pitiless because we do not know ourselves to be pitiable." We do not know ourselves to be pitiable.

Three weeks ago we saw written large the demonic nature of modern man. The first scene was Dachau—one of the dreaded concentration camps of the Nazi terror. It was a Saturday afternoon. We passed the barbed wire encircled stockade where 18,000 S. S. men are held prisoner. We entered the death enclosure where in years past 238,000 men and women were exterminated by the Nazi state. We saw the gallows. We saw the pistol range. We saw the sealed torture chamber. We saw the gas chambers where human beings were herded for death. We saw the German instructions on the operation of the gas chambers. We saw the furnaces and the metal carts on which the bodies were wheeled into the furnaces for burning. We saw where the human ashes were piled. 238,000 met their death in that house of monstrous evil. It was late afternoon. The shadows were lengthening. The enclosure had the ominous atmosphere of lurking danger and terror. Dachau is of our age.

The following day was Sunday. That lovely Sunday morning we stopped in Heilbronn in the valley of the Neckar. The center of the city has been completely destroyed. We stood on what had been once the market place—the center of civic and business life. There was only the silence as amid ancient ruins. And as we waited a shepherd came leading his flocks slowly through the paths of the debris, looking for green pastures. It was a sunny afternoon in 1945 when bombing planes swept through the skies above the city and drenched the city with liquid fire and high explosive bombs. It was a 30-minute raid. 30,000 perished in the raid. Another objective was achieved in the strategy of war.

The 30,000 of Heilbronn and the 238,000 of Dachau bear stark, awful testimony to the

spiritual decay of our day. If this be the world in which we live, what is the Mennonite vision for and in the world?

I sense here and there little signs that men and women are looking toward the Mennonite formulation of the faith with a new keenness of interest, a new receptive Spirit. In Berlin I spoke to a leading Protestant churchman who said, "I wish the Mennonites had great writers and spokesmen—they have in their past a message for Germany today." The man who said these words spoke out of great conviction, for he is one who had to pay the price of several years in concentration camp.

Add up the number of Mennonites the world around and the total is no more than 500,000. What can such a tiny group give to the harsh world today? What can our little brotherhood do to stem the violent flood of world tragedy?

We find the clue to our problem in the teachings of Jesus. It is the paradoxical teachings of leading a life in the world but not of the world. Jesus referred in several ways to the role of the Christian and the Christian brotherhood in the world. The Christians were the "remnant"—the connecting strand of divine truth from one generation to the next. "Ye are the salt of the earth." "Ye are the light of the world." Then again He speaks of the Christian witness as a creed.

I suspect that we shall find our Mennonite world vision not in master plans, not in grandiose schemes, but rather in the beauty of the birth, nurture and fruition of the individual soul and the Christian brotherhood. Our hope lies in being as candles, radiating light amid a world of gloom—the remnant—the salt—seeds of the kingdom.

We may be skirting on spiritually dangerous territory when we speak of a "Mennonite Vision." We run the risk of denominational idolatry—worshiping the 400-year-old institution of Mennonitism more than the Christ which this brotherhood was formed to serve.

Today we as Mennonites stand on the threshold of a new era of prophetic vigor. There were in the early Anabaptist period several decades when the Brethren with great zeal swept through Europe—spreading the glad tidings. Then came the persecutions. And the period of introversion began. Mennonites began to pride themselves in their quietude. This period has persisted for generations. We must confess that as the "Stillen im Lande" we have all too often kept our candles hidden under the bushel. In our effort to save our precious light, we have run the danger of losing that light.

As we point toward a formulation of our Mennonite vision for the world today, it seems to me important that we evaluate rather realistically wherein we have fallen short of our high calling. If we are not to be cursed with the sin of self-satisfaction, it is good that we view ourselves objectively, critically. In this short critique, I draw principally from my knowledge of Mennonites in America. But perhaps the same may be said of European Mennonite groups represented here.

1. One is conscious of the persistent, ever-present fact of materialism among our people. We love our acres, our good cars, our well-furnished homes. We take pride in our economic respectability in the community. If a strange teacher were to tell us one day, "Go and sell that thou hast, and give to the poor," we would go away perhaps irritated.

2. We have blind spots in our ethical responsibility. We are sensitive in some area of Christian responsibility—as nonresistance—but in other areas we are blind. Sometimes we have succumbed to political quackery despite the fact that historically we are non-political. Sometimes the loathsome disease of race prejudice has crept in among us: anti-Semitism, anti-Negro feeling. In one department of our life we may be good—in other departments evil.

3. We have often failed in making our Mennonite faith and practice attractive to others. That strong in-group feeling with the tendency toward self-righteousness and spiritual pride has erected barriers. Often we have lacked love in our hearts for men not of our household of faith. All this is related to a distortion of the doctrine of separation—which is not a cold hostile defense against the world but rather a Spirit-filled life in the world but not of the world.

4. We have been lacking in our missionary impulse. To possess an evangelical, missionary concern, one must have a conviction of the unique authority of one's message. We need to believe that fact and to articulate that conviction. We must live God-intoxicated lives. If we thought we had a message, we would be less apologetic. We would write more. We would do more pamphleteering. We would carry our message to the non-Mennonite world. We have perhaps a group inferiority complex, a quietism. We have been satisfied with just holding our own.

5. The Mennonite testimony has been dimmed by the fragmented character of the church. The intra-Mennonite theological strife, the divisions have been a blight on our testimony of Christian love. In America we have found in the M. C. C. a countercurrent—a bringing together of likeminded Mennonites on common ground. This conference exemplifies these new polarizing forces in our larger brotherhood. I do not subscribe to the position that all Mennonite branches should be welded into one church—finding the least common denominators for one church.

All that we may say in a critique of the Mennonites does not diminish our love for the brotherhood. For me that love for the church has grown parallel with an increasing awareness of the faults of the group.

What is that Mennonite vision which we cherish so much? If we turn back to Menno-

And now our contemporary vision:

Thomas á Kempis gives pointed description of the life of the dedicated disciple: "Daily ought we to renew our purposes, and to stir up ourselves to greater fervor, as though this were the first day of our conversion."

2. Ours is a vision convinced that the world needs colonies—growing colonies—of Christian brotherhood. These are “demonstration projects” of God’s love in faith and practice. In the family can be the kingdom. In one community of a hundred souls can be the kingdom. These brotherhoods are not walled off from the world but rather in the world of men, and yet not of it. If in the world there be weariness, here let there be energy. If there be discouragement, here let there be confidence. If there be fear, here let there be security. The function of the blessed community in the world is to draw men into its fold and there nurture them for wider service. Here is a “colony of heaven.”

a unique synthesis of the theological conservatism and ethical sensitivity—this synthesis has answers for the needs of this day. Particularly are we called in this day to share with others the faith which lieth within us. If we appreciate our life in Christ—in the brotherhood, let us speak so others may know.

I like the picture of Mennonites as builders. The world is in shambles. When others destroy, let us always be in the wake rebuilding missions, building schools, building hospitals, building church-centered communities.

5. As in all ages, there are all too few—only a remnant—who have an ethical cleanliness. Mennonites should give evidence of this uncompromising ethics in the personal virtues—chastity, honesty, generosity. But also we must give evidence of it in the social virtues—where so often the great churches prostitute their position with small and great compromises. I wish we would

**The greatest of victories ever yet known
In history's annals of fame
May not have been heralded by trumpets
blown—**

No tablets or scrolls bear its name;
No hosts with war banners ablaze in the
sun.

Coming back their brave deeds to relate;
No monarchs with trophies and treasures
hard won.

To be named with the mighty and great.

**It is victory gained over self when we fight
Our sorest temptations to bear,
Refusing to yield in our stand for the right,
Though the prize may be never so fair.
We are then lifted up where the bright star
of hope**

Shines to cheer us along the rough way,
Or when lost in doubt's wilderness blindly
we grope

And yearn for the breaking of day.

**This triumph of soul over self is not won
Unless the great Captain is near;
How sweet it will be just to hear His "Well
done."**

And our sorrows and fears disappear!
Though the strife may seem long, and our
courage may wane

When the marsh lights of sin onward lure,

Or, pausing, we list to the sirens' refrain—
With His help our escape will be sure.

maintain as sharp a witness against murder in volume as we do in regard to murder in the singular. The world needs the absolutists whose position is not diluted with compromise.

And in our sensitivity to injustice and need—I sense that we should do more than we have in the past in voicing our concerns to those in authority . . . presenting the case of the wronged, suggesting courses of action. I like the Quaker word “concern.”

The genius of our position is backing up our sensitivity with deeds large and small. In our sensitivity let us ever be creative—ever seeking out new frontiers of Christian labor.

I feel within that we are called for just such a time as this. That there is just such a conference as this at Elspet gives testimony that our brotherhood is sensing the challenge of the hour. I am attracted by the words of St. Dominic to the papal representatives who came in their splendor to help him fight the Albigensian heretics of Southern France. These words might be directed to the disciples of our brotherhood in the struggle against the secularism, the godlessness, the cruelty of the world.

"Zeal must be met by zeal, humility by humility, false sanctity by real sanctity, preaching falsehood by preaching truth. Sow the good seed. Cast off those sumptuous robes. Go barefoot, without purse or scrip, like the apostles. Out-labor, out-fast, out-discipline these false teachers."

Time is so precious that it is dealt out to us only in the smallest possible fractions—a tiny moment at a time. We cannot live again a moment that has just passed, nor can we live in the moment that is to come. Just while the pendulum is swinging through the present instant—this is the only time of which we are sure, the only time to do our thinking, our working. Why should we not make this a perfect moment?—Irish Proverb.

CHRISTIAN INFANTILISM

BY LEVI C. HARTZLER

A timely message from the Dean of Men of Goshen College and deacon of the Goshen College congregation.

The man of the world who knows the ideals of Christianity and looks at the church today must be amazed at the immaturity, among Christians, which even he can see. Many nominal Christians submit to baptism and proceed to endure their Christianity for the remainder of their lives. The emptiness of their profession, is self-evident.

There are others who accept the true conversion and receive the new birth, but constantly live in a spiritual childhood. We use a special name for farm animals who fail to obtain the average size for their kind; they are the runts. This discussion will be concerned with spiritual runts. They require a special kind of food—the food for infants, milk, according to the writer of the Hebrews in 5:12. He then goes on to show in 6:1,2 what the principles of the Gospel are and urges the Christians to go on from there to spiritual maturity.

Six principles of the doctrine of Christ are mentioned in pairs of two: repentance from dead works and faith toward God, which accompany conversion; baptism and laying on of hands, which are church ordinances; and resurrection from the dead and eternal judgment, which are future. The injunction of the Scripture is that we should go on from these principles to greater spiritual advancement. Both classes become spiritual runts.

We take up first the two principles dealing with conversion: repentance and faith toward God.

Repentance was the burden of John the Baptist's message. Jesus followed His story of the Galileans killed by the fall of the tower of Siloam with "except ye repent, ye shall all likewise perish." And Peter preaching the first sermon following the outpouring of the Holy Spirit admonished the convicted Jews: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Repentance is the sinner's attitude toward God which involves a sense of guilt and a sense of the need of forgiveness combined with real sorrow for sin. It admits the futility of human effort toward salvation. Repentance is the initial act which leads the sinner up to the new birth.

However, once the sinner is a born-again Christian, repentance from dead works and former sins is an experience of the past. Sins that have been repented of and forgiven by God are buried in the depth of the sea, never to be recalled by God. Therefore, no Christian should call up his past sins, once repented of, for review and repentance a second or third time. Satan tempts the Christian to do that whenever he can by making him doubt his former repentance experience. When a Christian refers a second or third time to past sins once repented of and forgiven he shows his own spiritual immaturity.

After conversion the Christian should be so occupied with Christ and so full of joy because of his heavenly standing that he has no

time for the errors of the past. However, this does not mean that he has no further need for repentance. If, as John 2:1 states, any Christian sin, he has an Advocate who will plead his case, and as soon as he recognizes any sin in his life he will repent of it, asking forgiveness in the name of Christ. However, as the Christian grows into the perfection of Christ, there should be less cause for sinning and less need for repentance. He should go on to the perfection that is in Christ.

Faith toward God is the second conversion principle mentioned in our Scripture verses. This faith is illustrated by the publican in Jesus' story of the Pharisee and the publican. The publican had little experience with God because he was a sinner. He had very little faith for want of experience. However, what faith he had was directed toward God, and Jesus testified that God heard his prayer. Cornelius and the Ethiopian eunuch are other examples of this kind of faith.

The disciples had sufficient faith to follow Christ, but could not cast out the demon in the young man brought to them while Jesus was on the Mount of Transfiguration. Jesus lamented their lack of faith. However, after Pentecost their faith increased until they were able to do miracles in the name of Christ and boldly answer the Jewish rulers in the face of death.

Similarly the faith of every Christian today should increase from a faith toward God at conversion to faith like the grain of mustard seed which can remove mountains. Faith will increase if Christ is the center of the Christian's life. To know Him is to believe in Him. To believe in Him is to accomplish His work. Faith borne on the wave-length of prayer can reach God and be transmitted for good to some remote corner of the earth more rapidly than radio waves. Who among us will stand up and insist that the church today is conquering the world for Christ because its individual members have reached a mature faith? Yet Jesus Christ announced the provision for such a victory to His disciples in John 14:13, 14 many years ago: "Whatever ye shall ask in my name, that will I do . . . If ye shall ask any thing in my name, I will do it."

Here again the perfection or maturity toward which the Christian strives is found in Christ: "Whatever ye shall ask in my name." His Word, His example, and daily fellowship with Him inspire greater faith in Him and in the final triumph of His kingdom, and provide the spiritual insight necessary for the exercising of a mature faith.

The ordinances of the church which accompany Christian infancy are baptism and the laying on of hands, according to the writer of Hebrews.

Baptism is the ceremony submitted to and ordained by Christ to confirm before the church and the world the birth of a child

into the kingdom of God. It is therefore a first ordinance, or an ordinance accompanying Christian infancy. Jesus in making His request to John for baptism said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." By example Jesus showed that baptism is a **must** at the beginning of the Christian life. The apostles also entered new mission fields with the message, "Repent, and be baptized." Baptism is a symbol of the seal of grace that is put upon us at conversion.

But once baptism has been submitted to, the Christian should go on to new and deeper experiences of grace. However, as someone has said, "Some folks hang around the river too long." They love to talk about the way they were baptized and insist on a spiritual significance to the mode used. Such Christians demonstrate a kind of infantilism disturbing to both themselves and others. Anyone who has been baptized upon confession of faith, according to the Scriptures, should go on from there to a life of service as Christ did, a life filled and motivated by the Holy Spirit.

Laying on of hands is an ordinance of patriarchal origin. Jacob stole the blessing from his brother Esau. That blessing involved the physical demonstration of Isaac's placing his hands on Jacob's head. Later Joseph brought his two sons to Jacob to be blessed, and Jacob placed his hands on their heads as he blessed them. When Ananias went to Saul of Tarsus, stricken with blindness and praying in the house of Judas in Damascus, he laid his hands on Paul's head and spoke God's message. When Peter and John went to Samaria following Philip's revival they laid their hands on the heads of the believers who in turn received the gift of the Holy Ghost. Paul and Barnabas were sent out to the mission field after the elders had laid hands on their heads.

The laying on of hands is used today in baptism and in the ordination of ministers. In the first instance it signifies the beginning of the Christian life and in the second place the beginning of a life of special service. Any person who stops Christian growth with baptism, and any minister who is satisfied merely to be ordained and does not develop his talents is an infant. Perfection again is found in Christ. Laying on of the hands signifies the bestowal of a divine blessing for further service.

We come now to the two principles of the Christian life which deal with prophecy: resurrection from the dead and eternal judgment.

The resurrection of Jesus is an established fact attested to by at least one hundred and twenty witnesses. The future resurrection of the saints follows logically, according to the apostle Paul: "Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus" (II Cor. 4:14). This promise becomes the hope of the sinner the moment he is converted. But God does not expect anyone to say, "Now that I am a Christian, I am going to take it easy the rest of my earthly life, because eternal life is assured to me through the resurrection." Every Christian is expected to live the resurrected life here and now: "Our baptism in His death made us share His

burial, so that, as Christ was raised from the dead by the glory of the Father, we too might live and move in the new sphere of life. For if we have grown into Him by a death like His, we **shall grow** into Him by a resurrection like His, knowing as we do that our old self has been crucified with Him in order to crush the sinful body and free us from further slavery to sin." (Rom. 6:4-6. Moffat).

The mature Christian, therefore, gladly accepts the promise of the resurrection and then goes on to live the resurrected life here and now with Christ as his perfect example.

Eternal judgment is the second principle of the doctrine of Christ dealing with the future. The Scriptures emphasize the certainty of a future judgment: "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The Bible is also quite clear about the basis for judgment and the Judge: "Because he [God the Father] has appointed a day, in the which he will judge the world in **righteousness** by that **man** whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31.)

The mature Christian accepts the fact of the coming judgment but does not spend too much time and energy trying to work out details about which the Scripture is not clear. Rather, he is concerned with living righteously and learning to know the Judge, both of which are extremely important factors in preparing for judgment. But more than that, he is extremely concerned for the souls of others who are not prepared for the judgment. Anyone who sees a man drowning is motivated to act at once; yet many souls all around us are facing eternal doom and most of us are not at all exercised about it.

Christian infantilism is dangerous. The verses immediately following Heb. 6:1,2 indicate the danger. The first step is complacency: If I am converted, baptized, and attend church regularly little else is necessary. The next step is compromise with the world, and in a short time the infant Christian who doesn't "go on to perfection" is backsliding. From a backslidden condition he goes on to apostasy. The warning is very emphatic here: "For it is impossible for those who were once enlightened, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Therefore, complacency with an infant Christian experience may lead to eternal damnation. What a warning.

But there is a positive challenge here also: "Let us go on unto perfection." Peter expresses the same truth: "But **grow** in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The natural condition of the Christian life is growth, growth into the perfection that is in Christ Jesus. Paul expresses our goal thus: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). Jesus Christ is our measure of perfection.

Therefore, let us go on to perfection—from repentance from dead works to a life victori-

ous over sin, from faith toward God to faith in Christ, from baptism with water to baptism with the Holy Ghost, from the laying on of the hands to the complete surrender of our talents in service for Christ, from an acceptance of the fact of the resurrection to the resurrected life, and from the knowledge of

eternal judgment to a greater zeal to save the lost from the judgment.

"And this will we do, if God permit" (Heb. 6:3). There must be no lack of desire or cooperation on our part. Our future course must be entirely in the hands of God.

Goshen, Ind.

OUR LORD

Psalm 8

BY MORRIS C. JOHNSON

We speak about our country and state and city, our church, our ministry, our Sunday school, our brothers and sisters, our parents, and our children, and we have a right to do that with a degree of **pride** and happiness. But I have taken two words from this Psalm which constitute my theme. Those words are "Our Lord." I like those words because they suggest spiritual relationship and even ownership. If we believe and really have experienced the new birth, such as it is in Christ Jesus, there is a sense in which the Lord belongs to us, as it is expressed in Song of Solomon 2:16, "My beloved is mine, and I am his."

The Excellency of Our Lord (v. 2)

Three things are said here on that subject: (1) The Excellency of His Name. "How excellent is thy name in all the earth!" What a wonderful name He has! There is no other name under heaven given whereby men can be saved, but by the name of Jesus Christ. Our prayers must be offered in His name. God the Father hath "given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9-11). (2) The Excellency of His Influence. He is known "in all the earth"; and (3) then the Excellency of His Glory. "Who hast set thy glory above the heavens." The Apostle John refers to this glory when he says, "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

Our Testimony Concerning Our Lord (v. 2)

All who are saved, including little children, should testify concerning Him, "Out of the mouth of babes and sucklings hast thou ordained strength." Our testimony concerning our Lord is a source of strength to ourselves and to the cause of Christianity. You will notice that the word strength here occurs in connection with our witnessing, "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11). Our testimony concerning our Lord should be given because of our enemies. They are enemies today, but they may be friends tomorrow. The glorious results of this testimony are indicated in the last clause of verse 2, "that thou mightest still the enemy and the avenger."

The Mindfulness of Our Lord (v. 3-4)

When we think of God's wonderful creative power, what He has made, what He has cre-

ated, it is wonderful that He thinks of and cares for us enough to visit us, to befriend us and to bestow His royal gifts upon us. How thankful we should be for these mercies!

The Humiliation of Our Lord (v. 5)

"For thou hast made him a little lower than the angels." For a little while He was made lower than the angels; He was made like man; in fact, He was made sin for us that we might be made the righteousness of God through Him. The distance from heaven's throne to Calvary's cross was great, but He was willing to shed His blood and to give us life that we might be saved.

The Crowning of Our Lord (v. 5-9)

This crowning will be by God the Father. "And hast crowned him." This crowning will be with glory and honor and dominion. "The Lord shall be king over all the earth" (Zech. 14:9). That event is the greatest coming world event and is the event for which all of God's children are longing and praying. "He which testifieth these things sayeth, Surely I come quickly. Amen. Even so, come, Lord Jesus." (Rev. 22:20).—The Evangelical Beacon.

THIS STORY HAS A MORAL

The story is told of an old lady who rented a furnished villa for the summer, and with the villa a large dog also went. In the sitting room of the villa there was a very comfortable armchair. The old lady liked this chair better than any other in the house. She always made for it the first thing.

But alas! she nearly always found the chair occupied by the large dog. Being afraid of the dog, she never dared bid it harshly to get out of the chair, but instead she would go to the window and call, "Cats!" Then the dog would rush to the window and bark and the old lady would slip into the vacant chair quietly.

One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared very much excited, and set up a tremendous barking. The old lady rose and hastened to the window to see what was the matter, and the dog quietly climbed into the chair, which suggests that the deceits we practice on others will, sooner or later be repaid against ourselves.—**Religious Telescope.**

The clouds may be hanging low, but that is no reason why you should refuse to have the shine on your face.—R.

OUR HOME CIRCLE

ON BEING A GOOD HUSBAND

BY DAVID ALDERFER

A Mennonite Publishing House worker and the father of a lively group of boys gives us a helpful message on an intimate subject.

It is hard to believe that any Christian man would embark upon the sea of matrimony with the deliberate intention of being a bad husband. Men's spiteful motives have perhaps entered into some marriages but the spite is seldom directed at the woman he marries—at least not immediately. But the casualties strewn along the horizon of the matrimonial sea would seem to indicate that however well they may set out, too many men are poor navigators; their home-ship fails to make progress toward the haven of happiness they dreamed of while sitting on the shore laughing at the breakers before launching away. They may begin well, but slowly they relax and drift into careless ways which may eventually prove fatal to happiness.

Poor seamanship may be inherent. Personality limitations and poor training may account for some failures. An unwise choice of a mate may put others at a disadvantage. Some may lack the emotional gyroscope necessary to keep an even keel when the going gets rough. But there are remedies for all these disadvantages, and improvement can be made in any case. The choosing of a proper mate is outside the scope of this subject. Our thinking will be with those of us who are already husbands and whose duty it is to pilot successfully the relationship into the best channels.

The score which indicates whether a husband is good, bad, or somewhere in between, is determined by his larger concept of what his position implies and which finds interpretation and application in his hourly and daily behavior.

Simple thoughtlessness is perhaps the besetting sin of too many husbands—forgetfulness of the little niceties which cost so little yet mean so much. A thousand opportunities present themselves every day for the husband-lover to express to his sweetheart that today more than ever before he loves and cares. Spoken expressions are good, but if not skillfully said may become tiresome and if not backed by actions become meaningless. It is heartwarming for example, to see a husband habitually practical by taking initiative in the care and handling of the children when he is with the family, giving the mother some respite from this constant responsibility. Perhaps it is too small a thing to base an opinion upon, but we form our own conclusions when we see a man slump himself into the auto seat and let his wife get in the other side as best she can, perhaps even with a child in her arms. On the other hand a husband thoughtful enough to help his wife put on her rubbers

may not be perfect, but it inspires some confidence in him.

Among the dangerous and sinister submarines which menace the happiness and even the safety of the home-ship is fault-finding. Some men focus so much on even small faults that they cannot see life's glory and beauty. "This meat is burnt!" I heard a man rudely say to his good wife as he accusingly pointed a piece toward her on his dinner fork. Maybe it was a little brown, but it was butchering day on this neighbor's farm and the extra incidental duties did not make getting dinner any easier, and instead of consideration for her extra burdens that day she received only humiliating blame. Let us remember that even we husbands have our generous share of failures, and it requires no brains or genius to find them. The art in life is to be able to do in part what God must do with each of us constantly—overlook in charity—and be happy even though there are faults and weaknesses on the part of others. This, of course, does not mean that there should not be mutual helpfulness in correcting and overcoming the faults of members in the home.

A good husband is a good provider. This means a well-balanced program which includes both today and the proverbial "rainy day." Variations from the happy medium may be the extreme either of too free a hand in current expenditures or a miserliness which begrudges even necessary purchases. A systematic arrangement and a mutual understanding with the family will elicit a wholesome co-operation which is impossible if the head of the house arbitrarily holds the financial pilot wheel alone. A husband may in-



ON FILE

If an unkind word appears,
File the thing away.
If some novelty in jeers,
File the thing away.
If some clever little bit
Of a sharp and pointed wit,
Carrying a sting with it—
File the thing away.

If some bit of gossip come
File the thing away.
Scandalously spicy crumb,
File the thing away.
If suspicion comes to you
That your neighbor isn't true
Let me tell you what to do—
File the thing away.

Do this for a little while,
Then go out and burn the file.

—John Kendrick Bangs.

dulge in little selfish expenditures regularly of which wife and children are deprived. If nothing else could be said against the use of tobacco there would be a serious question whether a good husband could spend dime after dime for smokes and chews unless the family could enjoy refreshments just as frequently.

This thought suggests the offensiveness of some men who constantly carry with them the stale or sour odor of tobacco. The aesthetic values of tidiness and personal cleanliness concern some men too little. Love has a quality that is like fragrance and it appreciates delicacy in the care of the body with an entire absence of personal carelessness or unwholesome living.

A good husband is appreciative. A snag which the bark of married life often strikes is the failure to express appreciation. Husbands forget the time and nerve which the carefully washed and ironed shirt and the darned sock consume, the extra effort for the tasty touches to the menu and the eternal vigilance which keeps the house immaculate, things which a lazier spouse would ignore or consider unessential. These we too often take for granted as a part of the bargain. When will we learn that if in addition to things we are expected and forced to do by the demands of life, we could add a little more because we want to, we would more than double the enrichment of living? The average husband is his wife's major means of contact with the outside world. Even the least inquisitive woman enjoys a recital of the happenings of the day. This sharing of experiences seems difficult for some men, but it can be cultivated. The good husband will be a homebody. The family circle will hold more attraction and relaxation and fellowship than could be found in any store or shop or club, because he will make it so. Every possible evening will be spent at home.

Most men can be good husbands. They can be almost perfect when company comes. Mediocrity is more often a matter of carelessness than gross deficiency. Attitudes are important. Love and devotion are of supreme importance. The psychiatrist may make helpful suggestions to a poorly adjusted pair where the husband is at fault, but the true and permanent solution to most of the difficulties is found in the divine injunctions, "Husbands, love your wives"—"dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (Eph. 5:25; I Pet. 3:7).

By thus setting our sextant upon the guiding star of loving devotion there will be peaceful sailing in the estuary of the river of life here on earth and a safe and glorious entry into the harbor on the eternal shore.

Scottdale, Pa.

People who are following Christ never make a fuss, or much show about it. It is quiet, steady, blessed work. Like the hour-hand of a clock, it does its work slowly but surely; while the minute-hand gets over twelve time as much ground in the day, it accomplishes only as much in the end of the day as the other.—Help and Food.

DIVORCE AND REMARRIAGE AS TAUGHT BY CHRIST

BY A. C. DIXON

We are glad to reprint this clear-cut message concerning the teachings of our Lord on one of the alarming evils of our day.

What does the marriage relation mean in the light of Scripture? And how can it be broken?

The message of our Lord Jesus Christ is fivefold.

1. The marriage of one man and one woman is a divine institution. In the beginning God made them male and female, one man and one woman. Matt. 19:4. Lamech, the first polygamist, was a descendant of Cain, who founded a civilization of city-building, music, and mechanical arts without any recognition of God, whose authority he had repudiated, and polygamy, which, like other sins, God endured but never approved, was in direct opposition to His law.

What God Has Joined

2. The marriage of one man and one woman is not only a divine institution, but a divine act, "What God hath joined together" (Matt. 19:6.) The fact that marriages turn out badly is no proof that God did not have part in the ceremony. The first marriage did not turn out very well. The husband was enticed by the wife into sin, and both husband and wife learned to know what a broken heart means when they stood over the corpse of their son, slain by the murderous hand of his brother.

Marriage Binding

3. The marriage of one man and one woman by this divine institution and divine act joins husband and wife in a relation closer and more binding than the relation between parent and child. We read in Genesis 2:24: "Therefore shall a man leave his father and mother, and shall cleave unto his wife." Jesus quotes these words with approval. Matt. 19:5.

Two Become One

4. The marriage of one man and one woman by divine institution and divine act, joining them in a relation closer and more binding than the relation between parent and child, so unifies husband and wife that they cease to be two and become one flesh. Jesus declares that they are no more two but one flesh. Matt. 19:6. I do not know all that this means, but it plainly teaches the duality of husband and wife, and makes this duality the unit of home life, treating husband and wife never as individuals but as one. The duality of husband and wife, makes a living organism, of which Paul says the husband is the head and the wife the body. To unmarry them is to destroy this living organism and that is murder. The word "asunder" is very suggestive. Some early Christians were "sawn asunder" and that is the kind of work the divorce courts are doing. They are sawing asunder those who in God's sight are organically one and are thus murdering the home life of our land.

One Flesh

5. The marriage of one man and one woman by divine institution and divine act, joining

them in a relation closer and more binding than the relation between parent and child and so unifying them as to make them no longer two but one flesh, can be dissolved only by death. When under the orange blossoms you pledge before God and man to take each other "for better or worse till death do you part," you echo the teaching of Christ.

Jesus says, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery" (Matt. 5:31, 32.) The word "fornication" means uncleanness between those who are unmarried, and adultery means uncleanness between persons one of whom at least is married. Moses never gave a writing of divorcement in the case of adultery, for the penalty of adultery was death, and there was no exception. "The adulterer and the adulteress shall surely be put to death" (Lev. 20:10). Jesus implied at least that this was a righteous law when He said, "He that is without sin among you, let him first cast a stone at her" (John 8:7).

Adultery Committed

Turn to the law of Moses in Deut. 24:1 and you will see that the husband was permitted to put away his wife, if she found no favor in his eyes, because he had found some uncleanness in her which evidently referred to sin committed before marriage. If he discovers that he has married an unvirtuous woman he may put her away. But the words of Jesus give no permission to remarry, for the phrase "her that is divorced" is only one word in the Greek and means "a divorced woman." So that Jesus really says whosoever shall marry "a divorced woman" committeth adultery. In the light of the law of Moses it is clear that Christ used the word "fornication" in the usual sense of uncleanness before marriage and distinguishes it from adultery, as is done in Matt. 15:19, Mark 7:21, and Gal. 5:19. Moses gave writing of divorcement only to the man who discovered after marriage that he had married an unvirtuous woman and for that reason she found no favor in his eyes, and when released she might marry again, if any man, now knowing her character, as it had been revealed by the divorce proceedings, should see fit to take her for his wife. But even this, Jesus declares, was due to the hardness of their hearts and not to any commandment of God. "But from the beginning it was not so" (Matt. 19:8). Jesus appeals from the temporary concession of Moses to the eternal law of God. In the beginning God made them male and female, one man and one woman, and there was no provision for divorce.

The Pharisees then asked, "Why did Moses then command to give a writing of divorcement?" Jesus replied, "Moses, because of the hardness of your hearts, suffered you to put away your wives." God suffers evil to exist which He does not approve and Moses acted

on the same principle. CHRISTIANS, HOWEVER, ARE NOT TO GOVERN THEIR CONDUCT BY THE EVILS WHICH GOD SUFFERS BUT BY THE LAW WHICH HE GIVES.

Remarriage Never

Matthew's Gospel, written specially for the Jews, mentions the one exception which Moses "suffered" on account of the hardness of their hearts, but when Mark and Luke wrote for the Gentiles there is no mention of any exceptions, but a plain statement of the teachings of Jesus concerning marriage and divorce. "Whosoever putteth away his wife and marrieth another committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery." These words give us the law of God for all ages. There may be divorce for adultery and it may be wise to separate for other causes, but remarriage NEVER, and thus the way is open to repentance and reunion. God pleads with adulterous Israel and promises to receive her back if she will only repent. And when sin has broken up the home it is possible for repentance and regeneration to restore it, but such a possibility is forever excluded by remarriage.—Eph. 5:21-33.—Selected.

A SLIGHT EXAGGERATION

Mrs. Wood was white with excitement and suppressed anger. She came into the room where her friend, Mrs. Brown, was sitting and asked indignantly: "What would you do to a teacher who said that your daughter was the most stupid child in the room?"

In a calm voice Mrs. Brown asked, "Are you quite sure that the teacher said that?"

Before she could answer, the daughter, Elizabeth, came disconsolately into the room. Mrs. Brown spoke to her quietly saying: "Elizabeth, are you quite sure that Miss Hardy said you were the stupidest pupil in her room?"

"Well," confessed Elizabeth, "I thought she meant that, for she said it just seemed to her that it took me longer to do my work than it did the others. Of course, she didn't really use the word 'stupid,' but I was so hurt about it, and I just couldn't help telling Mother. Maybe I did put it a little too strongly," she finished lamely.

Thus was a teacher's reputation impaired, a woman's confidence in a girl shaken, and a girl's own self-respect decreased. Is it ever worth while to exaggerate? If you find this tendency within yourselves, check on it while you can. Some day it will be too late, and you may find yourself a disagreeable and much-disliked type of girl. The girl whose "word is as good as her bond" is a girl who is careful never to exaggerate.—Girlhood Days.

"Watch and pray." Hard work is being placed upon your shoulders when you undertake the task of watching and praying. It is hard for this reason: The foe makes use of a multitude of hiding places, as well as a host of subtle devices. This he does in order to camouflage his approach and also his plans.

—R.

MISSIONS

CHRISTIAN SERVICE IN BELGIUM

BY C. WARREN LONG

Pastor of the Mennonite Builders' Unit at Bullange, Belgium, the writer gives some of his impressions as he travels through war-stricken sections of the little country that has been the battleground for many wars. As a carpenter Bro. Long also helps with the building work.

The word relief is a welcome word in the minds of many in Europe. Multitudes are seeking relief from hunger, relief from worry, relief from fear, relief from the fruit that sin brings, relief from suffering and pain, relief from sorrow, relief from rationing and governmental regulations.

The need for emergency relief in Belgium has largely come to an end. Our unit at Brussels is still doing some emergency relief among individual families who suffer because a father or other near relative is put into a prison because of being accused of being guilty of collaboration with the German army at the time of the German occupation. Many of the accused wait many months before they are called up for trial. The families of the accused people suffer financial and social losses. Incomes are stopped, employment is lost, and in many cases near relatives and neighbors refuse to have anything to do with the family of the accused. Families such as these number into many thousands. Recently while several of us were out making calls on such families we stopped in a home where the mother was ill, the father in prison, and the children in a Catholic children's home. The children were placed in the home because the mother had no way to support them. The father was given a ten-year sentence. The mother was living in a small back apartment on an upstairs. When one of our men went out to the truck to get some canned goods for her she said to me, "I am embarrassed to let any one know about our needs, for we have always been able to help ourselves." Then I said to her, "We as Christian people in America are embarrassed too, that people live in sin and away from God, that wars come and bring suffering and need. That which we do and give is in the name of Christ as a testimony against sin and war." When the cans of food were being set on the table, I had a sense of feeling at home, for on the labels I saw, Roanoke Mennonite Church, Waldo Mennonite Church, and Morton Mennonite Church. Personally within myself I prayed that the Lord should bless the church folks at home for their labor of love and their ministry of giving.

The larger relief project in Belgium at this time is rehabilitation work. A unit is located at Bullange which is in a disputed area between Germany and Belgium. It is a part of the area in which the armies swung back and forth during the Battle of the Bulge. Many of the homes here are totally destroyed and others are ruined very badly. These homes are largely built of stone and brick. The unit here is helping the people in this area to

build up their homes again and in general help them to help themselves again.

My work in Belgium is to serve as a pastor to all the workers in Belgium, as well as to work with them on their projects. A charge has been given to Bro. Cleo Mann and myself by the Mennonite Board of Missions and



Scene of Wreckage in a Belgian Village in the Region of the Battle of the Bulge

Charities to study the country with a view of selecting a place to open mission work. May we ask that you pray with us and for us that the selecting of a place in Belgium, as well as the missionary project itself, will be directed of the Lord.

As I travel daily over this battlefield in the province of Liege, I have been led to describe my observations in the following:

THE LAND OF LIEGE

I looked upon the battlefield
With a keen distaste,
And thought with deep displeasure,
What a dreadful waste!

For churches and houses, barns;
Lay littered all around
In disordered, ugly heaps,
That hid the fertile ground.

Ragged children and grown-ups too,
With set faces and circled eyes,
Walking in confusion and wonder,
Gazing where their homes and churches lie.

By chance I lifted my eyes,
From the pocked buildings and ground,
Unto the distant hills
That lie by the scorch of war around.

Lost in nature's beauty,
I forgot the despicable scene
That lay at my feet; as I gazed
At God's creation, lush and green.

As we go along life's dusty way.
Around many a crag and hill,
The rubble and litter and bitter wail
Make life seem cold and chill.

But in the Script of our Lord,
Love's golden rays
Reveal heaven's gates ajar,
To show it always pays

To look beyond the scars of war
And serve the risen Lord,
Whose path of love, peace, and righteousness
Leads to brotherhood and not a sword.

Bullange, Province of Liege, Belgium.

WANTED—A WORKER

God never goes to the lazy or idle when He needs men for His service—

MOSES was busy with his flocks at Horeb.
GIDEON was busy threshing wheat.

SAUL was busy searching for his father's lost beasts.

DAVID was busy caring for his father's sheep.

ELISHA was busy plowing with twelve yoke of oxen.

AMOS was busy following the flock.

NEHEMIAH was busy bearing the king's cup.

PETER and ANDREW were busy casting a net into the sea.

JAMES and JOHN were busy mending their nets.

MATTHEW was busy collecting customs.

SAUL was busy persecuting the friends of Jesus.

Let's all get busy at this great work and the Lord will use and bless us.

—Christian Digest.

FIELDS WHITE UNTO HARVEST

BY ARLEAN LEIBERT

During a recent stay in the hospital, it was my good fortune to have as a roommate a missionary who had been working among the Indians in Oklahoma, Arizona and Old Mexico. In relating some of her experiences the missionary remarked that the Indian is much more spiritual than his white brother. When he is approached with the Gospel, he regards it as "a million dollar proposition." I shall give a number of facts which I learned from this missionary.

Although loath to part with tribal customs (which have been drilled into them from childhood) many do become Christians. When an Indian dies he is dressed in new clothes. Sometimes as many as fifty or sixty dollars are spent for the deceased. Then he is strapped to a ladder, made of logs, which is placed over a shallow hole. A bundle is made of all of the old clothing and placed on the ladder beside the body. Often stacks of bills are placed there, too. Then the relatives must endure hardships for some time to come. Logs are then piled around and on top of the corpse until it resembles a miniature log cabin.

The mourners wail and chant as they dance, meanwhile shaking gourds which have been hollowed out and filled with stones. The period of mourning is in proportion to the prominence which was held by the departed one.

The last thing that the dead one came in contact with is also destroyed. For instance, if he had his picture taken, it is done away with. Even the house with all of its contents is burned, and the rest of the family set up housekeeping in another location. The Indians believe that the spirit wanders to and fro, and that the burning of the home prevents them from returning to haunt the remaining relatives. The money and old clothing are for the necessities of the spirit as it roams. If the Indian has been a good one (they have their own ideas as to what constitutes good) he will eventually go to a heaven. Such I was told are the customs of the Yuma Arizona Indians.

The Co-Co-Pah Indians in Old Mexico and Southern Arizona do not want their useless old folks. So they build a little shelter out somewhere and put them there to die.

One day the missionary was out in the station wagon when she heard a whining sound. Upon investigation she discovered a very old woman (she thought her to be at least a hundred) who was blind. She gave the poor old soul a loaf of bread. When the latter discovered that it was food she fell on it like a dog.

The Oklahoma Indians go to Southern Texas and into Old Mexico to gather the green balls growing on the Piote cactus. From this a tea is made. They gather in a tepee and drink together. The drink has the same effect that morphine would have on us. If they drink it long enough it has very disastrous effects. Many times it causes them to go blind. Also they have a small doll which they worship.

The Indians are very fond of their children and never punish them. Yet at the same time the little ones sometimes go hungry while the food is given to their numerous dogs. The Indians have no curse word. For this they must go to the white man's language. The Indian feels that he is an outcast. One brilliant young worker had been a coach for a school in California, had even received a certificate of merit from the government. Yet he was ashamed of the fact that he was an Indian. What a great pity! God made us all. His Son died for all. And yet how often folks treat one another with disdain and glory in it, even though professing to be Christian!

I have always regarded the Indians as a fascinating race. My heart was greatly touched as the missionary finished speaking. It seems incredible that missionary work (under our very feet), so to speak, is so little heeded. Let us remember these people in our prayers, that God may send workers to these fields that are white unto harvest. And, above all, may we show our love and concern for them in a Christlike way. For by creation they are our brothers and sisters, as are all people, regardless of color, race, and creed.

Nampa, Ida.

ANGELITO

By Ella Mae Miller

"Chirp, chirp, chirp," sang the bird outside the window. Angelito (little angel) rubbed his sleepy eyes. Then he remembered this was Sunday morning. Up he jumped; but very quietly. He did not want to awaken his three smaller brothers. They all slept in the same bed. Baby sister, mother, and daddy were also fast asleep. Tiptoe, tiptoe, out to the pump he went. There he washed his face and hands. He grabbed the towel, hanging on the tree, to wipe them. Now he felt wide awake, and oh, so happy! Sunday morning! He had waited all week. It seemed that Sunday would never come. But, now he must hurry. Quickly he picked up the milk bottles. He fingered the monedas (money). They were all there in his pocket. Last night his mother had given them to him. He didn't want to awaken her so early. All was ready. Briskly he walked up the road whistling a tune. It was the tune of his favorite Sunday school chorus, "The Blood of Jesus Washed My Heart." How he loved Sunday morning! His feet were lighter! His heart was bursting with joy!

In a few minutes, it seemed, he arrived at the milk station. The kind lady filled his bottles. She said to him, "Angelito, you look so happy. Did Mama buy you some candy?" "Oh, no, senora, this is Sunday morning," he replied. He paid her, picked up the bottles, and scampered away. He had no time to talk more.

As he neared the house, he heard his brothers talking loudly. They seemed all excited. They ran out to meet him. "Angelito, take me with you!" yelled Daniel. "Me too!" piped

Carl. Davy pulled at his pants. This meant that he wished to go, too. "No, I won't take you!" replied Angelito. He put the milk bottles on the table. "Mama, do I have to take the boys to Sunday school? They were so naughty last Sunday. They wouldn't sit still, and squirmed from one chair to the other. They even talked out loud. I was ashamed! Everyone else sits quietly and listens to the teacher!" "Well, well," replied Mama, "You won't have to take them today. Run along now and buy the bread." He quickly obeyed his mother.

In a very short while he arrived at the bakery. He bought the bread; now he was on his way home. The town clock showed eight-thirty. He must hurry, hurry. Sunday school began at ten o'clock. But he was always there early. Grandma would be there, too. She lived in the other part of town. They never got to see each other very often. He loved to sit in the church with her. All was so nice and quiet. He could almost feel God there.

Sometimes Papa made fun of them. Sometimes Grandpa called them crazy. What did he care! "Someday they'll love Jesus like we do," he thought. Oh, how happy he was! His feet were lighter! His heart was bursting with joy! He loved Sunday morning.

Arrecifes, F. C. C. A., Argentina.

WANTED—KNEELING CHRISTIANS!

One of the greatest victories of all time was wrought in the days of Asa. See II Chron. 14. The dark-skinned hosts came up out of the heart of Africa—one million of them. They are an apt type of the hosts of darkness which encompass us today. A monster prayer meeting was held. Six hundred thousand praying men were engaged in supplication while one million of the enemy were looking on. Today, darkness is bearing down on us in hordes unquestionably greater than have ever been massed against the people of God. We face the godlessness, avarice, drunkenness, riotous living, indifference of the pleasure-loving masses. We face the almost incredible defection of many Christian leaders with their denials of the Word of God, and their omission of its fundamental truths. We face the deadly Satanic cults. We face materialism on every hand. We face class and race hatreds and struggles. In our own lives there is personal battle for holiness more desperate than we have ever known. Behold, the dark-skinned hosts!

The complete deliverance of God's people came through consecrated and collective prayer—because they knelt before God and cried unto Him. Someone has said, "We have lost the secret of agonizing. All we can do is organize." How true that is! In this day when Satan has marshalled his forces our greatest need is prayer. God is ready to work, and He is listening for the voice of prayer. Will He hear it? Will He hear it from you?—Grace and Truth.

"Come out of the world, and stay out of it. Those who have dropped back into the world have discovered its true character, and know that the world caresses before it crushes."

BIBLE STUDY

CHRISTIAN DOCTRINE

LXII. Justification—Concluded

BY THE BIBLE STUDY EDITOR

Is it not significant that the apostle should say, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit (Rom. 8:1)? He does not say that walking after the Spirit frees us from the presence or power of sin in the flesh. "No condemnation" signifies the same relationship with God as does "justification." Justification could not be possible as long as there is condemnation, nor is justification possible so long as the individual is not in "Christ Jesus." Therefore, the justification by faith in Christ Jesus, and having no condemnation in Christ Jesus, are identical, or are the same in their relation to the individual and his standing with Christ. God removes the condemnation through the atonement made by Christ. God justifies the soul who accepts the redemption that is in Christ. Removing the condemnation gives the soul a standing of fellowship with God, and justification grants a relationship of peace.

But in the matter of being "in Christ" and being free from condemnation, the apostle also stresses the fact that it is a life "in the Spirit." There has been some doubt as to the original version of this verse—a claim that the expression "who walk not after the flesh, but after the Spirit," was not included. Yet, from this verse throughout the chapter, the walk in the Spirit and the conflict with the flesh is the principal theme. Those who have no condemnation because they are in Christ are they who walk after the Spirit and not after the flesh.

But living, or walking, after the Spirit is a life of faith. It is the life which Abraham lived and by which he was justified. It is the life "after the inward man" (Rom. 7:22) in which Paul delighted in the law of God. It was "the mind" of Paul (Rom. 7:23) against which his members warred. It was "the mind" by which Paul served the law of God (Rom. 7:25) while his flesh served the law of sin. The faith life, or the life after the Spirit is spiritual, although it is lived in the flesh. But the faith life is not lived "after the flesh."

One cannot separate himself from the flesh while he lives in the Spirit and lives by faith. Our justification differs in no respect from that of Abraham's justification. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the

dead, and calleth those things which be not as though they were" (Rom. 4:16,17). Note that the faith life and the Spirit life deal with the invisible and spiritual realm in which both Abraham and the believer are interested and whose virtues and righteousness we seek. The things of the world and flesh are material, and it is these material things which are crucified by the body of Christ. Gal. 6:14.

Abraham was obliged to renounce the flesh in order to be justified in the Spirit of his obedience to God. The first evidence of his justifiable faith was in the circumcision, the seal of his faith. He not only considered his body dead, being a hundred years old; but he also by circumcision cut off from his body the flesh which died. But he in his body lived unto God and not unto the flesh, nor unto his hundred-year-old body. Reckoning himself as dead he lived by his faith unto God that quickeneth the dead. He walked in the spirit of the righteousness of God and obeyed God.

As Isaac was spared through the faith of Abraham, so Jesus was also raised by the Spirit of God. Christ could give Himself for our sins by the cutting off of His body, but there could not have been the justification for us without His resurrection from the dead. His resurrection was the proof of God's acceptance of the atonement and the assurance of our justification from our sins in the presence of God. Our living Mediator at the right hand of God is our Justifier, whom we acknowledge by faith and with whom we have fellowship and life through the Spirit.

There are then these elements in our justification which make it a spiritual matter. Our Justifier is Christ, who is risen from the dead and is now at the right hand of God. Second, our approach to Christ and our appropriation of His grace is through faith. Third, it is the inner man, our spiritual nature, which finds its adjustment to our faith in Christ and to the desire to fulfill and attain to His will and righteousness. Fourth, it is with the mind that we understand the will of God and seek through our own wills to serve the will of God. These four elements in our justification make it spiritual, but more than these is the life which directs and operates them, through our regeneration, the Holy Spirit. Paul is not presenting to us a life and condition which is solely human, and subject to our own will and direction. The Gospel by which we are saved is the power of God unto salvation; and therefore we need not be ashamed, either of its present blessing

and assurance, or of its final outcome of eternal salvation. Our life of salvation is in the Spirit.

Spirit or Flesh

In order that the Christian life may be understood and appreciated, Paul discussed the relationship of the Spirit and flesh in his letter to the Roman church. The Greeks were depending on the intellectual phases of life, while the Romans were inclined to stress the physical in their attempts at goodness and perfection. But Paul does not meet the philosophies of either with the religion of the Jew in which he had been cultured. He met it with the revelation of the Gospel of Christ, the hope of the Jews, which revelation the Jews themselves had failed to comprehend. They too had laid much stress on physical attainments, the purification of their flesh, and the virtue of their conduct. There were no other people who lived more virtuously than the Hebrews, whose law had come to them from God. But the Gospel was God's power of salvation to the Jew first and also to the Greek.

The setting of the letter to Rome was that of a letter to the believers in Rome, many of whom were Jews. In this light, what he wrote concerning justification was based on their own religious teaching and understanding. They understood the new life of the Holy Spirit. Their problem lay in properly relating their justification to the Spirit and their own fleshly attainments.

There are two aspects to the term "flesh" as used by the apostle in his writings. The seventh chapter of Romans suggests that the flesh is evil. "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence" (Rom. 7:8). "I find then a law, that when I would do good, evil is present with me" (Rom. 7:21). The other aspect is that of the inability of the flesh to do good; that is, the infirmity, or weakness of the flesh. "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). "For what the law could not do, in that it was weak through the flesh" . . . (Rom. 8:3). Either of the two aspects of the flesh is sufficient to condemn it. If it has evil lusts, it is worthy of condemnation. If the flesh cannot accomplish the good which God requires, even when it puts forth its best efforts, it is worthy of the judgment of God, for it has failed to meet the perfection which God's standards of righteousness require. All that comes short of the glory of God is sin and is under His righteous judgment. The sin that is in the flesh requires that another means of justification shall be provided for those who are justified before Him.

What is that "body of this death" from which the apostle would be delivered? It is not that which he had put away, for he still has it as he writes this expression. "O

wretched man that I am." And, again, he is not delivered from it, for he says, "Who shall deliver me?" Our only reasonable conclusion is that Paul was still in possession of the body of death, and was expecting a deliverance from the Lord Jesus Christ. But this deliverance, while in anticipation, was one which was accomplished by Jesus Christ, else Paul could not have said, "There is now no condemnation to them which are in Christ Jesus." So then, there is a freedom from condemnation and a future deliverance from the body of this death.

The body can be none other than the fleshly body in which the believer lives. The atonement which was made for the believer is made for him while he lives in this body of death. The condemnation for the sins of this body has been removed by the atonement made by the death of Christ. And the atonement was made for the sins of the body by the suffering of death by Christ in his body of flesh. Cf. 7:24 and 8:3. The mind and the inner man which have been renewed by the indwelling Spirit are not condemned by the fleshly body and its impulses, for the inner man has not only been renewed by the Spirit but has accepted the redemption for sin that has been offered by the crucifixion of Christ, who was made sin for us that we might be made the righteousness of God in Him. This fact of faith is the only one which can give comfort for the soul and hope of eternal life for the believer. If any believer's hope for eternal life must rest upon the perfections of the flesh, there would be no assurance of that life. If one's peace of conscience had to rest upon his perfect walk there could be no sense of justification and peace in his life. The justification is in faith and is in the renewed mind and faith which rests upon Jesus Christ who died for our sins and is risen for our justification, and who lives as our righteousness, in the presence of God.

The Spirit in the Flesh

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). It is evident that Paul was writing to people who were still alive as far as the flesh was concerned. Paul wrote letters while suffering with the "thorn in the flesh." He did not say that he wrote after the flesh or with a carnal mind. He wrote as one who still had his fleshly body, and that body was not one which could claim no infirmities; for he said, "most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me" (II Cor. 12:9). But this passage infers that he had physical disabilities. It does not say, and does not intimate that because of the physical disabilities he was fleshly minded and walked in the lusts of the flesh. While Paul strove to please God and fulfill his duties to his fellow men and endeavored to be faithful to his charge and trust as minister of God, yet he did not judge his own life, and while he knew nothing of himself he did not justify himself, but left the judgment of his life and service to God. Such a position would infer that while his effort was good his works may not have attained perfection. I Cor. 4:1-5.

Again, the apostle as a servant of God desired to attain to the perfection of the resurrection life that was in Christ. He desired to be found in a righteousness that was beyond his own. There was no other righteousness than that which was perfect, that which was in Christ, and even in the resurrected Christ who sat at the right hand of God. There is a heavenly righteousness that is far above the perfections of earth. To this the apostle aspired. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of God. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:12-14). Here is an admission that it is possible and essential that the life of the believer may and should constantly increase in righteousness. There is no justification in the attainments of men as long as they are in the flesh. But the Spirit who abides in the believer who is still in the flesh, inspires a greater effort and points to a higher goal of righteousness than is possible in the flesh. It is the Spirit who leads men to forget all the best of one's deeds or aspirations of the past. There is no satisfaction in the life that is past, for one may find many failures and errors, of which he may either be dissatisfied or ashamed. The greater attainments of the future admit that the past is imperfect, and that higher attainments are in store for those who would attain to the mark of God's perfections. The Spirit in the life of those who are still in the flesh is not satisfied with what men may attain to in the flesh. He would have men reach a higher state of experience, even when the believer is justified by faith and has peace with God.

The Helpers of the Flesh

When men would be free from the groanings of the flesh they would lay hold on any means afforded to them. But the fact is, that most men continue to experience the infirmities of the flesh as long as they are in it. The creature was made thus, by reason of Him who hath subjected the same in home. Rom. 8:24. They that are after the flesh do mind the things of the flesh, and there is no deliverance found in the flesh. But they that are after the Spirit do mind the things of the Spirit, and in the Spirit there is found a helper. Rom. 8:5. They that are in the flesh cannot please God. But the believer is not in the flesh, but in the Spirit because the Spirit of God dwells in him. This statement shows that being in the flesh, may not mean that one walks after the flesh. Living in the flesh and possessing the Spirit of Christ is possible and is the real life of the believer. The body is dead because of sin, but the Spirit is life because of righteousness. Rom. 8:10.

The Spirit dwelling in the flesh is the power of righteousness and also the power of eternal glory. "He . . . shall also quicken your mortal bodies by his Spirit that dwelleth in you" (v. 11). This quickening will occur at the redemption of the body. Verse 23. But

the function of the Spirit is to emphasize the righteousness of God and not the perfection of the dead body, which is dead in Christ. Even the deeds of the body are to be mortified by the Spirit, because they continue to be imperfect. Verse 13.

The Spirit's office is magnified by the groaning and waiting believer. The infirmities of the flesh are taken into consideration by the Spirit, who makes intercession for us with groanings that cannot be uttered. He makes intercession for us according to the will of God. Verses 22-27.

But the one who makes intercession is not alone in his providences for the ultimate salvation and present justification of the believer in whom Christ lives. "If God be for us, who can be against us?" Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." See verses 28-32.

Those whom God justifies are not free from the assaults of evil while they are in this life. There are many adversaries. There are many accusations and many opportunities to judge and condemn the believer as long as he is in the world. And it may be said that many of these accusations may be justified by the errors in the life of the believer. But there is a justification that lies on a higher plane than that of the perfections of the believer's works and life. It is in the third person of the Godhead, in Jesus Christ, "Who also maketh intercession for us." He died and rose again for our justification. Nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

God and Christ Jesus and the Holy Spirit are the three persons who will ever justify us.

HAS GOD'S BOOK ARRIVED?

A lady missionary in Africa saw an unknown native coming toward her. He was dressed in the customary skins, and was leading a goat. He put down his spear and tied up the goat, and then said,

"White lady, has God's Book arrived in our country?"

"Are you interested in God's Book?" she inquired.

"Yes," replied the native. "My son brought me these pieces of paper, and has been teaching me the words, 'God so loved the world, that he gave His only begotten Son.' I heard that God's Book had arrived, and I have walked for five days, and brought this goat to buy God's Book."

She then showed him a copy of the Bible and found the place where the words were printed.

"Give me that Book," he entreated, "and you can keep this goat."

Then he walked up and down before her, pressing the Book to his heart, saying—

"God's Book. He has spoken to us in our own language!"

He returned to his own village with God's Book—a section where no missionary was.—Apples of Gold.

EDUCATIONAL

HESSTON COLLEGE AND THE GREAT COMMISSION

BY MILO KAUFFMAN

The president of Hesston College and Bible School gives us a close-up view of the work and aims of the institution of which he is the head.

Hesston College and Bible School has ever been mindful of the Great Commission of her Lord. Today scores of her former students are actively serving their Master in Jerusalem, Judea, Samaria, and the uttermost part of the earth. Many of them are found in the front ranks, lifting high the standards of their Captain, ever marching forward.

At Hesston the administrative officers, as well as most of the teachers, are former students, as are most of the ordained men of the congregation. In the conference district nearly a third of the bishops, ministers and deacons have at some time been in attendance at Hesston College. Her alumni and ex-students are serving God in church institutions, city missions, rural fields, and in various congregations. The voices of Hesston College students have been heard around the world. In South America, India, Japan, China, England, Spain, France, Belgium, Poland, the Philippines, Puerto Rico, Canada, and in other parts of the world have their voices sounded. Dozens are serving as missionaries and relief workers, others are under appointment or in preparation. This summer nearly a score of last-year students are serving in service units throughout the United States.

We are grateful that it is so, yet we are not satisfied. The record may not be a bad one, yet it should be better. It must be better in the future. More young people must face the challenge of consecration and service at Hesston College, and answer the call of the Lord and Saviour Jesus Christ. There is a growing concern on the part of the Hesston College faculty to help her students to a better knowledge of God and His Word, and to see the blessedness of giving their lives in unselfish service for God and the church. How can Hesston College and Bible School more effectively serve the church and the Lord in obedience to the Great Commission?

What Hesston College has accomplished in the past she has done under the blessings of God, but also under some serious handicaps. Most of the teachers have been overloaded, and for the past several years have worked under greatly overcrowded conditions. Among the most serious handicaps, however, have been the cramped financial conditions. Teachers have been much underpaid, working for one half, and in some cases for one third, of what they could have received elsewhere.

Improvements that seemed imperative could not be made. Hesston College has tried to do the impossible—operate almost entirely on student income. Yet God has prospered.

The past few years the church has become more aware, it seems, of the needs, possibilities, and responsibilities. If this is correct a brighter day lies ahead for our church schools. Their usefulness will be increased with the increased support. As the church supports her schools with her consecrated young people, and her means, the schools will supply a stream of prepared, consecrated, young people who in obedience to the Great Commission will serve the church in many lands.

If Hesston College and Bible School is to do its best, the faculty must have a greater concern and a clearer vision of their responsibilities and privileges. This we are endeavoring to bring about by faculty conferences, weekly faculty meetings, and faculty prayer meetings. We are endeavoring to choose faculty members who are able to make a contribution to the lives of the students.

The courses that the students take are also

important. At Hesston we expect every student to take at least one Bible subject each semester. It is the aim of the College to give such courses as will make a vital contribution to the life of the student. An effort is made also to have such religious activities that will promote the spiritual life of the student body. There are daily chapel services, prayer meetings, occasional Christian life conferences, evangelistic meetings, missionary conferences and youth for Christ rallies. Opportunity is given our students for Gospel team work, and jail and hospital services.

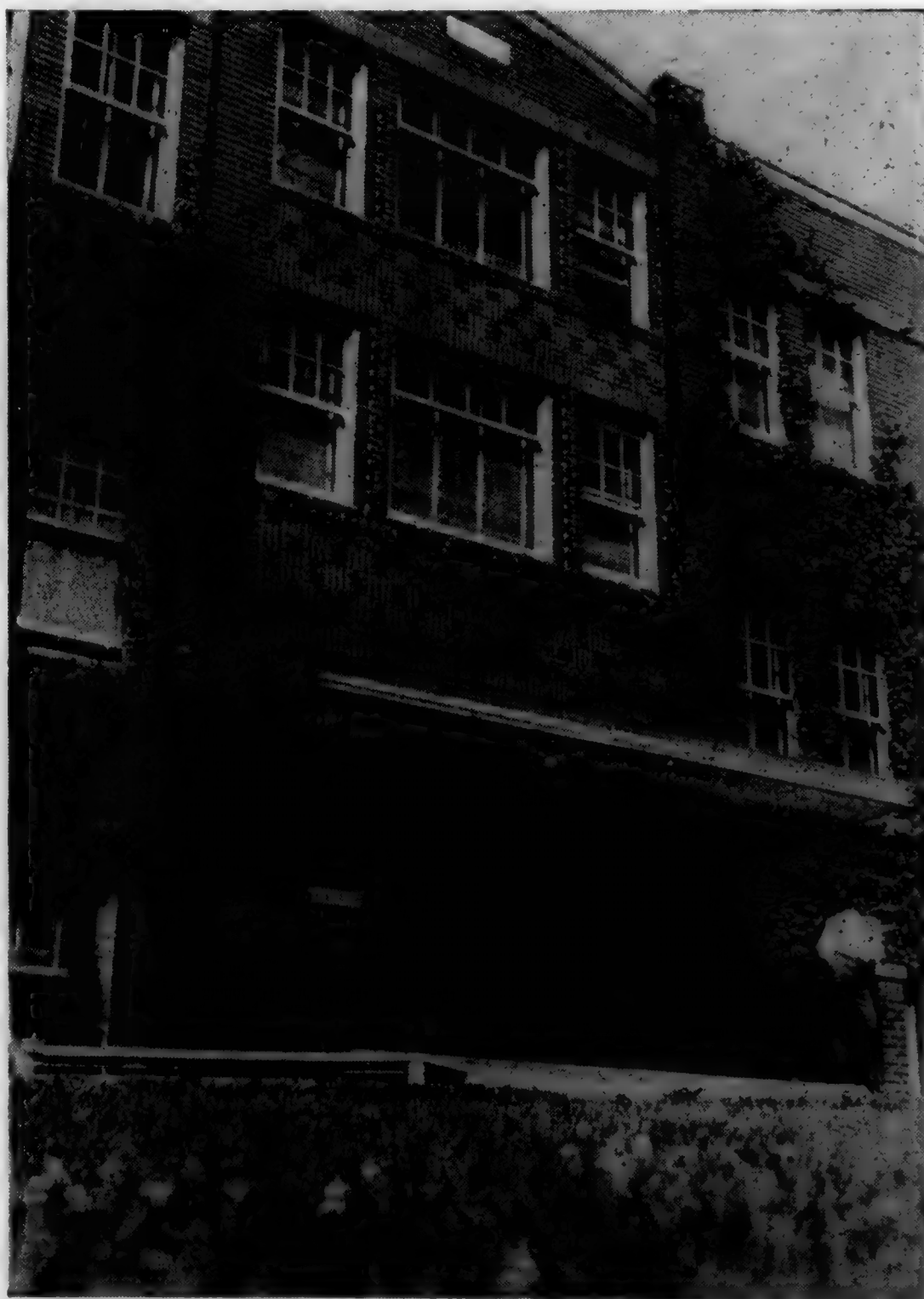
One of the great needs at the present time, if Hesston College is to go forward in her program is that of a larger, more adequate plant. The past few years we have been greatly overcrowded in dining hall, dormitories, classrooms, library, study halls. We have tried to crowd in fifty to a hundred more students than we could adequately care for. Efforts are being made to remedy this condition also. Nearly \$100,000 have been contributed the past few years to our building funds. We are grateful to God that He has made possible the erection of an auditorium-gymnasium, a brick structure, 70 feet wide and 130 feet long. While this building is not completed as yet, it was far enough along to be used for commencement exercises. The old chapel hall and "Y" room can seat only five to six hundred. On occasions we have 800 to 1,000 persons present. This means that we could not nearly take care of the crowds. On commencement night this year there were nearly 1,100 persons present. All were seated, and we could have seated more. The new auditorium, even unfinished, was appreciated by all. This building will also adequately take care of all physical education classes and the intramural athletic program of the college.

In the basement of this building is a large kitchen and dining hall that will be much appreciated by the students after being crowded in the old dining hall. We are hoping to have this entirely finished by school time, and have it furnished with new equipment. Moving out of the old dining hall and kitchen will make possible more room for study hall and classes.

Another great need is a new dormitory. We had hoped to have it by this time, but materials were not available. We had materials that could be used for the auditorium from buildings bought from the government. Our present dormitories are filled for next year, even though little student solicitation was done. We do have some rooms available near the college, but these will likely be filled by the opening of school.

It is hoped that early next spring we may begin on the new dormitory. It will do much for the morale of our students to have sufficient housing in our dormitories, so we will not have to crowd them. Pray with us that God may grant us this new building.

As soon as possible after the dormitory is finished more study hall, library space, classrooms, laboratories, and office room should be provided, either



Administration Building, Hesston College, Hesston, Kansas

by an addition to our present administration building or in a separate building.

To get these much needed buildings will mean at least \$250,000. This seems like a lot of money, but if we are to give our young people the opportunity they should have, we must do it, and the price is not too great to pay if it will help young men and young women to respond to the call of God, and prepare themselves for His service.

At present funds are badly needed to complete the auditorium and purchase needed equipment. We are glad that God is putting it on the hearts of people to respond to this need. We know He is abundantly able to

supply. He has shown Himself strong in our behalf. We need the prayers of hundreds of people who know the power of prayer, and are interested in the future of the church. Put Hesston College on your daily prayer list.

As the faculty of Hesston College is strengthened, as we secure the much-needed buildings, and as we enjoy the prayers and support of the church at large, Hesston College and her students will be obedient to the Great Commission in a much larger way than ever before. You may help Hesston College to meet the challenge of the Great Commission of Christ.

Hesston, Kans.

called to chapel that first morning, Luther went to the altar to fall down pleading for the mercy of God. God was leading Luther on the road to His mercy, but this road had many rough places that were to prepare him further for the great task that God had planned for him to accomplish.

Martin was to discover that the life of the monk was not an easy way to secure soul peace. He spent hours of the day and whole nights in agonizing prayer and fasting. His self-discipline and asceticism were regarded as examples of holy living in the convents. He said that he suffered such pains of hell that no one could believe it and that if he should have had to endure them even for one-tenth of an hour he would have perished. His friends feared he was losing his mind, and Staupitz, the leader of the cloister, told him to cheer up, that he had no real sins. It was several years later that Luther got his first glimpse of the Gospel light when he read in the book of Romans, "The just shall live by faith." The fact that he had been brought up in the strict "works" religion of the Catholic faith made it difficult for him to perceive the light in its fullness immediately, but the light was dawning.

Staupitz was disgusted with the debaucheries that were eating away the spiritual experience of the Augustinians and was impressed with the idea of sending an appeal to Rome for reform, so he decided to send Luther with one Meckeln on this trip. Luther was delighted to have such a privilege to visit the "Mother of all Christendom." He lived those weeks in ecstasy, taking advantage of indulgences that were available to pious folk such as he, even wishing that his parents were dead that he might "work" their souls out of purgatory. The Scala Sancta Stairs, up which Christ is supposed to have walked, Luther climbed on his knees repeating words of repentance as he ascended. Before reaching the top, the words "The just shall live by faith" coming to his mind, he arose and descended immediately. While in Rome he was told, with perhaps a great deal of truth, that the priests in the act of consecrating the elements would say: "Bread thou art and bread thou shalt remain; wine thou art, and wine thou shalt remain." This trip to Rome was another stepping stone in preparation for his work, as we shall see later.

Luther received the Doctor of Theology degree and became the dean of the theological department of the Wittenberg University in 1512. Along with this responsibility, Staupitz persuaded Luther that he should preach. It was in the deep meditation on the Word in preparation of sermons that the Spirit revealed the truth that the mercy of God to the penitent sinner was a gift and that it was not obtained by merit.

C. Luther in Conflict with Rome

Luther had received the light but yet remained fully convinced that Rome was the true church, and he for the time denounced only those practices which were not sanctioned by Rome. Soon he was to conclude, however, that since salvation was a gift and could not be bought or bribed, the sale of papal indulgences, which were to procure for the purchaser the forgiveness of sins as well as the remission of penalties, was an unscriptural

OBSERVATIONS ON THE LIFE AND WORK OF MARTIN LUTHER

BY BYARD W. SHANK

This is the first of a series of articles on the life of this great reformer. The author is the editor of "Missionary Light," organ of the Virginia Mennonite Board of Missions and Charities.

I. Chronological Observations

A. Luther at Home

In 1415, John Huss, the Bohemian reformer, while lying in prison waiting to be led to the stake where he should be burned, made the prophecy that even though they killed the goose (Huss being the Bohemian word for goose), "A hundred years from now a swan will arise which they will not be able to burn." Whether we take this prophecy to be inspired or not, sixty-seven years later at Eisleben, Germany, (it was one hundred two years after this prophecy that Luther tacked his ninety-five theses on the Wittenberg Church door) on the stormy night of November 10, 1483, one hour before midnight, Martin Luther was born. The analogy here seems very nearly perfect: the night in the church then existing was exceedingly dark and stormy and the hour was late.

Martin was born into a poor home, but he considered this a blessing rather than a handicap, for he said, "The poor fear God, therefore He gives them heads that they may study, become educated and intelligent."

His parents were very strict in discipline; his mother once beat him until the blood came for stealing a nut, and on one occasion his father punished him so severely that Martin left home for some days, and he said of his father, "It was a long time until he won my confidence."

Luther's childhood home was a good Catholic home. He was early taught the Ten Commandments, the Lord's Prayer, the Creed, and some simple songs. He also learned the important position that the emperor held in God's kingdom on earth, and that the church was the throne of the pope. To him God was made known as a fearful Judge whose wrath it was almost impossible to appease.

B. Luther in Training

At the age of five young Martin was put into the hands of the village schoolmaster for the learning of the fundamentals. The method of pounding with hand and rod was considered necessary, and in one forenoon Martin was flogged fifteen times without reason. The concept of God received at home was greatly augmented in school. He said:

"I was accustomed to turn pale and tremble whenever I heard the name of Christ mentioned, for I was taught to look upon Him as a stern and wrathful Judge. We were taught that we could not make sufficient amends or do acceptable works, our teachers directed us to the saints in heaven, and made us call upon Mary . . . and implore her to avert from us Christ's wrath."

At the age of eighteen he enrolled at the University of Erfurt. He soon distinguished himself as a student and became known as "the learned philosopher" and as "the musician." Here he received in 1502 the bachelor's degree, and in 1505 with much celebration the master's degree. Martin was highly elated over this accomplishment and said, "I hold that there is no joy pertaining to this world and on this side the grave that can compare with the honor of an academic degree."

Since Luther's parents wished him to become a lawyer he enrolled in the law school, but we begin to see the hand of God taking hold in his affairs in an unmistakable way at this time. Several years earlier he had cut an artery in one of his legs and almost bled to death, and a little later he was severely ill for a period. These two events brought him to serious thinking in the matter of death. He was constantly asking himself the question, "When will you be righteous and do enough to win a gracious God?" Martin felt that he was not ready to die, and he was being hounded by the thought of God as Judge ready to condemn him because his good works were too few. Martin's soul struggle was continually becoming more severe. In July, 1505, one month after a classmate died suddenly, Martin returning to the University from his father's house was caught in a thunderstorm. He became so frightened at the vivid display of lightning that he fell to the earth, crying, "Help me, holy Saint Anna, I will become a monk!" He was of the opinion that if he would become a monk and live a life of self-denial he might be reconciled to God. Although he later declared that he made his vow unexpectedly and involuntarily, he faithfully kept it.

Leaving the law school in a few weeks, he entered the Erfurt Cloister. When the bells

tural practice and led the people away from true repentance.

In 1517, Pope Leo X proclaimed a general sale of indulgences to produce funds for the completion of the Church of Saint Peter in Rome. Elector Frederick of Saxony prohibited the sale in his territory of indulgences, so John Tetzel, who was appointed salesman for that territory, began to cry his "wares" in a town only a few miles from Wittenberg.

This called forth from Luther his ninety-five theses, which were nailed to the door of the Wittenberg Church. These theses did not constitute an open break with Rome but invited debate on the validity of indulgences. As Luther did not intend them for the common man but for the scholar, he wrote them in Latin, but they were translated into the common language and spread quickly over Germany. The masses, however, taking the theses as a challenge of the papal authority, were not only ready for revolt but anxious to follow Luther in the struggle for emancipation. People representing every type of grievance against the Pope flocked to the standard of Luther. Here was the man the people for generations had been looking for. Thus the match was struck to the tinder box which broke into a mighty blaze.

The Pope, realizing the gravity of the situation, summoned Luther to Rome, but at the request of Frederick a meeting was ar-

ranged for in Augsburg. Luther offered to apologize for his brashness and promised to be silent about the theses.

In the meantime Luther's doctrines were being examined in Rome and were discovered to be anti-Catholic. A Bull condemning his writings and containing a threat of excommunication unless he recanted in sixty days, was sent to Luther. This Bull arrived too late. Luther had meanwhile concluded that Rome would not yield to reform, and he severed all former connections with the established church. He invited his friends to see him burn the Papal Bull, which was executed with much hilarity. By this bold act he fanned into a raging inferno the blaze that was kindled a few years earlier.

The Emperor decided that Luther should appear before the Diet meeting in Worms in the spring of 1521. When Luther received the summons to appear, he answered, "I will go to Worms if there are there as many devils as tiles on the roofs."

At Worms, Luther took the stand saying, "Unless I am refuted and convicted by clear testimony of Scripture, I cannot and will not recant anything, since it is unsafe and dangerous to act against one's conscience. . . . Here I stand, I can not do otherwise. So help me God. Amen."

Luther had won! The Reformation was born!
Mt. Crawford, Va.

only the three stations at Nakamti, Nejo, and at Boje, just south of the Blue Nile.

4. The (Swedish) Friends of the Bible—a station in Harar only, with some notions of expanding into the Arusi province, southwest of there.

5. The Bible Churchman's Missionary Society—formerly, stations at Fiche and at Asba Tafari in the Harar province, but since the Italian occupation, only in the capital, where it has a boys' and a girls' school.

6. The Seventh-Day Adventists—principally in Addis Ababa, although since they do not co-operate with the Intermission Council, but go when and where they choose, their work does not seem to be concentrated in one area.

7. Society for the Propagation of the Gospel—to our knowledge located only in Addis Ababa.

May we add all of these Missionary societies have some kind of headquarters establishment in Addis Ababa, in addition to the various stations and areas occupied elsewhere.

B. Need

There is great need in Ethiopia, both for physical and for spiritual help. Dr. Campbell informs us that with the withdrawal of the remaining Italian doctors and army doctors, there is likely to be pestilence unless something is done. This need is due to two chief causes: (1) General primitive conditions. The Ethiopian government is aware of this situation, and is eager for help from disinterested parties in any way in which it can be secured. (2) The war. The Italians, at least to some extent, followed the policy of liquidating and rendering ineffectual the educated class, leaving the country lacking in trained personnel and leadership. Medical and health education, and schools of all kinds are needed, and, in the main, welcome. There seems to be a tremendous eagerness for anything in the way of self-help and progress. The S. I. M. says that it could have ten times the present enrollment in their school here in Addis Ababa if it had the facilities. Dr. Hambrook informs me that it was a difficult task to select the 100 boys which are being sent abroad on government scholarships for an education—many applicants had to be turned away. Perhaps nowhere is there such a hunger for progress and for education as here.

All this does not mean that other factors do not enter into the situation. There is mistrust of foreigners (which can well be understood in the light of history of the western powers in Ethiopia) and some consequent opposition until confidence can be established. There will also be delays and red tape, as there is everywhere. Nevertheless, there is still a large section both of the people and of the government which desires material, cultural, and spiritual help once they are convinced that one is not serving ulterior motives. In some sections, the people are turning to Mohammedanism. All of this makes us feel that now is the opportune time to come in and to establish confidence and to begin our work.

C. Accommodations

There are many buildings in fairly good condition which were abandoned by the Italians, when they left—public buildings of all

PIONEERING FOR A WORK IN ETHIOPIA

VII. Findings and Recommendations

BY SAMUEL A. YODER

This is the concluding number of an informative series of articles dealing with the ground-work, laid two years ago, which led to the opening of our Mennonite relief work in Ethiopia. Since then a relief unit of as high as eleven members has been placed at Nazareth, sixty miles from the capital city of Addis Ababa. Sister Mary Byer, R.N., Lititz, Pa., sailed Aug. 15, as the latest worker to join this unit. Plans are under way to begin mission work in this area soon.

I. OUR FINDINGS

A. Contacts

Contrary to the adverse reports which we heard in Cairo, we have so far found ourselves welcome in Ethiopia, and right from the start have had happy and helpful contacts. First and chief among these is our contact with the American Doctor Campbell, member of the Department of Public Health of the Ethiopian Government. He is at present negotiating the entry of a group of Swedish doctors into Ethiopia (into the Barar area) and also a group of Swiss doctors (into the Jima area). So our little medical unit proposal suited him very well. He went so far as to say that we could locate anywhere, though he later modified this with a suggestion that we set up an "unrestricted" area and also seems to prefer that we do not locate in Addis Ababa itself. At present it is his plan to make transport available to us within a week or two, so that we can do some touring of the country in order to find a suitable location.

Furthermore, we have formed a helpful acquaintance in the person of Dr. Hambrook, an American member of the Department of Education here. A fine Christian, he has big ambitions for the school system of the country, and may be of help to us in getting established.

We have also formed helpful acquaintance-ship with the missionaries. Of these, the more

active seem to be the American United Presbyterian Mission and the Sudan Interior Mission, though there are also the Swedish Evangelical Mission, the (Swedish) Friends of the Bible, the (English) Bible Churchman's Missionary Society, the Society for the Propagation of the Gospel, and the Seventh-Day Adventists. There is an Intermission Council which acts as a medium for the co-ordination of missionary endeavors, though several of the missionary societies are not affiliated with it. Also formed as a medium of communication with the government, this anticipated function of the Council was nullified by the government's refusal to recognize it as such.

Areas which the various missionary societies have been granted are as follows:

1. The American United Presbyterian Mission—the territory west of parallel 36 and south of the Blue Nile, with the exception of the area immediately south of the Blue Nile, in the vicinity of Nakamti, Nejo, and Boje, where the Swedish Evangelical Mission has stations.

2. The Sudan Interior Mission—the territory between parallels 36 and 40, south of Addis Ababa. The S. I. M. already has some eight stations, and permits for stations, and envisions an extensive program in this area.

3. The Swedish Evangelical Mission—

kinds, so that we should have no great difficulty in finding one which will provide suitable accommodations for our project, though some repair and remodeling may be necessary.

Food is plentiful and reasonable in price. There is an abundance of fruit and vegetables. Help and service can readily be secured.

As to household and medical equipment, that is another story. Transport facilities into the country are limited so that anything shipped into the country from abroad is likely to be scarce, and high in price. In addition, Ethiopia, because of the imperialism of the Western Powers, is landlocked, so that things coming into the country must go through customs at several points. Add to these situations the general scarcity caused by the war and you can see that many of the common necessities, such as furniture, dishes, silverware, etc., are extremely high in price. The same applies to medical equipment and supplies.

As to climate, though it is cool and rainy just now, we are told that for nine months of the year it is very pleasant. The land is scenic and beautiful. The elevation here at Addis Ababa is 8,000 feet. In the plains along the east side of the country, it is, of course, much warmer.

II. RECOMMENDATIONS

A. As to Area

First of all, though we are coming in as a relief society, yet it seems only reasonable that we should co-operate with the Inter-mission Council in staying out of territories already allotted to missions. Also it seems to us advisable to avoid an area where there is to be a government health endeavor, such as in the Jima and Harar districts, where Swiss and Swedish doctors are to be brought in.

Then, too, there is the matter of "restricted" and "unrestricted" areas. The government of Ethiopia is eager to have the help of missionaries in educational and medical enterprises, in furthering the use of Amharic as the one national language, and in combating the growth of Mohammedanism, and in converting the pagans in certain areas. But there is some opposition to the missions proselyting from the National Ethiopian (Coptic) Church. As a consequence there has been considerable talk of "open" and "closed" areas. A map indicating these was considered and at one time promised, but has not been forthcoming to date. On the whole matter, it is difficult to be clear. Much seems to depend upon whom one interviews. Also the government attitude seems to shift somewhat from time to time, and is more tolerant now than it was a year ago. Our conclusion is that if an organization comes in for institutional work, shows a proper attitude of co-operation in every way that it possibly can, it is not likely to be greatly molested anywhere. However, should it be strongly evangelistic or gain adherents rapidly at the start, it will likely run into more or less trouble if it is located in a strongly Ethiopian (Coptic) Church area.

Since our opening project is a relief medical unit, since adherents are not likely to multiply at the start, and since the government

attitude shifts from time to time anyway, perhaps we should pay no attention to the uncertain distinction made between "restricted" (strongly Coptic) areas, and "unrestricted" (Moslem and Pagan) areas. Yet, since we are a church organization, since we do anticipate this work becoming a missionary enterprise in the future, since there still are needy areas where the Ethiopian Church is not strongly entrenched, and since our chief liaison man, Dr. Campbell, advises it, we recommend that our opening medical project be located at or near an area "unrestricted" so that any future missionary expansion will not be likely to run into opposition.

Two areas that qualify have been recommended to us. One is the area partially encircled by the Blue Nile and Lake Tana. This was recommended to us by both the Sudan Interior Mission, and the United Presbyterian Mission. From discussions with Dr. Campbell, it seems evident that our location in this area would meet with his approval. Our opening work could be located at the town of Debra Markos, about 180 miles from Addis Ababa. One immediate objection is the comparative inaccessibility of the area. There is a good all-weather road leading from Addis Ababa to Debra Markos, but we understand that the bridge spanning the Blue Nile is out of repair at the moment. Except for this hindering circumstance, this area appeals to us, and as soon as transport is available, we plan to see for ourselves the condition of the roads and the town.

A second area which has been suggested is a less well-defined one in the Wallo province east of Dessie. Our medical unit could be set up at Dessie itself, which is the administrative center for the district, with the idea of expanding eastward with other stations as soon as possible. Transportation and communications problems would be simplified here, as Dessie is located on the main motor highway leading to the ports of Assab and Massawa.

Though these two locations have our interest at the moment, there are other possibilities, such as Gondark Aduwa, etc. Our consideration of the Capital city, Addis Ababa, received a considerable setback in the fact that there are about eight mission stations here already, and about that many hospitals. In addition, the personnel in the Ethiopian government with whom we must work, strongly urges our locating in one of the provinces. However, some kind of headquarters in the Capital would be advantageous, and the Department of the Interior has promised us their co-operation and assistance in providing one. (See enclosed letter).

The upshot of this discussion on areas is that we recommend locating our medical work in one of the provinces (and not in the Capital city) if at all possible, that we are not in a position as yet (because of difficulties of transport) to recommend a specific point, though we have considerable interest in Debra Markos and in Dessie, and that we shall make a specific recommendation as soon as we are able to visit the sites contemplated. In addition, any location which we wish to choose must be approved by the Director General of Medical Services, Dr. Campbell. We also recommend that a headquarters es-

tablishment (if nothing more than an apartment) be established at Addis Ababa as soon as possible.

B. Personnel

Meanwhile, we need not wait. We have a letter stating that "The Imperial Ethiopian Government would welcome the assistance of the Mennonites." All of the personnel indicated in the Silvertein letter should be processed and got under way as soon as possible. As a matter of fact, we feel that the door is so wide open that it will likely be found advisable to follow up these first arrivals with additional recruits as confidence is established and the way opens.

Inasmuch as the quest for spiritual truth is also apparent, and inasmuch as both the Sudan Interior Mission and the United Presbyterian Mission are experiencing unusual revivals in their districts, we also recommend that the future missionary aspect of the work be kept in mind from the start, both in the selection of personnel and in the manner and spirit of administering relief, and that as confidence is established, this emphasis be increasingly brought to bear.

C. Equipment

As to medical and hospital equipment and supplies, in view of the scarcity and high price of these commodities here, as well as the complete unprocureability of some, we recommend that immediate steps be taken to find what can be secured from army medical stores and hospitals in the Middle East—from such centers as Asmara and Cairo. Certain items of household furniture might also be secured from this source and also transport. Whatever supplies and equipment that cannot be obtained in this fashion should be shipped from America. The Ethiopian Government has committed itself to pay us for any medicines which we bring into the country (see enclosed letter), and the Director General of Medical Services is supplying us with a list of the most needed drugs and medicines for medical work here. We strongly recommend that the unit be made as self-sufficient as possible right from the start.

These recommendations we submit with hearts full of thanks to God for His help in securing the co-operation of the Ethiopian Government and of the other agencies with which we have worked since coming to Ethiopia, and with the earnest prayer that His benediction may be upon the great work which we undertake here, that it may be to the honor and glory of Him who died for us.

Yours in Christ,

P. E. HOOLEY,
S. A. YODER.

ADDIS ABABA, August 18, 1945.
Post Office Box 1234.

IMPERIAL ETHIOPIAN
GOVERNMENT
MINISTRY OF INTERIOR
MEDICAL DIRECTORATE
Dr. Yoder and Mr. Hooley,
Mennonite Central Committee.
The Imperial Hotel
Addis Ababa.

Dear Sirs:

In confirmation of my verbal statement to Mr. Hooley this evening, I have the pleasure to state that His Excellency, The Minister

(Continued on page 287)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

THE WISDOM OF HARMONIOUS LIVING

Proverbs 3:27-21; 15:1, 4, 18; 17:22; 18:24; 19:22; 22:24, 25; 25:18, 21, 22; 26:20, 21; 27:10; Matt. 5:9; Jas. 3:17.

Lesson for September 14, 1947

Golden Text.—Blessed are the peacemakers: for they shall be called the children of God. Matthew 5:9.

Proverbs 3:27-31. Goodness and badness are opposites. The wicked sleep not unless they have done mischief; while the saint feels that day wasted whose setting sun finds on his part no worthy action done. Do good and do it today. Those who put off doing the good they feel ought to be done until tomorrow end up by never doing it.

True neighbors are neighborly. When I would do harm to the man next door I am no neighbor. There are many ways in which I can do him good. If I devise good towards the man next door, then I am a real neighbor.

We are not all farmers but most of us raise something. With some the specialty seems to be to raise grouches. After a grouch has matured you have the seed of a real fight. It is not what the other man does to you that starts a fight; but it is the way you feel that does it. If you want a fight you will always find sufficient provocation for one.

Proverbs 15:1. A sharp tongue is the only two-edged instrument that grows sharper with constant use. Under any or no provocation some people always insist in giving you a piece of their mind until they have no peace of mind left. To answer an angry man according to his own words is but adding fuel to the fire.

Proverbs 15:4. A wholesome tongue is a healing tongue; but a perverse tongue pierceth like a sword.

Proverbs 15:18. In time of storm the troubled sea casteth up mire and dirt; so does the tongue in times of emotional storm. But a soft answer is like oil upon the troubled waters; it speeds the return of peace and quiet.

Proverbs 17:22. The doctor's smile of good cheer when he comes into your home does you more good than the medicine he leaves with you. A discontented mind or violent outbursts of temper will produce poisons that weaken the entire body.

Proverbs 18:24. The word "moderation" in Phil. 4:6 has the meaning of that quality of heart and mind that enables others to work with you without friction. Some people al-

ways rub you the wrong way. Such people have few friends. But if we can spend six winter months together in an igloo and still be the best of friends when spring comes there is that in both of us that makes friendship a treasure. There are ties stronger than that of blood-kinship; they are ties of spirit.

Proverbs 19:22. No matter what other graces and talents you may possess, if you lack the grace of kindness you are lacking in the most vital element of congenial companionship.

Proverbs 22:24, 25. The gentlest collie will eventually become a sheep-killing dog if he runs with a sheep-killing mongrel. If you are noble and the companion you choose is base each of you will impart something of yourself to the other; but you will acquire his vices much more rapidly than he will your virtues. Will that pay?

Proverbs 25:18, 21, 22. A maul is a heavy hammer especially designed to drive wedges, and wedges are designed to separate or split things. A talebearer separateth the best of friends. But the slanderer is more than a maul; he is a sword that cuts when he meets you; and a savage with a poisoned arrow who shoots you from ambush.

An evil tongue is caused by a well-nigh incurable heart disease. And it is contagious. The only sure preventive and cure is to seek out those who hate you and whom you like the least and do to them just the opposite from what your carnal impulse would prompt you to do. After you have spoken kindly of such a one and have done him many kindnesses your heart will fill with love for him and his will fill with shame at the way he treated you.

Proverbs 26:20, 21. When two forest fires meet the flame is greatly increased; but when they meet an impassable stream the fire goes out. Be that impassable stream for all gossip.

Proverbs 27:10. He that fails me when I am in dire need of a friend is a poor friend at any time. The brother that is born in the time of your adversity is a jewel more precious than the gold of Ophir.

Matthew 5:9; James 3:17. There are many warmakers and their followers are legion; but peacemakers are few, and even their well-wishers are hard to find. Were the peacemakers as numerous as warmakers, and were the resources of the earth that are now used to destroy peace used to establish peace, this would be a very pleasant world to live in. Sin is discord; righteousness is harmony and peace. When righteousness prevails in a land, peace will be found on all her borders.

GUIDANCE FROM GREAT PROVERBS

Proverbs 3:5-7; 4:23; 6:16-19; 9:10; 14:34; 15:1; 16:18; 21:3; 22:1; 27:1, 2; 28:1; 29:18; James 4:17.

Lesson for September 21, 1947

Golden Text.—He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

Proverbs 4:23. Only that can come out of the heart that has first entered therein. God can and will create within us a clean heart, if we desire it, but you and I must watch that heart day and night if we do not want evil to re-enter it after it has been swept and garnished. If I guard it well and keep pride and evil out of it there will be no manifestation of pride and evil in my conduct.

Proverbs 6:16-19. The seven things that God hates we hate also—in the other fellow. But how about hating things in our own life? I hate the haughty eyes that look down on me as though I were a worm; but how I chortle as I look down on others! Proud egotism is revealed in the haughty eye. That which is highly esteemed among men is an abomination in the sight of God. Of the seven abominations here mentioned all are highly esteemed among men except when we become the victims thereof.

Proverbs 9:10. Pride seems to have been the cause for the fall of Satan; it surely was the cause for the fall of Adam and Eve. And from that day to this it is the greatest obstacle in the heart of man in effecting a reconciliation with God. It requires humility to confess that you were wrong and a fool. The fool has no fear of God before his eyes. And because he has no fear of God he also has no fear of sin; and in his blind folly hastens to his own self-destruction. To have confidence in the wisdom and power of God, but to realize our own folly and frailty is wisdom.

Proverbs 14:34. In recent years we have had four great nations who declared that might is right and that moral ideals are the mainstay of weaklings. They are Italy, Spain, Germany and Russia. I am not condemning totalitarianism. Any system of government will work if those in authority are decent. But when murder, rapine, and utter contempt for the sanctity of your own promises replaces fear of God and justice, destruction will not long be delayed. "The wicked shall be turned into hell, and all the nations that forget God." Mussolini and Hitler have already reaped the reward of their infamy and their countries will continue to reap for centuries unless Jesus comes. Spain has been reaping for centuries and sowing still more dragon's teeth to bring still greater suffering on future generations; and Russia will reap a harvest of flaming palaces and brooks running crimson, and the greatest of all nations in territorial domain will disintegrate as though hit by an atomic bomb. It is not too late to avert some of

these calamities, but those nations can only do so by following the example of Nineveh in the days of Jonah.

Proverbs 15:1. Bulletproof glass is not as efficient in protecting me from the wrath of evil men as are soft words.

Proverbs 16:18. It is when the highflier flies highest that his wings are clipped by the scissors of circumstance. The lowly man stays on a solid footing; the proud climb and climb until having defied the law of gravity too long they crash hopeless victims of their own cupidity.

Proverbs 21:3. All men are religious, but religion without morals has never kept a soul from hell.

Proverbs 22:1. Two things I crave—the love of good men, and the manhood to be worthy of that love.

Proverbs 27:1, 2. The disciple who boasted most that he would never deny his Lord was the first to do so. Boasting is not so much a sign of strength as an effort to keep your courage up. God pity the man who has done so little worth-while that unless he blows his own horn nobody else will. Greatness is humble because it has not accomplished more; mediocrity is puffed up because it has done so much.

Proverbs 28:1. When Cain had killed his brother he fled to the land of Nod (trembling). Sin makes cowards of us all. Perfect love produces a perfect life; and perfect love casts out all fear.

Proverbs 29:18. When the prophet proclaims the vision of truth; and when the hearers receive it and obey it there is happiness; but where it is not proclaimed it will not be lived, and the people perish for lack of knowledge.

James 4:17. If we would do all the good we should do we would have no time to do the evil we do do. Therefore every time I sin I am guilty of a double crime against my Lord—I do the thing He has forbidden and I fail to do the thing He has bidden.

THE USE AND ABUSE OF WEALTH

Proverbs 3:9, 10; 11:4, 24-28; 16:8, 19; 20:11; 21:6; 22:1, 2; 23:4, 5; 28:11, 20-22; Eccl. 5:10-17, 19; James 5:1-6.

Lesson for September 23

Golden Text.—Better is a little with righteousness than great revenues without right.—**Proverbs 16:8.**

Proverbs 3:9, 10. These verses tell us that the first and best of all our increase properly belongs to God; and that if I give Him the first and best, I will be the richer and not the poorer because of it. Malachi tells us the same thing when he promises us that if we give our tithes to the Lord, the Lord will then remove the blight and mildew and the insect pests that destroy, and pour out upon us blessings beyond our power to contain. Somebody should write a book on how to get rich, using these verses as the text.

Proverbs 11:4. Earthly riches and station are of no avail at the judgment seat of Christ. And when social revolutions come the rich are nearly always the object of the wrath of the mob. Riches are not the unmixed bless-

ing that the poor man who would be rich imagines them to be.

Proverbs 11:24-28. God's laws seem to me to be of universal application. If the farmer would begrudge the seed that should be planted and refuse to sow it he can not expect a harvest. But if he prepares his soil well and sows largely, he will in all probability reap a bountiful crop. "As we sow so shall we reap," is just as true in human relations. He that shows mercy with cheerfulness will find a similar treatment from others. With what measure we mete it will be measured to us again. But it may not return until after many days. Some crops are a long time in coming to harvest.

Riches have a peculiar habit of leaving us, and when they do we are worse off than if we had never had them. If riches increase, if you are wise, you will never make them your stay.

Proverbs 16:8. A man's life consisteth not in the abundance of the things that he possesseth. Though I owned an empire, I can eat no more than the poor man who has no title to any. My clothes may be more expensive, but they do not keep me any warmer. And on my bed of down I do not rest as well as he sleeps with the cattle of the stall. A cottage with love and content is much more of a home than a palace and hatred therewith.

Proverbs 19:21. It is so easy to scheme and plan without the counsel of the Lord. When I walk according to the will and way of the Lord I cannot fail, but when I follow my own devices I will be a failure, regardless of any apparent success I may attain. Life would be so much simpler and also more successful if we would always in all matters heed the counsel of the Lord.

Proverbs 21:6. In the teachings of Jesus, the son of Sirach, you find this statement: "A huckster shall not enter the kingdom of heaven." And why not? He lies when he buys in order to get his goods cheaper, and he lies when he sells in order to make a bigger profit. He deceives in quality and cheats in measure. He can do that to me once, but if I let him do it a second time the fault is my own. Such a one kills his business and his reputation—and destroys his soul.

Proverbs 22:1, 2. God is no respecter of persons. Lazarus did not go to heaven because he had no good in this life, nor did the rich man go to hell because he had no evil here below. But Lazarus reached the haven of bliss at last because he sought it first before all else; and the rich man missed heaven because he sought it not at all, being content with the luxuries of this life and too selfish to share his abundance with those who had little or nothing. To whom much is given, of him shall much be required.

Proverbs 23:4, 5. If I shall not labor to amass wealth, what is the need of working at all? Let him that stole steal no more, but let him labor that he may have to give to him that needeth it. We are all consumers, but we are not all producers. Those who cannot produce are dependent on those who can. But that does not include those who will not. They are parasites. And I will not be host to a parasite if I can avoid it.

Proverbs 23:11. It is surprising how a little money makes a man think himself to be somebody. Mayhap it is the fault of the rest of us who have also made a god out of mammon.

Proverbs 28:20-22. Potential wealth is in the treasures of the earth; but wealth is the product of labor. The harder the citizens of a community work the richer that community will become; but when the title to that wealth gets into the hands of a few it is evident that their hands were not innocent in its acquisition.

Ecclesiastes 5:10-17. When has a man all the wealth he wants. When he has a little more. But wealth never satisfies, and frequently vanishes faster than it came.

James 5:1-6. Human greed is universal. The main difference between the rich man and the poor is that the rich man is smarter in getting hold of the wealth of the community. But with rare exceptions, if the poor man suddenly was transplanted into the position of the rich he would spend his money just as selfishly and as unwisely. But that does not change the fact that the poor hate the rich. If we all lived as unto the Lord instead of for ourselves our human relations would be pleasant and nobody would need to fear the future.

THE BETTER REVELATION

Hebrews 1-2; 8:6-13; Matthew 3:16, 17; John 14:5-11.

Lesson for October 5, 1947

Golden Text.—Jesus saith . . . he that hath seen me hath seen the Father.—**John 14:9.**

Hebrews 1:1-4. Nearly every time we get to studying this epistle someone wants to know who wrote it. It was accepted as the work of the Apostle Paul from the earliest times, but at present there is so much argumentation concerning it that while we argue we lose sight of the message. I'll give you an easy one to answer. Who wrote Gray's "Elegy Written in a Country Churchyard?"

As nowhere else the author of this epistle shows us that all the Old Testament was but a foreshadowing of the perfect Covenant that was revealed in Jesus Christ. In the ancient times God did speak to men. Holy men spake as they were moved by the Spirit of Christ which was in them. But all of them spoke portions, not the whole, and the revelation was progressive, covering several thousand years. But with the coming of Jesus Christ we have the revelation of the plan of redemption completed by act and word. His Word created all things and now upholds all things. Not by His body which was made in the image of man, but by His life and character He was and is the perfect revelation on God. God was manifested in the flesh. His final act was to die on the cross to make purification for sins, after which he rose and returned to glory where He sits at the right hand of God. And the Father has given to Him a name that is above every name that at His name every knee should bow and every tongue confess that He is Lord to the glory of God the Father.

Chapter 2:1-3. "Angels," is but another word for "messengers." The Old Testament

was given to mankind by heaven-sent messengers. Some were from the presence of God and others were godly men infilled with the Spirit, through which they declared the message of God to sinful men. But if violation of the word, given but in part and by lowly messengers, dared not be disobeyed without suffering great judgments, how much more should we take heed to the message declared unto us by the Son sent to us from heaven? Even neglect to study is enough to wreck our hopes of heaven and glory.

Chapter 8:6-13. Beyond perfection there can be no improvement. When we shall be perfected we shall be like Him, but not better than He is.

The New Testament is here claimed to be the perfect law of liberty, the which if a man lives he shall be blessed in his deeds. The partial revelation has given way to the complete, the shadows that went before are followed by the perfect sacrifice and the perfect Example.

Laws written on stone may be forgotten; but when they are written on the fleshy tables of the heart they will be lived. It is not enough to have the Book. It is not enough to have the truths of that Book impressed on the mind. But when the impress is both on the mind and on the heart, then we will gladly let Him take us by the hand to lead us all of life's journey. Then can we all say, "I have more knowledge than all my teachers, for thou hast taught me."

John 14:5-11. John says of the Master that we beheld His glory as the only begotten of the Father, full of grace and truth. In the last few hours before He went to the cross He revealed himself to the disciples to a degree that He had not done before. After the resurrection He tells them still more but adds, "I have many things to say unto you, but ye cannot bear them now" (John 16:12). The revelation of God to us is limited only by our ability to receive.

For months, and especially from the time of the Transfiguration, the Master had been telling His disciples that He had to die that they might be saved, but their hearts were hardened and their perception darkened so that they could not understand. This explains Thomas's question of verse five.

There are many paths on which people journey but there is only one ideal, perfect, worth-while way—walking in the footsteps of Jesus as He has given us an example. If we do that, then we can say with John, "As he is, so are we in the world" (I Jno. 4:17). By so living God is revealed to the world in the lives of His believers. God, in Christ, is the revelation of absolute truth. And in Him too is life. "He that hath the Son hath life; he that hath not the Son hath not life."

Children are like their parents. Jesus the Son of God was the express image of His person. He was such a complete duplication of the Father that He could say, "I and the Father are one."

Until we become like Him there will not be in us a complete manifestation of us as the sons of God.

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—S. Earl Taylor.

BOOK REVIEWS

1000 Quotable Poems, compiled by Thomas Curtis Clark; Willett, Clark & Company; 1937; 744 pp.; \$3.00.

Poetry that is quotable is poetry of a distinctive literary quality. It has elements of rhythm and diction that produce pleasing sounds and a thought content that touches common human situations and needs. Many of the poems in this book were written by famous English and American poets of the nineteenth and twentieth centuries. Others were created by modern poets not well known. Most of the poems have a modern tone and reflect the thinking of our time. Also most of them are of a religious nature. A portion of the book contains selections for the great days of the year: New Year, Lincoln's Birthday, Washington's Birthday, Easter, Mother's Day, Memorial Day, Independence Day, Labor Day, Columbus Day, Armistice Day, Thanksgiving Day, and Christmas Day.

Many of the poems in this anthology have an excellent spiritual quality and can contribute richly to the Christian's devotional life. They are worthy of committing to memory. But unfortunately the compiler used practically no discrimination and has included many poems that are distinctly pagan. Students of literature know well the unorthodox religious thinking of poets like Ralph Waldo Emerson, Henry David Thoreau, Walt Whitman, and Matthew Arnold, and selections from their writings are rather numerous. Poets more recent than the above and more definitely pagan are well represented in the book.

A disregard for and rejection of creed is expressed over and over. The poets write about "our outworn creeds," "blind creeds," and "creeds that expire;" they want

"A creedless love, that knows no clan,
No caste, no cult, no church but Man."

Some want broader creeds, and others want to make their own creed so that there can be faith "Alike in Buddha and in Christ." One poet would say that there is no such thing as unbelief in the world, and another voices the twentieth century neopaganism in these lines:

"For no form of a god, no fashion
Man has made in his desperate passion
But is worthy some worship of mine."

Constantly the poets find refuge in nature, seemingly preferring the revelation of God in nature to His revelation in the Bible and in Jesus Christ. It is clear that many modern poets are opposed to organized Christianity, and to the Bible which is the basis of creeds.

Because there are so many excellent poems in this volume, one wishes the compiler would have omitted the objectionable selections.—Edwin L. Weaver.

Where He Leads, Lillie Gilliland McDowell; Wm. B. Eerdmann Publishing Company; 1946; 135 pp.; \$1.50.

Young folks in their middle teens will enjoy this energetic novel of Christine and her Christian work in the foothills of Arkansas. Her courage and enthusiasm in the face of danger and handicaps reveal her spirit of Christian service. The incidents reveal typical life and conversation of the hill folk featuring a bit of the unusual. While the setting is impractical and perhaps improper as to the place of Christian women in mission work, yet something may be gained of inspiration and vision of the need as it exists.—Mary F. Shenk.

Stories of Wonderful Hymns, Kathleen Blanchard; Zondervan Publishing House; 1947; 109 pp.; \$1.50.

The writer in a simple way tells about sixty-two hymns, giving a few facts about the authors and how the hymns came to be written. The names of Moody and Sankey appear often, for Moody encouraged many of the authors, and Sankey used their productions in the evangelistic

campaigns. These stories are too simple and omit too much for persons desiring a thorough treatment, but are very fitting for younger readers. Each story includes also the words of the hymn.—Edwin L. Weaver.

Ambassador in Chains, Hampton Adams; Bethany Press; 1947; 221 pp.; \$2.00.

This book of sermons contains many encouraging and inspiring thoughts that have spiritual value. The author, a minister of a large metropolitan church in St. Louis, sermonizes in a sprightly manner on changing liabilities into assets, secrets of success and happiness, the meaning of courage, Christian optimism, and many other timely subjects. But when he touches on theology his expressions are frequently inadequate and indefinite. Although at one place calling the Bible the Word of God, elsewhere he writes that it "holds the greatest treasures of spiritual wisdom accumulated by man through his long journey" (p. 130.) In one sermon he says that God was in Christ (an inadequate expression regarding the divinity of Christ) and in another he maintains that truth, nobility, love, and all the other virtues were the character of Christ, and that "this irreproachable character was the authority that men recognized when he spoke" (p. 146). These are not Biblical conceptions regarding the Word of God and Christ. In his sermon on immortality he questions the Bible teachings regarding hell and ignores much of the doctrine of the resurrection. His discussion of punishment is not a forthright acceptance of Bible teaching. Pp. 113, 114. Despite some acceptable psychological and spiritual analyses, important Bible teachings are sidestepped.—Edwin L. Weaver.

This I Know, compiled and edited by Theodore W. Engstrom; Zondervan Publishing House; 1947; 55 pp.; \$0.50.

This collection of Christian testimonies from men successful in business demonstrates the blessing of a life completely dedicated to God's will, and that it is possible to combine business with Christian living. Each of the twenty-four business men is presented with a portrait, a statement of his business, his church affiliation, and the Christian work, movements, and institutions with which he is connected. Then follows his Christian testimony.—Edwin L. Weaver.

Ten Girls Who Became Famous, Basil Miller; Zondervan Publishing House; 1946; 72 pp.; \$1.00.

In this little book Basil Miller again gives us a short but interesting account of women whose lives are worth patterning after because of their courage and strong convictions which led them to great heights of service for others. Brief but comprehensive, although very ordinary in its portrayal, the book upholds the ideals for Christian life and service which will benefit youthful readers.—Elva M. Krady.

The Re-discovery of the Old Testament, H. H. Rowley; Westminster Press; 314 pp.; \$3.00.

This scholarly book is the work of a Professor of Semitic Languages and Literatures in the Victorian University of Manchester, England. Its revelation of modern trends in Old Testament study is of interest and there are many excellent discussions and statements, particularly in matters pertaining to history and prophecy. The author upholds the deity of Christ, who is set forth as the way to salvation. But he accepts the results of liberal scholarship, particularly that of the nineteenth century school of historical criticism; in consequence he rejects the verbal inspiration of Scripture, and from this attitude arise many of the unacceptable materials in the book. He does not view the Old Testament as a record in which every word

(Continued on page 285)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

In August we used the Book of Esther to study different characteristics and their effect in life. Our last topic took us into September with the subject, "Education, an Asset to Character." During the month of September we shall continue the general theme of "Building Christian Character."

September 14.—"Industry and the Honor of Work." The God-given capacity to work and the right motives in working with the materials God provides make our work honorable before God and man.

September 21.—"Gratitude, a Source of Personal Piety." Forgetting benefits for which we have not labored and which we have not in any way deserved is a serious fault that deserves severe judgment. Compare the Saviour's teaching in Matthew 18:23-35. But to remember kindly and gratefully how we have been blessed of God and of our fellow men is a virtue to be desired and the expression of which should be gladly exercised.

September 28.—"Godliness the Crown of Character." There is no attainment in character worth receiving praise that does not have behind it the purposes of a godly life. Behavior may have the approval of men, but, when finally analyzed by the standard of godliness is marked as sin. Without godliness there is no crown to character.

October 5.—In October we enter a new Unit of Study: **Preserving Christian Practices.** The first topic in this study is "Cultivating the Simple Life." This life finds its center in a pure heart before God which is cultivated by following that singleness of affection and purpose which is pleasing in His sight.

May our study this month be a means of blessing to all who have a part in the work.
—Y.P.B.M. Editor.

INDUSTRY AND THE HONOR OF WORK

Prov. 6:6-11; 22:29; Eph. 4:28.

Topic for September 14

MOTTO

"Study . . . to work with your own hands."

MEDITATIONS ON THE TOPIC

I. The Topic calls attention to a very common theme "Industry." God works. He made man to work. He co-operates with the work of man. To put it in another way, God works where man co-operates with the nature and laws of creation. Man plants seed which God has created. He plants it in harmony with the law of seasons and growth. If he should fail to observe the laws of its growth, God will not prosper such disregard by giving a crop contrary to His laws. Food for man necessitates a great industry in which a Christian may honorably engage. If any would scorn work, the Scripture teaches that he also should not eat. II Thess. 3:10-12.

Man has created many divisions of labor in which society co-operates. As each one shares in needed labors or does necessary work for the welfare of others, he may be said to be engaged in honorable toil, and hence can honorably receive a share of the food, clothing, and other necessities of life. When industry produces things that harm the human family or that further them in the ways of sin it is dishonorable in the sight of God and of all right-thinking Christians. The true principle is, "Let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). Every good thing is honorable. Industry and skill in production are honorable.

II. The Text.—Prov. 6:6-11.—This passage uses the example of the ant as an illustration of the benefits of using the suitable time to work and gain provisions. The lazy man may well take lessons from the industry of the ant.

Prov. 22:29.—This passage shows that diligence in doing our business secures not only our own self-respect but the respect of men of affairs.

Eph. 4:28.—Far from the dishonor of theft is the respectful labor with our own hands, making it possible to supply, not our own needs alone, but the needs of those who should receive our support.

OUTLINE STUDY

I. The Value of Industry.

1. Brings in food (Prov. 12:11; 28:19).
2. Brings increase (Prov. 13:11, 23; 14:4, 23).
3. Brings plenty (Prov. 21:5; 27:23-27).
4. Reward for spiritual labors (Phil. 2:16).

II. The Honor of Work.

1. Enables to give to the needy (Eph. 4:28).
2. Self-sustaining honesty (II Thess. 3:10-12).
3. Fulfilling God's order of duty (I Tim. 5:8).
4. Respect of leading men (Prov. 22:29).
5. Ability for leadership (Prov. 12:24).
6. God honors spiritual labor (II Cor. 6:4-10).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Work."
2. Why Should We Work?
 - a. God Gave Us Strength to Work.
 - b. God Planned Work for Men to Do.
 - c. Work Brings Blessings.
 - d. Work Makes Us Able to Do Good.
 - e. It Is Honorable to Work.
 - f. It Is Shameful to Be Slothful.
 - g. Useful Work Blesses Others.

For Seniors

1. Useful Labors to Be Engaged in.
2. The Value of Becoming Skillful with Our Hands.
3. Rewards of Faithful Work.
4. Honorable Labor.

PERSONAL THOUGHT

Let us seek an occupation in which we can glorify our Creator and meet the needs of humanity in the way of right living and encourage every proper industry in our fellow men.

SEED THOUGHTS

The Lord's visitations of distinguished favor are always to the diligent. That great men may not be ashamed of honest vocations, the greatest that ever lived have been contented, happy, and honored in the pursuit of humble trades.—E. L. Magoon.

Industry doth not consist merely in action; for that is incessant in all persons, our mind being a restless thing, never abiding in total cessation of thought or design; being like a ship at sea, if not steered to some good purpose by reason, yet tossed by waves of fancy, or driven by winds of temptation some-whither. But the direction of our mind to some good end, without roving, in a straight and steady course, drawing after it our active powers in execution thereof, doth constitute industry.—Selected.

The idle man is the devil's cushion.—Bishop Hall.

Some temptations come to the industrious, but all temptations attack the idle.—C. H. Spurgeon.

The Gospel does not abolish industry, but changes its nature and chief design; it dignifies toil, mitigates the evils connected therewith, and creates new motives to diligence. The triumph achieved on Calvary never was designed to supersede the duty of close application to enterprising duty.—Selected.

GRATITUDE, A SOURCE OF PERSONAL PIETY

Ps. 116:1-19; Heb. 13:10-16.

Topic for September 21

MOTTO

"My soul doth magnify the Lord."

MEDITATIONS ON THE TOPIC

I. **Gratitude**—Sometimes we can see the beauty of gratitude better when we first see the opposite. In treating the text "I would thou wert cold or hot" a minister said, "The vilest, blackest sin in men is the sin of ingratitude." When we have seen how much the Creator has done for men in the face of their evil-doing, and how again and again He has manifested His mercy and receives only ungrateful returns of continued evil doing, it is refreshing to find a soul that has been touched by the undeserved grace bestowed upon it and to see the response of grateful recognition and praise.

"Forget not all his benefits," says the Psalmist. God would have His people reflect upon the blessings He has given so that that high quality of gratitude might be developed in their soul, and so that the same would flow out in words of gratitude and in deeds proving that gratitude. It was this which Jesus would have in His followers when He established the ordinance of the communion, "This do in remembrance of me."

"A sacrifice of praise to God" is continually due to Him for the wondrous plan of our redemption. When we look at the pit from whence we were digged, it should arouse the highest gratitude; but when we look at the blessings poured upon us in our present life with the prospect of the glory we are to inherit as His redeemed children, we can hardly contemplate all this and hold our peace from giving expression of what we feel toward Him in our hearts.

O Thou whose bounty fills my cup
With every blessing meet!
I give Thee thanks for every drop—
The bitter and the sweet.

I praise Thee for the desert road,
And for the riverside;
For all Thy goodness hath bestowed,
And all Thy grace denied.

I thank Thee for both smile and frown,
And for the gain and loss;
I praise Thee for the future crown
And for the present cross.

I thank Thee for the wing of love
Which stirred my worldly nest;
And for the stormy clouds which drive
Me, trembling, to Thy breast.

I bless Thee for the glad increase,
And for the waning joy;
And for this strange, this settled peace,
Which nothing can destroy.

—Jane Crewdson.

II. The Text.—Ps. 116:1-19.—This psalm expresses the gratitude of the writer for answer to prayer when he was in the sorrows of death and in trouble for his soul. He vows and pays his vows before His people and will offer the sacrifice of thanksgiving.

Heb. 13:10-16.—This passage considers the reproaches of Christ for the sake of sanctifying the people. Gratitude moves us to take our place in the same reproach which He bore, recognizing the city to come. We should through Him offer the sacrifice of praise to God by our lips and by our good works toward the needy.

OUTLINE STUDY

I. Good Things from God Stirring Gratitude.

1. The earth is filled (Ps. 33:5).
2. Mercy and forgiveness (Ps. 86:5).
3. Precious thoughts (Ps. 139:17, 18).
4. A stronghold in trouble (Nah. 1:7).
5. Good in spite of unworthiness (Ps. 8:4).
6. The author of salvation (John 3:16; Heb. 5:8, 9).

II. Personal Expressions of Gratitude and Worship.

1. Mary (Luke 1:46-55).
2. Shepherds (Luke 2:20).
3. A Samaritan leper (Luke 17:15, 16).
4. The early church (Acts 2:46, 47).
5. Paul and Silas in jail (Acts 16:25).
6. Peter (I Pet. 1:3).

QUESTIONS FOR STUDY

What good things stir up gratitude in your heart? Are good things necessarily pleasant things? What good results can follow sickness? poverty? malice? slander? persecutions? What good things have we lacked?

To whom do we render thanks? Our gifts to men—should they be as to men or as to God? Why sing? Must singers have listeners? Why do you answer thus? Can letters express thanks to God? Are letters of gratitude frequent enough? Are grateful people happy?

What characters have lived thankful lives? Can you cite instances of men who behaved as they did out of gratitude to God for His benefits? Can you name some pious characters that are worthy of emulation?

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Goodness."
2. Giving Thanks and Praise to God—
 - a. Because of His Goodness:—Food, clothing, shelter, drink, air, sunshine, rain.
 - b. Because of Mercy:—Forgiveness, blessing, grace, power, life, hope of glory.
 - c. Provisions for Spiritual Help:—Bible, teachers, church, Christian fellowship.
 - d. Provisions for Earthly Keeping:—Home, parents, brothers and sisters, friends.

For Seniors

1. Goodness Which Stirs up Our Gratitude.
2. The Things We Can Render for Our Benefits.
3. Examples of Piety Toward God for His Grace.

PERSONAL THOUGHT

Do we meditate as much as we should upon the great mercies of God toward us? Are our hearts filled through His spirit to express the gratitude and praise due to Him?

SEED THOUGHTS

Gratitude is the memory of the heart.—Sel.

We can set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but the perennial, like the music of the spheres.—Wm. M. Taylor.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek, as plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

GODLINESS, THE CROWN OF CHARACTER

Col. 3:1-17; Eph. 5:1-21.

Topic for September 28

MOTTO

"Godliness is profitable unto all things."

MEDITATIONS ON THE TOPIC

I. Character Crowned.—Many kinds of character are represented in the people about us. We find a high quality of culture and courtesy in many people who make public contacts in business or social service. It has often been said, "Honesty is the best policy." It might also be said, "Kindness is expedient." Various motives might be attributed to individuals who have learned the way of success.

But there is no character that could be called crowned that has not a deeper spring than the mere selfish motive of success and prosperity. Godliness supplies this spring. Godliness is more than a mere ideal followed by rule and studied effort. Godliness is an inner fountain of life that has been secured by the regeneration of the individual. It makes all the motives center around the name of Jesus and the glory of God. Col. 3:17, 23, I Cor. 10:31; I Pet. 4:11. The inner man expresses itself in outward actions of virtue and praise and honor and truth and purity. I Pet. 3:4; Phil. 4:8; I Pet. 3:14-16.

The crown of such a character is more than the approval of men expressed by a fading garland of flowers or medal of gold or silver. What God crowns is crowned indeed. It is "a crown of glory that fadeth not away" (I Pet. 5:1-5). And while there is a crowning of the character in the approval of good men and

in the conviction of the unsaved (Eccl. 7:1; I Pet. 3:16), the highest glory is the approval of God and the reward of His blessing in time and in eternity. I Pet. 1:7-9.

II. The Text.—Col. 3:1-7.—This passage describes the fruitage of a truly Christian experience in putting away evil and putting on the way of godly virtue.

Eph. 5:1-21.—This likewise sets forth Christians "as followers of God as dear children" and shows the results of lives in which the Holy Spirit has full right of way.

OUTLINE STUDY

I. Godliness Defined.

1. Likeness to God.
 - a. In holiness (I Pet. 1:14-16).
 - b. In righteousness (I John 2:29; II Tim. 4:8).
 - c. In bearing the fruit of the Spirit (Gal. 5:22, 23).
 - d. In love (I John 4:7-16).
2. Activity in God's business.
 - a. Worship (Eph. 5:19, 20).
 - b. Service (Heb. 13:20, 21; I Tim. 4:7).
 - c. Obedience (I John 3:21-24).

II. Godliness a Crown.

1. Righteousness (II Tim. 4:8; Prov. 16:31).
2. Life (Jas. 1:12; Rev. 2:10).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Godly," "Godliness."
2. Godliness in All Things.
 - a. In Our Homes (I Pet. 3:7).
 - b. In Our Business Life (Heb. 13:5, 6).
 - c. In Our Social Life (I Cor. 6:20).
 - d. At Church Service (I Cor. 11:17).
 - e. In Our Speech (Col. 3:17).
 - f. In Our Dress (I Tim. 2:9, 10).
 - g. In Eating or Drinking (I Cor. 10:31).

For Seniors

1. How Godliness Becomes a Crown of Character.
2. Meeting Conditions for a Godly Life.
3. Practical Godliness.

PERSONAL THOUGHT

Have we found the Lord Jesus and the high standards of life He brings us for the purification and the crowning of our character?

SEED THOUGHTS

Men and brethren, a simple trust in God is the most essential ingredient in moral sublimity of character.—Richard Fuller.

A man is what he is, not what men say he is. His character is what he is before his God and his Judge; and only himself can damage that. His reputation is what men say he is. That can be damaged; but reputation is for time, character is for eternity.—Jno. B. Gough.

A man's character is like a fence—it cannot be strengthened by whitewash.—Sel. We are building every day
In a good or evil way,
And the structure as it grows
Will our inmost self disclose,

Till in every arch and line
All our faults and failings shine
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this
That can show both pain and bliss
That can be both dark and fair?
Lo, its name in character!

Build it well, whate'er you do;
Build it straight and strong and true;
Build it clear and high and broad;
Build it for the eye of God.—I. E. Dickenga.

CULTIVATING THE SIMPLE LIFE

Matt. 6:19-34; I Jno. 2:12-17; Rom. 12:1, 2; I Cor. 1:17-31.

Topic for October 5

MOTTO

"Purify your hearts, ye double minded."

MEDITATION ON THE TOPIC

I. The Simple Life—Its Cultivation.—Our motto clarifies the theme of the simple life. Double-mindedness complicates our motives and will cause us to reach out into many things which we would not consider at all if our heart were pure and single in its affections and purposes. The spirit of the world and the Spirit of God are opposites in motive and character. The double-minded person gets entangled in his loyalties and while seeming to serve one is deceitfully serving another. The pretence of serving one while serving another has complicated the affairs of life. Satan, the moving spirit of the world, is very well satisfied to have people seem to serve God if he can secure a good service for himself.

Simplicity of life holds to a devotion to the Lord who has redeemed us and given us a heritage of eternal life. All the earthly affairs of life are subjected to our devotion to our Lord. Whatever comes into our earthly experience must pass the test of whether it is pleasing to God and will forward our relationship to Him and the cause to which He is directing our life. Is it an occupation for earning our food and temporal needs? If Satan can secure the temporal end only, he will soon lead us on out into many worldly complications and earthly glories that rob us of our joy in the Lord and fill our life with the sorrows of earth. Is it our own home, or our clothing, or our furnishings, or our equipments for doing our work? The same principle of seeking first things first will help us to solve many problems and purge our life of many temptations and snares and "foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9; see also context). A consecrated stewardship of our whole being with all its God-given powers will bring us to greater simplicity in all the walks of life and satisfy us to be a man with those of low estate as we serve God.

II. The Text.—Matt. 6:19-34.—This passage points to the singleness of purpose in life which enables one to live without anxiety. When heavenly things are constantly in view and the kingdom of God is our chief concern, it enables one to carry on without the many complications of modern overstress of earthly matters.

I Jno. 2:12-17.—A right relation to the Lord brings peace and victory. If we keep our love untainted with the love of the world and keep our hearts devoted to do the will of God, our life will be secure and our ways will be simplified for His service.

Rom. 12:1, 2.—Consecration to God makes life one of devotion to the "good, and acceptable, and perfect will of God." It keeps us from fashioning ourselves after the way of the world and makes us free to permit the grace of God to work His full transformation according to the will of God.

I Cor. 1:17-31.—Worldly wisdom becomes foolish in the light of the cross of Christ. The cross of Christ seems foolish to the worldly wise. Yet in that same foolishness God is doing a mighty work to the confounding of worldly wisdom. Let us glory in the Lord and our success is assured.

OUTLINE STUDY

I. The Meaning of Simplicity of Life.

1. A life opposite to fleshly wisdom (II Cor. 1:12).

2. A childlike spirit of humility (Matt. 18:2, 3; I Cor. 14:20).
3. An uncorrupted mind (II Cor. 11:3; Col. 2:22-24).
4. Singleness of heart (Matt. 6:22-24; Col. 3:22-24).
5. Devoted to one purpose (I Cor. 10:31; Col. 3:17).

II. Keeping Simplicity in Ourselves and Others.

1. By guarding our conscience (I Tim. 1:19; 3:9).
2. By walking in sincerity and truth (II Cor. 4:2).
3. By keeping ourselves open to correction (Prov. 3:11, 12).
4. By obedience to God's commandments (I Jno. 2:3-6).
5. By heeding the law of charity toward others (I Cor. 8:13).
6. By purging out leaven of heart and of the church (I Cor. 5:6-8).

III. Manifestations of Life to Maintain.

1. Simplicity of thought (I Cor. 2:1-5; Rom. 12:3; II Cor. 3:5).
2. Simplicity of word (I Pet. 3:10; Jas. 1:26).
3. Simplicity of conduct (Rom. 12:16).
4. Simplicity of dress (I Tim. 2:9; I Pet. 3:3, 4).
5. Simplicity of stewardship (I Tim. 6:6-12, 17-19).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Sincere," "Single," "Humbleness."
2. A Life of Simplicity to Live.
 - a. A Pure Heart.
 - b. True Thoughts.
 - c. Pure and True Words.
 - d. Lowliness in Mind.
 - e. Dress Without Display.
 - f. Humility in Homes and Furnishings.
 - g. Serving the Lord Truly.

For Seniors

1. An All-around Simple Life.
2. Keeping Our Lives in a Way of Simplicity.
3. Promoting and Maintaining Simplicity in the Life of the Church.

PERSONAL THOUGHT

Let us keep ourselves from entanglement with the affairs of this life that we may please God alone.

SEED THOUGHTS

Teach me, Lord, my true condition;
Bring me childlike to Thy knee;
Stripped of every low ambition,
Willing to be led by Thee.—H. F. Lyte.

Humility is that simple, inner life of real greatness, which is indifferent to magnificence, and, surrounded by it all, lives far away in the distant country of a Father's home, with the cross borne silently and self-sacrificingly in the heart of hearts.—F. W. Robertson.

Make me a little child,
Simple, teachable, and mild;
Seeing only in Thy light;
Walking only in Thy might.
—John Berridge.

Nothing is more simple than greatness; indeed to be simple is to be great.—Emerson.

Simpler manners, purer lives; more self-denial; more earnest sympathy with the classes that lie below us, nothing short of that can lay the foundations of Christianity which is to be hereafter deep and broad.—Robertson.

God would behold you in a simplicity which will contain so much more of His wisdom as it contains less of your own.—Fenelon.

BOOK REVIEWS

(Continued from page 232)

was chosen by God, but maintains that much is tradition rather than sober history. He says that the "Biblical evidence cannot be relied on, therefore, to support the theory of primitive monotheism" (p. 109); accounts for what he considers errors in the Biblical narrative by "the amalgamation of the traditions" (pp. 114, 115); and holds that none of the prophets "was the perfect medium of the divine revelation" (p. 159). Much in the Old Testament, he thinks, can no longer be accepted as true. Some of his statements are of a nature that it would be difficult either to prove or to disprove. Many Bible readers will prefer to discover the spiritual treasures of the Bible without the handicap of the author's erroneous assumptions.—Edwin L. Weaver.

For Such a Time As This, Carl McIntire; Christian Beacon Press; 1946; 143 pp.; \$2.00.

The author is pastor of the Bible Presbyterian Church, Collingswood, New Jersey. The reader of this book discovers a praiseworthy zeal for the Lord's work on the author's part, who thoroughly surveys the story of the Book of Esther and makes practical applications to contemporary situations. He believes that God's love for the Christian expressed in His overruling hand is the main lesson in this book of the Bible. Outstanding in the author's emphasis is obedience to God and faith in His providence. He takes a strongly fundamentalist position and provides real encouragement for victorious and heroic Christian living. The book is a commentary of the theme of God at work in history. Among the useful services performed by the author is that of pointing out errors in leaders of the Federal Council of the Churches of Christ in America (p. 76), and errors in the doctrine of the universal fatherhood of God and the brotherhood of man. P. 129. On the other hand he declares it is a misconception of the teaching of the Bible to "feel that the Christian who is not of the world should not take part in government affairs and should not vote" (p. 45). He does not adhere to nonresistance (pp. 68, 108), and favors capital punishment. P. 91. He says that the Jews were the Christians of that day but overemphasizes the point of the Jews having been Christians.—Edwin L. Weaver.

The Burden Made Light, Alfred Doerffler; Concordia Publishing House; 1945; 105 pp.; 85¢.

This book attempts to bring to the Christian shut-in the verities concerning faith in God and what it will do for the sick. It fails to recommend anointing with oil and confession of fault. It does give a short exhortation for each of fifty-five texts and an appropriate prayer following each exhortation. Though the author acknowledges that the shut-in may be undergoing a process of refinement, he seems sometimes to forget this, thus giving room for misunderstanding. This reviewer cannot accept his statements concerning communion, nor his implication that the Word of God, being incorruptible, causes the believer therein to be incorruptible, not subject to departure from the kingdom of God. It is doubtful if worry will be banished from the invalid by the chapter "No need of worrying."

All in all, this is a good book for the ground it covers. But this reviewer feels that while it is a good book to give to the sick, according to the opinion of one who is not sick, still it fails to enter into the feeling of the sick. It seems to say that the well man is a better man than the sick one. It fails to see the message of Job. The book has popularity. If deserved it will gain wide circulation by former shut-ins who were themselves helped by the book when sick. Information clearing up this point would be welcomed by the reviewer.—J. Paul Sauder.

No man that warreth entangleth himself with the affairs of this life (II Tim. 2:4).

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE 30,000 DOOMED PROTESTANTS IN SPAIN

Be thou faithful unto death, and I will give thee a crown of life.—Jesus Christ.

This article is a combined arrangement of information from many reliable sources, such as the "Associated Press," the "British and Foreign Bible Society," the "Magazine Digest," and the "New York Times." Other sources in Spain must be kept incognito, so that brutal reprisals may not be visited upon the writers or their close relatives. The object of this message is to inform our readers and to furnish material which others might wish to copy. This should reach a large number of readers and stir up the conscience to pray and protest, thus acting as a check to some of the brutality.

There are three kinds of Christians in Spain—the major portion are Roman Catholics, the next larger group is Protestant, and a small body is known as Evangelicals. The latter body is largely the result of small missionary groups operating in the nation.

Today in Spain Protestant Bibles are being confiscated, Protestant houses of worship are closed, pastors are jailed, and members of congregations are victimized.

It is true that Fascism and Communism cannot be out-argued or out-battled, but must be out-loved and out-lived; nevertheless, there is some value in lifting the lid by giving this inhuman persecution a public airing. We quote the following from what we believe are reliable sources:

The London officials of the British and Foreign Bible Society were deeply shocked. In the 62 years that they had dealt with Spain, never had they encountered such drastic treatment.

Several reports smuggled out of the country confirmed the story: shipments totalling 110,000 copies of the Bible and other religious works, intended for Spain's Protestant population, were seized by Franco's agents.

"They took the books to a factory," explained the reports, "and ground them up to make cellulose, one of the products in short supply here."

The above incident was described in the "New York Times" in 1940. Since that time, Spain has levelled an unusually heavy barrage, against 30,000 Protestants, branding them as traitors. Communists, Freemasons, or any other epithet that can arouse public resentment against them. Although Protestants represent less than one-eighth of one per cent of the population in a country of 25 million Roman Catholics, Spaniards are never allowed to forget that the presence of even a few non-believers is a menace to their way of life, a menace that must be liquidated.

Eyewitness accounts from refugees and letters that have evaded censorship tell the barbaric story of how General Francisco Franco has revived religious persecution in its most vicious forms. Now the coming months will see a struggle of survival for the few Spanish Protestants still remaining.

In Barcelona, a Protestant service was interrupted and the pastor thrown into jail. While a young Protestant lad from Vigo was serving his time in the conscript army, he was sentenced to ten months' imprisonment for refusing to participate in a Catholic Mass. From Madrid and Granada comes word that Protestant families are cut off from jobs and relief because they are nonbelievers.

Recently, a group of Spanish Protestant pastors appealed to the outside world for help in obtaining basic human rights. Their plea, as carried by the "Associated Press," told how they are not permitted to build schools of their own and that Protestant children are forced to go to Catholic schools. The right to print or

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

distribute Protestant books is denied them. Spanish law requires that Protestants be married by a priest, even though they have long deserted Catholicism. "Once a Catholic, always a Catholic," is the official attitude towards converts.

Protestants do not have equal rights to government jobs. In the public institutions, their faith is not respected. They can't bury their dead with a Protestant prayer at the civil cemeteries. If a community does not possess a civil burying ground, then non-Catholics have no assurance of a decent burial.

Because the Catholic Church in Spain energetically supports the Falangists, a great deal of resentment has been levelled against the Spanish hierarchy. This feeling is directed not at the Catholic religion but at the political policy of the men who head the Church in Spain.

Catholics and non-Catholics alike, both in Spain and out, decry the fact that the church is so bound up with a government that abolishes the religious liberties of non-Catholics.

"My heart aches at the need for church reform here in Spain," said Father Pedro, a Catholic priest, to Ted Allen of PM, New York, who visited Spain recently. "We have some bad individuals who lead our church. These reforms are not needed in America or Britain but they are needed here. I would like to suggest to you that American and British Catholics send a delegation to Spain and investigate conditions."

Similar sentiments were expressed by Dr. Luis Quintanilla, veteran Mexican diplomat, who said in 1945: "I was born a Catholic, it is the religion of my family and the majority of my fellow countrymen. It was the religion of my ancestors. I hold only the highest respect for the Catholic religion."

Dr. Quintanilla then explained that he is infuriated when a war criminal like Franco claims to be the defender of the Catholic faith. He said that when people denounce fascism in Spain they are not attacking religion.

"On the contrary," he pointed out, "their denunciation of the Falange and everything it stands for enhances the purity of the Catholic faith. To deny this would be tantamount to claiming that Catholicism is inextricably bound to fascism."

Outsiders who question Spanish Falangists about religious freedom inside their country usually receive the same answer: "We have the 1945 Bill of Rights which allows all churches to minister to their followers."

While the document in question does exist, in practice, Protestants in Spain are a despised minority who carry on their faith under prescribed conditions and in imminent fear of physical and economic reprisals.

One rider in the Bill of Rights, for example, agrees to Protestant services "provided that they are held inside the building and with no public manifestation." As a result, Protestants worship in inconspicuous places and in buildings that are void of the usual signs of a house of worship. Any marks which distinguish the church as a Protestant house of prayer, say the Falangists, would constitute a threat of corrupting the faithful and be tantamount to a "public scandal."

Not even when Protestants worship quietly is there any guaranteed freedom from interference. During Christmas week services in one town, the local police surrounded the building and abused the worshipers inside. "The church has since been closed," writes one witness of the event.

The congregation, however, was more fortunate than the Protestants of a near-by town. Large numbers of them were dragged from worship and thrown into jail. The pastor was placed in isolation and kept there so long that he lost his health completely.

Sister Maria, a zealous Protestant, visited a community to preach the Gospel. A policeman noticed her going in the house where the services were to be held. When he entered later and found her preaching, he knocked her down and dragged her off to the police station. The chief slapped her face several times and confined her to prison for several days. When her trial was held, her arguments were disregarded and she was fined 300 pesetas.

Levying fines is a favorite device for repressing Spain's few remaining Protestants. In one town, the police made repeated raids on a private house that was used for worship. Thousands of pesetas in fines were wrung from the congregation. Finally, the house was closed down and a sign placed on the door: "Closed for holding Protestant services."

Letters from Spanish Protestants invariably reflect the tyranny under which they practice their religion. Says one letter: "... our evangelical work continues despite much opposition from Falangists. They systematically spy on us. After each meeting everyone who has attended receives a personal visit and is told of the dire things that might happen to him or to his family."

Some of the more zealous inquisitors are not content with merely repressing Protestant worship. They would like to convert the "heretics" to Catholicism—by using brute force if necessary. For example, in Madrid recently, as a Catholic procession went by, a Protestant onlooker did not bend his knees in deference. He was beaten up and forced to his knees. After a few days in jail he was told that he must pay 5000 pesetas for "disturbing order and peace on the street." It was an enormous fine that financially ruined the Protestant. (The average Spanish farmer earns about 1000 pesetas a year.)

This incident occurred shortly after the Bill of Rights became law:

In Barcelona, a Catholic manicurist told Abel Plenn, author of "Wind in the Olive Trees" and until recently a member of the U.S. Embassy in Madrid, the not uncommon experience of some of her Protestant friends. The son was clamped into jail because of his religion. When his heartbroken mother begged for his release she was told that he would be freed only on one condition. Today, the entire family has been rebaptized, have gone to confession, and are studying Catholic dogma. When they prove their loyalty to the Church, the boy will be released.

Although foreigners are permitted to worship as they choose, complete freedom is not a reality. When the English set up the British Institute—a cultural and educational center attached to the British Embassy—they had to agree to accept only Catholics on the teaching staff.

The Protestant in Spain today belongs to a minority that has few rights. He is singled out for persecution whether he looks for a job or applies to a government agency for privileges that are supposed to be accorded to every citizen.

A Protestant professor in Madrid, for example, was removed from his post and thrown into jail on the grounds that he was a Communist. Actually, he is a Baptist. He left behind a wife and four young children who almost starved to death because, not being Catholics, they were not entitled to ration books and could not obtain food.

Recently, the professor has been released from jail. He, too, is starving since no one can get a job unless he has official proof that he belongs to the state church. It is now eight months since his release and he has been unable to obtain a single day's work.

A letter from Spain tells the tragic story of another Protestant, whom we shall call Antonio, a bookseller by trade:

"Antonio was removed from his job on account of his faith. After desperately trying for work, he managed to earn a few cents selling leather

heels and soles . . . his two daughters are very ill, the older with TB in both lungs and the younger with heart condition.

"Because they cling to their faith they cannot appeal to the government hospitals for aid . . . the outlook for the family is very dark . . ."

Another Protestant family in the same city faces an even bleaker future. Because of malnutrition over a long period, the father fell victim to pleurisy and died two years ago. The three children are all weak, the oldest showing symptoms of TB. The mother is dying of a particularly painful variety of cancer. Nothing is being done for the family—they are Protestants and thus "deserve to be ignored."

Discovery that two student nurses were non-Catholics caused them to be discharged from the nursing school immediately, revealed a worker with the American Friends Service Committee, now in the U.S. In the army, Protestants are marked men. It is reported that a capable Spanish officer, General Pita, was shot solely for religious reasons. Mass is compulsory for all service personnel and failure to participate often leads to imprisonment.

A combination of courage and ingenuity have enabled the Protestant minority in Spain to survive till now. Take the matter of Protestant literature. All publications require a license from the censor; the censor, in turn, will not grant a license unless the proposed work has the Imprimatur of the Catholic Church, which is not granted to Protestant works.

Protestant printers went underground and took their presses with them. Within a few months, thousands of Bibles and hymn books rolled off the press. They even established "Constancia," a digest-size magazine, which surprised—and nervous—church authorities denounced as "a spurious child, whose fathers are unknown to us."

The fundamental trouble in Spain is the lack of civil rights. Unless all men are assured the opportunity to meet and speak and publish freely, they are living under a loathsome tyranny. This applies to Catholics and non-Catholics, religious and irreligious alike. As long as Franco rules, there can be little hope for the future of the Spanish people generally, and of the minority groups in particular.

Note also the following chipping from the Christian Century:

Francis E. McMahon, the University of Chicago professor who went to Spain last year with newspaper credentials to make an unbiased study of the workings of the Franco government, has been expelled from the country for alleged "hostility against the Franco regime." His specific offense was reporting, as a matter of news, a Falange university paper's criticism of Martin Artajo, minister of foreign affairs, who initiated the proceedings against him. This is a pretty small hook on which to hang a general charge of hostility to the regime, but McMahon would be the last to deny that his attitude is critical. Immediately after his return to the United States, he said, "I feel I have just come out of one of the largest prisons in the world, a prison housing 25,000,000 people," and declared that the United States ought to be "doing something about Franco Spain, fascist neighbor of ours just a few hours across the Atlantic." The vast majority of the Spanish people, he said, are against Franco. Dr. McMahon is one of the relatively few American Roman Catholics who have had the insight to understand the nature of the Franco regime and the courage to describe it. In November 1943 he was discharged from his position on the faculty of Notre Dame University—whose president was on the air, coast-to-coast, the other night, telling the country how nobly that institution supports American principles—because he had called Franco a fascist, had said that "communism in recent years has been a minor menace compared with nazism," and would not agree to submit for advance approval by the university authorities the text of any future speeches. The Spanish government was a little careless when it admitted McMahon in the first place. But the voice of the American hierarchy, echoing that of the Vatican, had been so uniformly friendly to Franco and his anti-liberal and anti-Protestant program that perhaps it could not realize the possibility of a socially and politically liberal American Catholic. Naturally it was shocked to find that it had received one, and scandalized when he discovered the existence of a great many socially and politically liberal Spanish Catholics. It would be severely shaken by the revelation that not all liberals and democrats are atheists and Communists.

THE DRINKERS DO HE DAMAGE

Be not drunk with wine.—St. Paul.

The "Canadian Temperance Advocate Magazine" does an effective bit of service in the Dominion of Canada. Likewise, they keep in close contact with the drinking situation in the United States as well. This year instead of bare statistics, we are pleased to present an analysis of comments, which should assist in promoting the cause of sobriety and self-control.

It is the DRINKERS of Great Britain, Canada, and the United States who spent 40 billion dollars on drink during the war years 1939-1945.

It is the DRINKERS of the United States and Canada who have necessitated 15 million arrests for drunkenness in North America since the return of legal sale, 1934-1946.

It is the DRINKERS in North America who have produced three million problem drinkers, including 750,000 chronic addicts. 50,000 new chronic addicts are added annually.

It is the DRINKERS who have recruited millions of new girl and women DRINKERS.

The harm is not in the growing of grain, nor in malting or distilling, in bottling, selling, delivery, or serving—the harm begins with the swallow.

The DRINKERS say that it is no sin to take a glass of beer, but it is a sin to make North America the most drunken continent and the DRINKERS have done that damage.

It is the DRINKERS who make possible huge concentration of capital so that four distilling firms now control the hard liquor industry of North America.

Many DRINKERS smile about their habit as though it were a polite and amiable foible. Like spoiled children who expect to be indulged, they expect to be endured on sufferance whereas it is these very drinkers who cause drinking driving accidents, much of the prevalent divorce and family break-up leading to juvenile delinquency and crime.

It is DRINKERS who do the brawling in hotel bedrooms, denying the right to sleep to guests who pay money in the hope of obtaining rest.

It is the DRINKERS who voluntarily get alcoholic breaths, glassy eyes, staggering feet and muttering tongues.

It is the DRINKERS who make possible the spending of 100 million dollars a year for liquor advertising to promote the sale of the brain drug, alcohol. The evils of alcoholic liquors result from their use.

It is the DRINKERS who cause the demoralizing effects of drunkenness on society. We have a right to ask the light users of beverage alcohol to abstain in order to remove temptation from those whom its use would demoralize and to avoid the abuses which follow in its train.

It is the DRINKERS who fill the police courts morning after morning especially Monday mornings and after holidays.

It is the DRINKERS who send the police wagons speeding through the streets at all hours of the day and night.

It is the DRINKERS who necessitate the drunk courts everywhere.

It is the use of alcoholic liquor as a beverage that is hurtful and the DRINKERS know it and keep right on drinking against experience and common sense.

It is the DRINKERS who do alcoholic thinking. Through use they learn to crave alcoholic euphoria. They deny the evil effects of alcohol, they rationalize their drinking habits and defend getting liquor by whatever means. It is because the DRINKERS take this narcotic habit-forming drug that we have the whole complex group of evils symbolized by the phrase "the liquor traffic."

It is the DRINKERS who encourage the liquor sellers to break the laws and make it profitable for them to do so.

"If the evils of intoxicants come from their use as a beverage, the user is the most guilty of all the actors in the liquor tragedy. The making of it is the beginning, the consumption the unending climax."

It is the DRINKERS who have caused to be placed upon the statute books more laws and regulations than are required for any other industry.

DRINKERS with compulsive craving for liquor defiantly patronize bootleggers, knowing that it is a criminal transaction on the part of the bootlegger and that their money goes into the underworld to finance criminal gangs. They profess to be good, law-abiding citizens

and yet are partners with bootleggers, gangsters, and racketeers.

It is the DRINKERS who cause temptation to be placed in the way of youth and develop the unnatural desire and morbid habit of taking a narcotic drug. It is the DRINKERS who foster and perpetuate the custom of serving drinks at social functions, even to the young and immature. The DRINKERS set the example and encourage cocktail parties, cocktail hours, seductive advertising, personal solicitation, dance halls with bars attached, public drinking places equipped with bright lights, music, free lunches, pornographic pictures, barmaids, hostesses, and prostitutes.

It is the DRINKERS who are the human jokes on the stage and screen, who have been depicted with their red noses in art and pilloried in song.

It is the DRINKERS who give rise to such books as "The Big Bender," "Remember September," "The Glass Crutch," and the "Lost Week-End."

PIONEERING IN ETHIOPIA

(Continued from page 279)

of the Interior, has instructed me to inform you that The Imperial Ethiopian Government would welcome the assistance of the Menonites and that your work may be undertaken on the following conditions.

1. Your organization will come into Ethiopia at its own expense. The Ethiopian Government will, however, give all possible support and assistance.

2. Your organization will be asked to locate in an area to be mutually agreed upon by the Director General of Medical Services and the head of your organization. Priority will be given to one of the areas in which there is a dire need for medical assistance.

3. As such a location will most likely be in one of the Provinces, assistance will be given to provide the organization with an Addis Ababa headquarters.

4. The organization will be under the direction and guidance of the Medical Directorate and the Senior Medical Officer of the District, submitting statistics and monthly returns regarding general activities, births, deaths.

In order to promote efficiency and expedite successful operations, it is suggested that the Unit bring with them as much equipment, medicines, etc., as possible, thus making themselves a more or less independent unit.

The Imperial Ethiopian Government is prepared to refund the Committee for such expenditures in medicines as they see fit to bring into the country with them.

The writer personally will be glad to welcome you to Ethiopia and assures you that he will do all within his power to assist the unit upon its arrival in Ethiopia.

Yours faithfully,

(Seal)

G. G. CAMPBELL, M. D.,

Director General of Medical Services.

POSSIBILITIES

"Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

"Rockefeller can sign his name to a piece of paper and make it worth millions—that is capital.

"Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20—that is money.

"A mechanic can take material worth \$5 and make an article worth \$50—that is skill!

"An artist can take a 50-cent piece of canvas, paint a picture on it and make it worth \$1,000—that is art.

"God can take a worthless, sinful life, wash it in the Blood of Christ, put His Spirit in it, and make it a blessing to humanity—that is salvation."—Copied.



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Twelve folders that will come in handy every week or so—as friends' and relatives' birthdays appear. This assortment makes it so easy and inexpensive to be thoughtful and kind in remembering others on "their day." Genuine "Sunshine Line" quality throughout—best papers, most artistic designs, and most cheerful sentiments. Includes a lovely Baby Birth design. All folders with Scripture texts.

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AGENTS WRITE FOR SPECIAL RATES
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RECEPTIVITY

The poet Wordsworth once said that it had become necessary for him to learn to write in the dark, in order to preserve his best inspirations, since his mind seemed most active then. For him, physical darkness, with its respite from crowding sensations, permitted clearer understanding of truth and beauty. The same law may hold for darkness of another kind.

The Christian who has learned to be receptive to truth even in times of darkness

will not complain about hardship or pain or loss, but will find something in every circumstance to deepen life's meaning. The ability to write in the dark, so that nothing be wasted, is an indication of good stewardship. One interpretation of the Beatitude, "Blessed are the meek," is that it means those who have been disciplined or trained, those who showed themselves teachable instead of rebellious. Those who can profit by experience do inherit life's richness, day by day.
—Elinor Lennen.

CONSECRATED?

Have you come to a once-for-all decision to be entirely the Lord's? Have you come to a determined and definite resolution to be forever and all for Him? Is it a final thing in your mind? Have you crossed such a dead line, where you regard all the world, all the selfish past and all your own ambitions as **all in the rear**? From now on God is to employ your life, where He pleases, as long as He pleases and as He pleases. And He is to be finished with your life in His own good time. Do you thus sign away your right to yourself for all coming time? Can you launch forth with the Captain of your Salvation and say, "at your service with sealed orders"? It was George Whitefield who said:

"I gave myself up to be a martyr for Him who hung upon the Cross for me. I have thrown myself blindfolded, and I trust without reserve into His Almighty hands."—The Prairie Overcomer.

TESTED BY THE BIBLE

A Mohammedan trader in India once asked a European whether or not he could secure a Bible for him.

"Why do you wish it?" the European asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European again asked why he wanted it, the man replied:

"Well, when a ship brings a trader who is unknown to me, but wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it, I know that I can trust him, but if he throws it aside, with a sneer or a curse, I will have nothing to do with him, because I know that I cannot trust him."—War Cry.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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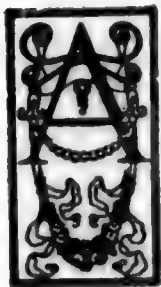
A Scene Near the Center of the Business District of Berlin, Typical of the Section Where the Mennonite Refugees Were at First Quartered. See Article on Page 305.

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MAN LOOKETH ON THE OUTWARD APPEARANCE

BY DOROTHEA MARTIN



"H," sighed Sallie as she relaxed against the mossgrown trunk of an old tree. "This is truly nature's wonderland." She let her eyes wander languidly and feast on the beauty of the scene around her. "See how that sand bar along the beach reaches out to become a handle for the big lake mirror God created! Watch those little waves move slowly and softly, just as if they enjoyed it here and hated to move on out to the stormy sea. Oh—see that lovely blue heron amongst those golden water lilies! The Great Artist certainly uses wonderful color combinations, I think—"

She stopped short, and both girls sat up quietly as on the opposite shore of the lake, a small fawn raised its cautious head to sniff the air, and slowly advance to the water's edge. Neither spoke as the child of the forest quenched its thirst, pausing now and again to peer cautiously around. Nothing disturbed the woodsy stillness save the musical lapping of the water and the gentle rustling of the leaves in the breeze, so the spotted baby satisfied his thirst, then reeled, stretched an inquisitive neck, and bounded away to his forest haunts.

"Beauty like that can't be bought, Sallie!" said Donna. "It must be given by the Great Creator. This reminds me of the garden of Eden. Here alone with God and nature—everything working in God's plan for it. Unhappiness seems worlds away."

Sallie's sweet soprano voice rang forth in song, only to be aided and abetted by Donna's lovely alto.

"This is my Father's world."

The woods rang back the echo as the two strong young voices dedicated afresh their hearts and lives to nature's God, to like it follow in His plan for them.

Slowly wending their homeward way around the lake, the girls stopped again and again to investigate some new discovery or to just stand and view the scene around them. Now they were nearing the place where the path took them out of the woods to Donna's home.

"Sallie," said Donna, pointing to a spot a bit further on, "see that spot up there in that place where the brook almost turns, then changes its mind and goes on anyway? See that lovely vine that almost hides the entrance, and that weeping willow, so stately, and yet so fragile and sensitive? Isn't it a fitting gateway to our garden of Eden? I often planned to go over there and see what's on the other side, but somehow I've never done it. Let's do it now, Sallie! Let's see what lies on the other side of our valley of Eden!"

"Let's! Oh, that's the perfect idea!" Sallie had caught Donna's enthusiasm, and was eager to begin exploration.

"Listen!" Both girls stopped short, as if by a common signal. "Did you hear what I think I heard, Donna?"

"Yes, there it is again! Sallie, that sob

came straight from a broken heart. Imagine being so unhappy this near to Eden."

Just around the sympathetic willow was the hunched figure of a gray-haired woman. Her head was bent forward into her hands, and her shapeless shoulders shook with grief. Donna recognized her at once as Lizzie Engelwood. "Old Lizzie," the neighbors all called her. Known to have a lashing tongue, and a well-developed muscle, Lizzie was far from being popular in the neighborhood. Donna was very much puzzled. She didn't think Lizzie cared that much about anything. Certainly she was a very pathetic figure right now. The girls' eyes filled with tears of sympathy as they walked to her side, not quite knowing what they should do.

Breathing a prayer for guidance, Donna dropped to her knees and put her arms around the shaking shoulders. "O God! Father, help me do the right thing!" With a God-given confidence, she patted the hand of the woman

'TIS BETTER

**'Tis better to give a tiny flower
To one who can see and know,
Than to place a sheaf of roses rare
On their bier, to make a show.**

**'Tis better to say one loving word
To those who can hear what's said,
Than to make a speech of eulogy
After your friend is dead.**

**'Tis better to say or give one thing,
Or to do some little deed,
Than plan to do great ones some day
For those who are now in need.**

**'Tis better to do a thing today
Than to wait for future years;
Tomorrow may be a day too late
And bring but regret and tears.**

—Bertha Inwood Michael.

and said softly, "Let me help, please. I am sorry you are so unhappy. Can't I help? I would so like to."

As the sobbing of the woman slowly subsided while leaning against her strong young shoulders, Donna began to make new evaluations of the person resting against her. She thought of the stories she had heard of the unusual strength of this woman—two sacks of grain carried at once—fist fights with grown men—strength heretofore unequalled by any known woman. "Old Lizzie," they called her. "You don't look at all like Old Lizzie now," thought Donna, "you look more like Elizabeth, like the little girl Elizabeth you must have been, needing to be loved, longing for it, needing something you can't give yourself."

"Elizabeth," Donna was more surprised, than anyone when she spoke the name aloud. "Elizabeth, would you like to tell us what the trouble is? Maybe talking about it will make you feel better."

At the mention of "Elizabeth" she had

raised her head from off Donna's shoulder, and stared at her fixedly, only to break out into a fresh spasm of weeping. The girls exchanged troubled glances, not knowing how to proceed. Donna continued to pat the troubled woman just as she might have done a child, and gradually the sobs became quieter, and the woman sat up again. But the face that met their gaze was not the independent, indifferent one they were wont to associate with Old Lizzie; it was a very different one. It showed a need of love, a craving for love and companionship, for someone to lean on.

"Elizabeth!—I—I've always wanted to be called Elizabeth, like that. But—but, people always call me 'Old Lizzie,' even people twice as old as I am. Seems like I could have stood the Lizzie, but 'Old Lizzie'! I guess that kinda hurt."

"I'm sorry I bothered you. I often come here when things get to being too much. Seems so pretty here—grass and flowers and trees don't never hate a body—I just come here and get over it. Guess people would be plenty surprised to see me crying. Not that I'd care much—" here her head went down and the tears came again, "yes, I—I do care! I care so much it just makes me kinda sick. But nobody's ever cared for me, not even my own mother. I s'pose I should have gotten used to it in fifty years, but I—I guess I haven't." She paused for a moment, and then went on, "And—and then you called me 'Elizabeth'! Why did you do it?"

"Why, I prayed to God to help me; I wanted so much to help you. You felt so distressed, and somehow I thought you looked so like Elizabeth, and not at all like Old Lizzie, that I—well I just called you Elizabeth without thinking. It just seemed to fit."

"Elizabeth! You—you cared for me?"

"Of course I do, a whole lot, and—and God does too. Enough to send us here to help you. We were on our way home, when we decided to come around this way first. I believe God led us here, to you. Did you know, Elizabeth, you are in the doorway to Eden? Right in the very doorway! Only happiness and beauty live there, because God dwells there and all the woodland folk trust Him completely. Do you love God, Elizabeth? Love Him with all your heart? He loves you. Remember, when nobody else seems to care, God loves!"

"Not me, everybody says I work like a horse, and they treat me like a dog. They think I don't care. Don't care about nothing! They laugh and make fun of me, tell tales about me; it's just Old Lizzie!"

Donna felt her face get red. How many times had she, herself, been guilty of unknowingly hurting Elizabeth? Many times a week she ran over to Grandma Nelson's home with a bouquet of some new blooming flowers which she knew Grandma would enjoy, or to take "just a taste" of the new cake recipe mother had tried, or just to sit and talk. She loved just listening to Grandma's stories of the "old days." How many times had she caused Lizzie's—oh, Elizabeth's—heart to ache as she skipped by, taking all her offer-

(Continued on page 307)

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No. 10

NOT BY LAW

BY ANNA WEAVER YODER



OW for a quiet evening of study and writing," Miss Nancy fondly anticipated as she cleared away the last of her dishes and tidied her kitchen. "If it be His sweet will," she reflected after remembering not even one hour was her own to plan for.

"My times are in His hand," she quoted as she seated herself at her desk and drew forth writing materials and the never-conquered stack of unanswered letters. The day had been interesting and full, and yet nothing spectacular had occurred in her Thursday round of visitation. She could almost count on callers for the evening, only it was raining, and she doubted if any would venture out. Glancing through the pile of letters for the ones she considered the most urgently in need of an answer, she chose her mother's, on the top, since it had come only that very morning.

"Yours will be first, Mumsy," she smiled, "'cause you're first and most important to me, always."

In a few minutes only the sound of Miss Nancy's rapidly moving pen and the frequent swish of the paper were all that one could hear in the little house on the side of the hill.

But suddenly Miss Nancy stopped in the midst of a sentence, laid down her pen, and ran to the window. A woman's cries and children's screams had suddenly reverberated through the evening air, and aroused her curiosity and interest. Peering through the gathering dusk from her bedroom window, Nancy beheld her next-door neighbor, Mrs. Burton, sobbing in the yard. In her arms her baby wailed, while her other two children clung to her skirts in terror.

Miss Nancy pushed up her window and called,

"Whatever is the matter, Mrs. Burton?"

"Oh, it's Jack! Look!" she cried pointing to the rear porch.

Miss Nancy looked, and shuddered, for there was the woman's husband staggering down through the garden with a shotgun in his right hand and a butcher knife in the other.

"He's after us," Mrs. Burton explained, "and he's terribly drunk. He tried to kill us all."

"Come over here," Miss Nancy invited. "He doesn't see where you are."

"No, he don't. He's goin' up to my Mom's. He thinks that's where I went. If you don't mind, I will come over. He wouldn't dare come into your house that way."

Miss Nancy closed the window and went to the door, letting in the poor frightened woman and her three terrified children, who clung tenaciously to their mother.

"Now tell me what happened," Miss Nancy said as she poked her soft-coal fire, for she noticed her unexpected guests were all shivering, and she guessed it wasn't all from fright.

"Well, he came home drunk again," Mrs. Burton began, "only I don't know what he ever must've drank this time, for he's just like wild. I had supper all ready when he came, but we never got to eat it—"

"Oh," Miss Nancy interrupted, "let me get you all something to eat."

"No, no! Please don't bother. I couldn't eat nohow, now. Neither could the kids."

"I'd be glad to, if you're hungry. Then what happened?"

"Then he come into the house and upset the supper table, and he took the pan of fried potatoes I had fixed and threw them this way, and the pot of beans that way, and dashed the coffee pot against the wall. Our supper's over there all over the kitchen."

"Oh, my! How awful!"

"And then he took after the baby," Mrs. Burton continued. "I grabbed her to protect her, and then he chased me and the kids out with the bread knife and a gun. You seen him, didn't you?"

"Yes, I saw him down the yard with the gun and the knife. Well, just so he doesn't come over here, hunting you. But I am going to get the children something to eat, and I wish you would eat, too."

"I can't. And I doubt if they will."



By that time, Miss Nancy was busy in the kitchen, praying all the while for wisdom to know what to do next. She was very much afraid Mr. Burton would come here hunting his family when he found they hadn't gone to her mother's. But she felt, too, he'd be kept from molesting the little Mission home that so many times had been sheltered by the Lord's angel. Never before had anyone taken refuge in it as tonight, and this situation required a different kind of trust in the same Rock of Refuge. In a little while the two older Burton children were timidly munching the sandwiches, while their mother continued to refuse food. The baby fussed a little more, then went to sleep in her mother's arms.

Then, out of the stillness and darkness outside, footsteps sounded on the path. Miss Nancy's first impulse was one of fright, when she observed they were not staggering steps but firm, determined ones. In another moment, there was a knock at the door. Mrs. Burton moaned, for she felt sure the hour had come. Miss Nancy confidently turned on the porch light, and peered through the curtain. Mrs. Burton's brother, Tom, stood on the porch, so Miss Nancy opened the door. He wanted to see Mrs. Burton outside, so she stepped out and talked to him. In a little while she came in.

"Could you keep the baby a little?" she asked Miss Nancy. "I won't be gone long."

"Surely. But is it safe for you to go out now?"

"Sure. Tom'll take care of me. I'll take the two kids along."

Wondering where her neighbor was going, Miss Nancy returned to her writing, for the baby slept peacefully. In a little while Mrs. Burton was back again, but did not explain where she had gone. Miss Nancy gathered she must have been at her mother's, but did not want to stay there.

"Did Tom know where Jack is?" she asked Mrs. Burton.

"Not exactly. The last they saw of him he was going down the road toward Hintons."

"Was he still hunting you?"

"I suppose so."

"Well, you just stay here tonight. I can fix the children beds on the couch, and—"

"Oh, no, I wouldn't think of it!" Mrs. Burton protested. "I'll go home after a while. He'll get over it or go to sleep somewhere."

"I'm sure I wouldn't go back there tonight," Miss Nancy insisted.

Mrs. Burton was uneasy. She paced back and forth and peered out of the windows frequently. In about half an hour she seem-

ed suddenly to have reached a conclusion after she had another look through the darkness.

"I guess I'll go home, now," she said, and began picking up her baby. Just then there was another knock on the door. It was Tom again, and once more he and his sister conversed on the porch with the door closed. He then left and she returned to the house.

"Now I must go home," she said.

"Aren't you afraid Jack will come back?" Miss Nancy asked.

"No, Tom said the sheriff came out and got him."

"The sheriff!"

"Uh-huh."

"But how did he know? Did someone report to him?"

"I guess. I certainly do hate to go over to that mess."

"Do you want me to go with you?" Miss Nancy asked.

"If you don't mind, I wouldn't care. It's not that I'm afraid, but I just hate the idea of going back to it alone."

"Surely. I'll go with you."

Miss Nancy threw a coat over her shoulders and took one of the little Burtons by the hand and followed her neighbor to her kitchen door. The room within was truly a mess. The little kitchen table was still overturned, and the dishes lay pitifully broken and scattered. Fried potatoes and soup beans were everywhere, and the wall by the stove was stained and wet where the coffee pot had been dashed.

Mrs. Burton carried her baby to her bedroom and instructed the other two to lie down, and Miss Nancy began gathering up the dishes that were still whole.

"Please don't bother," Mrs. Burton said. "I don't want you to help clean up; I just didn't want to come in alone. It was so terrible. Now I don't mind at all anymore, so please go on home. You can be glad you don't have a man that does such things."

"I certainly am thankful for that, Mrs. Burton," Miss Nancy replied heartily. "But you see I don't ever intend to marry a man who isn't a Christian."

"Oh, I know. You have more sense than I had. But I never thought Jack'd turn out like this. I guess I was pretty anxious to get married. I've sure got a dog's life of it now."

"When we let the Lord lead, we don't get into such messes, Mrs. Burton."

Mrs. Burton began to cry.

"I pray for Jack, Miss Nancy."

"We are praying, too, Mrs. Burton. Jack isn't so far gone but the Lord can save him. We must pray harder than ever, for the devil surely has him bound in his clutches."

"Oh, yes, yes! Oh, do pray, Miss Nancy. Sometimes I think I can't stand it another day with him—especially when he drinks. But he'll get what's coming to him now," she ended with a touch of vengeance in her voice.

Miss Nancy said "Goodnight," and went back to her cozy cottage, but not to her letter writing. Instead, she sent up one more ardent petition to the Father's throne for the salvation of the man next door, and for a

deepening of Mrs. Burton's salvation experience, and then she retired. Before she slept she thought over the evening's events. Why had Mrs. Burton gone out with Tom? Could it be that she had anything to do with getting the sheriff out? Surely not, for she knew it was not Christian to resort to the law!

In the morning the little house next to the Mission home was peaceful. The baby cried occasionally, but Miss Nancy could tell that Jack Burton was not at home. She wondered about them, and decided to go over and see after her Friday's cleaning was all done and she was ready to start out on visitation work. It was almost noon before she could feel she was nearing the end, and then, just as she was finishing her kitchen floor, a stranger appeared at her door. He handed



AUTUMN

**Season of mists and mellow fruitfulness!
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch-**

**eaves run:
To bend with apples the moss'd cottage**

**trees,
And fill all fruit with ripeness to the core;
To swell the gourd, and plump the hazel**

**shells
With a sweet kernel; to set budding more,
And still more, later flowers for the bees,
Until they think warm days will never**

**cease,
For summer has o'er-brimm'd their clam-**

**my cells.

Who hath not seen thee oft amid thy store?
Sometimes whoever seeks abroad may find
Thee sitting careless on a granary floor,
Thy hair soft lifted by the winnowing**

**wind;
Or, on a half-reap'd furrow sound asleep,
Drows'd with the fume of poppies, while**

**thy hook
Spares the next swath and all its twined**

**flowers;
And sometimes like a gleaner thou dost
keep
Steady thy laden head across a brook;
Or by a cider press, with patient look,
Thou watchest the last oozings, hours by**

**hours.

Where are the songs of spring? Ay, where
are they?**

**Think not of them; thou hast thy music,
too,**

**While barred clouds bloom the soft-dying
day,**

**And touch the stubble plains with rosy
hue;**

**Then in a wailful choir the small gnats
mourn**

**Among the river swallows, borne aloft
Or sinking as the light wind lives or dies;
And full-grown lambs loud bleat from
hilly bourn;**

**Hedge crickets sing; and now with treble
soft**

**The redbreast whistles from a garden croft,
And gathering swallows twitter in the
skies.**

—John Keats.

her a paper, and explained that he was the sheriff. Her heart pounded. What could he want of her? With trembling fingers she tore open the message which proved to be a subpoena, ordering her to appear at an alderman's office at 3 P. M., as a witness in a hearing against Mr. Burton.

"Do I really have to go?" she asked the man.

"One hundred dollars fine if you fail to appear," the sheriff replied.

"But I—"

"That's nothing to me, lady. I had to give you the summons. I can't do anything about it."

And then he was gone.

Miss Nancy closed the door, sank into a chair and reread the order. Something told her this was all wrong, but one must obey the law. Suddenly she wondered how she'd get to this certain alderman's office, and then she knew she must pray.

After prayer the anxiety was gone. She knew then her next step was to call Pastor Kray and tell him her problem. That she must go to the hearing as a witness, she did not any more question, but she did not want to go alone, and she did not want to say anything that would turn Jack Burton farther away from the Light. For a moment she felt resentment toward Mrs. Burton for having given her name as a witness when she knew Miss Nancy's and the church's attitude toward using the law.

She hurried to a neighbor's telephone and called the pastor, briefly explaining what had happened the night before and the resulting subpoena. He studied a minute and then said decisively, "Get yourself ready to come in here, and better prepare to stay all night. I'll be out for you in maybe an hour or so."

Miss Nancy was puzzled, but still thought he would go with her to the hearing. So she dressed and gathered together a few overnight things, then finished her letter to her mother while she waited.

In due time the pastor appeared, and she was on her way to town fully two hours before the hearing was scheduled.

"But you're not going to the hearing," the pastor informed her.

"Not going? But—there's a fine! One hundred dollars!" she exclaimed.

"Not in this case," he smiled.

"How can that be?" she doubted, fearing lest he took the matter too lightly.

"I've been to see the alderman."

"Oh! What did he say?"

"I told him carefully our position and attitude concerning going to law. Also, I told him about our concern and burden to win Mr. Burton for the Lord, and how our testifying against him would probably sour him against the Lord and the church, and praise the Lord he excused you from going!" Pastor Kray ended triumphantly.

"Oh, really! Isn't that wonderful! Are you absolutely sure there will be no fine if I don't go, and are you sure he has authority to say I don't need-to?" Miss Nancy wanted to know.

"Here it is, in black and white," the pastor said, producing a written statement from the lawyer.

"Now for the sake of the Burtons," he continued, "I think you should go where you can't even be reached by telephone this afternoon. So I've planned for you and Miss Alma to go up to Mountain View and visit old Mrs. Cummings. That will take about all afternoon. Don't hurry, and may the Lord bless you!"

They were at the parsonage now and Miss Alma was waiting. Soon the two girls were on their way, with a prayer in their hearts for the salvation of poor Mr. Burton.

The next day they saw him in town. So they knew he at least was not kept in jail. Other than that, they never knew what hap-

pened at the hearing, and the Burtons never mentioned it.

Several months passed, and daily prayers continued to ascend for the salvation of the lost ones, and especially for Jack Burton. A revival was planned and progressed, and then, praise God, Jack Burton did find the Lord, not by law, but by love and grace and mercy. What a marvelous change took place in the little cottage! Instead of cursings and vile and filthy talk, there was a constant flow of praise to the Saviour! There were prayers and the singing of hymns and Bible reading and loving words to the children and their mother. The Lord Jesus had come in and changed it all. Jack became a pillar in the church that had brought him salvation and not condemnation. Dillonvale, Ohio.

decades of the century had supporters and critics. Here was another interest that required discussion and direction. The call for the church to establish mission work in the cities as well as for the evangelizing of Mennonite communities, raised a new question of Christian service and testimony. The establishing of a church school for young people from all sections of the church claimed the attention of all church leaders in the east and west, although there was no immediate call for general counsel on this important matter. It was discussed everywhere, but no united expression as to the wisest course to pursue was provided. In the closing years of the period, there arose a call for the relief of the starving millions of India. This appeal of suffering people opened the hearts of all districts, and it was well that some organization had been effected which was to become a medium through which relief could be sent to that country. It led to the establishing of the first foreign mission in the church. The home missions and the foreign missions called for a united effort on the part of all, and this could scarcely be done without a conferring on the part of all the districts interested in so important and so great a work.

It cannot be said that the agitators for General Conference were engaged in a scheme of creating problems which would require solution by a church-wide conference. Somehow, in the providence of our heavenly

FIFTY YEARS OF GENERAL CONFERENCE

BY S. F. COFFMAN

An address given at the meeting of Mennonite General Conference at Wooster, Ohio, August 26, 1947, and transcribed from mechanical recording. Bro. Coffman, himself twice moderator of General Conference (1911, 1933), speaks out of ripe experience in church work.

It is one thing to read through the printed records of General Conference, but it is quite another experience to have lived through the period of time in which the Mennonite General Conference has existed and functioned. There are but few survivors among our ministers who were interested in the first sessions of the Conference. Time has thinned the ranks of God's servants as well as the ranks of others. Those who were active in the inauguration of the organization which bears the name Mennonite General Conference have largely finished their work and nearly all have been called home to be with the Lord. How well they labored and how wisely they planned, and how far-reaching their purposes have been is left for the present generation to evaluate.

The idea of a general conference among the Mennonite sections of the United States and Canada existed only in the minds of some of the ministers who had a wider acquaintance with the churches than most of the ministers had in the earlier days. Most of the travel and visitation in those days was between the newer congregations and the parent church in the east and south. The Canadian churches had their affiliation with the eastern Pennsylvania districts. The churches of the western states had their origins also in the east—Franconia and Lancaster sections—although some migrated from the Virginia district. Each earlier settlement, wherever located, had an offspring in some distant state. Each new congregation felt that its greatest obligation was to its parent church.

Separations from the home church and new environments made necessary certain adjustments in methods of practice and in the expression of the faith which was common to all the churches, since all continued to hold to the principles of the faith as expressed in the Dortrecht Confession of Faith. But the divergencies of method and the adjustments to changing conditions led to practices and teachings which endangered the

testimony of the faith which was cherished by the church through past centuries. Those who observed these various changes and noted the trend of the times were among the advocates of a conference among the leaders of the church to establish the faith in all of the congregations and maintain a



A Trio of Veterans in General Conference and Other Church Work. Left to Right—
I. W. Royer, for many years Secretary of the General Sunday School Committee;
S. F. Coffman, the Writer of the Accompanying Article; Geo. J. Lapp, for Nearly
Forty Years a Missionary to India

common testimony of the Gospel both in the older and newer congregations.

Toward the end of the century other interests were calling for the attention and support of the church. Perhaps the Sunday-school movement would not have been considered one of those activities which required steps to safeguard the faith, yet its establishment in the church and its methods and its literature were such that the counsels of the brotherhood in its wider dissemination safeguarded the literature that went into our homes and into the hands of our teachers. The evangelistic services in the last two

Father, the General Conference came into being, and that in time to care for the church-wide interests which needed the counsel of our church leaders. God often prepares the church for the work which He later gives her to do. The Evangelizing Board was organized in 1882. The Mennonite Book and Tract Society began in 1892. The Chicago Mission was opened in 1893. Elkhart Institute was established in 1894, as was also the Orphans' Home in West Liberty, Ohio. The Old People's Home, Rittman, Ohio, dates from 1897. The church's interests in India began with famine relief and later in mission work

in 1899. Here is a wide range of dates, but they accumulated in the later nineties.

The first public suggestions regarding the holding of General Conference appeared in the *Herald of Truth*, editorially, by John F. Funk, and later by articles, which appeared in various issues from 1890 to 1894. It would appear that in this interval a number of district conferences had expressed a favorable attitude toward a general conference, and in the year 1894 a number of other conferences, including the Missouri Conference, had approved of a general conference. Brother Daniel Kauffman was appointed the representative of the Missouri Conference on a committee to proceed with any action to inaugurate the organization. The following year other conferences joined the bodies favoring such action, making a total of at least eleven conferences which were prepared to proceed with the general conference program. However, the way was not clear as to the manner of procedure in the organization of such a conference. This matter was discussed in the *Herald of Truth* for some time, and suggestions were presented by individuals and groups representing conferences, especially in the early part of 1896. These discussions ended in the calling of a preliminary meeting of delegates and bishops interested in the Union Church, in Tazewell County, Ill., May 7, 1896. This meeting, representing five conferences, sent out an appeal to all conferences interested to meet in Elkhart, Ind., on November 27, 1896. This meeting represented at least nine conferences, and arranged for a preliminary meeting in the following year. These two meetings were called Committees on Arrangement. The preliminary meeting was intended to plan for the work of the General Conference when the first session should be called at a later date. It was held in the Pike Church, Elida, Ohio, on November 11, 1897.

Of the 23 bishops, 41 ministers, and 6 deacons present, but one survives—Bro. L. J. Burkholder of Markham, Ont. The main business of the meeting was to issue a "Call for a General Conference." This call is of interest since it sets forth the purpose of the conference and its principles of operation. It was intended to remove from the minds of many the fears entertained that the conference would enter into phases of work which would interfere with the operations of district conferences. The objects were stated as: "1. To bring about a closer unity of sentiment on Gospel principles. 2. To bring about a closer bond of sympathy among the congregations in various parts of our brotherhood. 3. To establish confidence among the different conferences and the ministers in their respective fields of labor. 4. To form a body the object of which is to direct the work that is of common interest to all our congregations. 5. To further promote the prosperity of the church."

The first session of General Conference was held at Wakarusa, Ind., on November 2, 1898. According to later discussions regarding the general conference only seven conferences were officially represented. There had been no constitution adopted, the conference seem-

ingly followed the line of suggestions made by the preliminary conference.

But the conference seemed to assume its proposed functions, since it received reports from the various conferences represented, and individual ministers reported for conferences not officially represented. As items of business undertaken by the first session of General Conference, the official recognition of the Old People's Home and appointment of trustees was the first. A committee was appointed to undertake the publication of a music book for the church (*Church and Sunday School Hymnal*). As a matter of church polity it was stated that a new district conference shall be organized after investigation by a committee of inquiry appointed by General Conference, and after approval by the district conference from which the new conference is taken out; it may then be organized by a bishop or bishops appointed by General Conference. This statement of the conference was made in reply to a question concerning the formation of a new conference district.

Until the sixth conference no constitution had been formulated. The session at West Liberty, Ohio, in 1909, adopted "Regulations Governing the Mennonite General Conference." The work of General Conference is stated in these regulations: "1. To define the attitude of the church on any question of church doctrine which may be brought before it. 2. To assume the oversight of the general interests of the church at large, reserving the right to take direct control or simply give advice; provided that in assuming direct control a four-fifth vote of the General Conference shall be necessary to do so. 3. To give advice on any question brought before it by any of the district conferences. 4. To labor for the unification of all the forces of the church in methods of work and points of doctrine, so far as the same can be done in accordance with the principles of the Gospel. 5. To examine into the work of all of the institutions organized in the church, and give such advice and direction as may seem proper. Restrictions.—The General Conference being a unifying body, it shall not give official sanction to any question opposed by any considerable number of our district conferences, nor consider local questions pertaining to the interests of district conferences only, unless asked to do so by such conferences themselves."

The basis of the operation of General Conference was one of the chief concerns of those who hesitated in accepting representation in the General Conference. One of the most ardent supporters of the General Conference movement at its inception became severely critical of its operation after the first session and subsequent actions by General Conference. His contention was that the General Conference assumed authority which had not been granted it either by the voice of the congregations or by the action of conferences in which it operated. The first conference, with a minority of conferences represented, authorized a committee to examine all church institutions, and the committee invited all such institutions to report

to them if they desired to be considered church institutions, and announced that all institutions that did not report would not be considered church institutions. Some institutions responded. The Mennonite Publishing Company did not respond, and hence it was assumed that it was not a church institution. Yet, strangely, the "*Herald of Truth*" was considered by the General Conference inaugurators as the church paper, and those conferences who recognized this paper were eligible to become members of the conference. However, the "*Herald of Truth*" was continued as the church paper, and the lesson helps published by the Mennonite Publishing Company continued to supply the needs of our Sunday schools.

A group of nine brethren,* who were in favor of the church ownership of a publishing house to produce all of the literature of the church, were associated in launching a new paper, the "*Gospel Witness*." These brethren and their publication were recognized by the Investigating Committee. A few years later, these nine brethren, appointees of different local conferences, with three brethren appointed by General Conference, and such other brethren as should be appointed by conferences not as yet represented, became the first Publication Committee or Board of the church. It was an act of General Conference resulting from a committee study of church ownership of publications. Soon after this action there was an amalgamation of church publications issued by the Gospel Witness Company and the Mennonite Publishing Company, with the production of our present paper, the "*Gospel Herald*."

The progress of General Conference in her interests in the general work of the church has been the result of consultations, rather than the assuming of mandates in our church institutions. Elkhart Institute was the first of our educational interests recognized; then Goshen College. Soon afterward the Mennonite Board of Education was formulated, with representatives of General Conference on the Board. Hesston College was reported by the Board of Education. The Evangelizing Board was first recognized, then the Old People's Home. Later the Mennonite Evangelizing and Benevolent Board was formed, then the Mennonite Board of Charitable Homes and Missions. The latter two were advised to unite, and our present Mission Board is the result, which reports to General Conference by reason of representation of the Conference on the Board. The Music Committee of the General Conference is one of the longest standing committees. The General Sunday School Committee, and then the Young People's Program Committee followed. Because it was deemed advisable to publish a history of the church, a Historical Committee was appointed, and this still functions. From the Dress Committee there later evolved the General Problems Committee. And when war threatened the country, the Peace Problems Committee began its continued functioning. As conditions warranted, the General Conference devised means of meeting them.

Some of our earlier and larger boards existed before the time of General Conference. Their method of organization and functions were established by their constitutions, and continue so, represented by brethren appointed by the various district conferences. It cannot be said that these organizations are controlled by General Conference, since only a small number of their trustees are appointed by General Conference. But they are controlled by the church at large, while General Conference occupies an advisory position along with the other conference members. But such a spirit of co-operation is commendable, and fits into the purpose of General Conference.

A second and larger amalgamation of church organizations was that of the Sunday-school and young people's Bible meeting committees. The Mennonite Commission for Christian Education and Young People's Work is one of the most extensive organizations under General Conference, with its ten secretaries of departments of work. Its chief work is accomplished through the literature that is furnished through its numerous departments. It is truly an educational commission for General Conference.

General Conference has undertaken new phases of Christian work in the organization of the Mennonite Mutual Aid and the Committee on Industrial Relations. Conditions arising from the environment of our members in their daily life and activities called for aid and direction. The problems presented to the General Conference were assumed, and efficient brethren were set to work to give the counsel and aid that were needed. General Conference, in undertaking the direction of the interests of the church at large, has not thus far solved all of the problems, but will find new ones constantly arising. This is the experience of life, and of the Christian life as well.

Observations

It was not possible for me to attend any of the earlier sessions of General Conference. On account of close contacts with those who were active in these earlier efforts of the conference it was possible to know something of the nature of the work and the spirit of the church in launching this important project for the welfare of the spiritual life and service of our church and for her continued testimony to the world. In later years some of the responsibilities of the work were assigned to me and enabled me to come into close contact with the work and with those who were active and greatly interested in the welfare of the church. These brethren were sincere and wise and discreet in all of their work. Much of their effort and counseling were due to the maintenance of a balance between elements which are always present amongst men. Christians are still human beings. Men have always had personal opinions and personal prejudices. These were apparent in every instance of the conference work. It may have been wise and Christian to give way to the persistently fearful spirits and preserve the peace of the brotherhood, and continue in the "unity of the Spirit in the bonds of peace." The strength of the con-

ference is most dependent on the unity of the Spirit and can only be a blessing by the cultivation and promotion of love and good will among all of the brotherhood.

The conference was always ready to receive the reports and even the plans of the older and the newer projects in which the church was interested and which were intended to promote the higher spiritual life of the church and help her to spread the Gospel of Christ to the ends of the earth. The present position which she occupies, both in mission work and in the extensive relief projects, has been possible only through the faithful leadership of brethren and of institutions which co-operate under the direction and approval of the General Conference. As the church learns to understand the work and appreciates her opportunities and has her confidence, supported by those who are able to counsel and lead, she is ready to follow and to serve. It has been possible through the assembling of the leaders and workers of the church in such gatherings as our General Conference to find and empower brethren who are able to carry on the special phases of work which our present times demand for Christian testimony and service in the world.

New generations have arisen to serve the



WHEN HARVEST HOME COMES IN

Be ye not weary, doing well,
For what you do will surely tell
When Harvest Home comes in;
'Tis as you sow that you shall reap,
Then sow the good, stop not to sleep,
Till God's well done you win.

For if you sow an evil seed
Then up will spring the thorn, the weed,
When Harvest Home comes in;
When to your flesh you sow, ah, then,
'Tis of the flesh you'll reap again,
And grieve o'er what you've been.

Your harvest in your seed is bound,
The reaping in the sowing found,
When Harvest Home comes in,
Beware, then, how you sow each day,
Watch what you are, and do, and say,
Lest you should reap your sin.

—R. E. Neighbor.

church in the home fields and in the general boards of the church. Only a few of the workers who took active part in the pulpit and conference work when General Conference came into being remain in active service today. The Spirit who actuates men today is the same as in former years. His gifts and powers are the same. The abilities of men differ; and as Timothy was advised to study and make use of his gifts, so younger men have studied and improved their talents. Where high-school graduates represented the highest standards of educational attainments when General Conference began, the highest degrees of educational training are now represented in our general church work. The complicated life and fields of service which our times demand are met by brethren who are able to guide the church efficiently and effectively in her work for the Lord, and the power of the Spirit is still the life of our leaders and of the church.

General Church Work

Perhaps most of the work of the church is carried on in the home and district conference fields. Each conference district has its own activities, and its own Mission Board and its own Sunday-school work. While the general boards under General Conference supply the ideas for these activities, they are carried on by local organizations. The same is true regarding the local missions. Only a few of our larger missions come under the direction and support of the general Mission Board. It should be so. For the local interests can be understood and appreciated only by those who understand environment and nature as it is developed in our various communities. The churches at home and in our communities have their own peculiar problems and special kinds of work, which are cared for by the people who are close to them and follow the Spirit in the solution of them. Among such projects are the recent parochial schools and the conference Bible schools. It would not be possible to pattern these institutions after a common plan nor guide them by a common curriculum. Such interests of the church are certainly approved by the General Conference as essential services for the local districts to care for and direct.

Not all of our church literature is under the direction of General Conference. It is possible for those who are interested in certain lines of work or thought to publish what appeals to them to be essential to the welfare of the community or church at large. It may be that in time the church institutions may be able to care for the varied interests mentioned, as they have others, by taking them under their wings when they have proved worthy of it. In the medical and nursing fields new organizations are in evidence. They are supervised by brethren and sisters who are capable of directing them and who are interested that they best serve the church in those special fields. Among the unaffiliated organizations as published in the Year Book are also several recreational interests. These may be outside the direct spiritual services which the church stands for, but they are interests which the church seems to be in need of. Yet it is the local, or district organ-

izations which stand ready to direct and help these special features of our church life. The home, the community, the congregation, the church district need the direction of those who are directly responsible for these more local interests. General Conference may guide in principles, but leave the carrying out of the work to the Spirit who works through the individual or district to bring forth fruits of righteousness.

Unity of Doctrine

At the session of General Conference in Missouri, a statement of doctrine was drawn up by a committee appointed for this purpose, and the statement was adopted by the conference. The principal doctrines of the Christian faith and the particular doctrines of the church and the ordinances as practiced by the church were included in the statement. But there was then and there still is a difference of opinion on the part of our ministers concerning the doctrine of the last things. On the part of some those doctrines are not considered important, and with others they seem to be accepted as vital matters of faith. Some have classified these groups as premillennial, postmillennial, and amillennial. Fifty years ago but little was known of millennialism in the Mennonite Church, and the same may be said of many other churches. To many of our younger group of ministers it may seem inconceivable that this teaching is less than fifty years old in our church. During these years the Church and General Conference have had the grace to bear with each other regarding these matters. The chief Scriptural teaching is that the church is to be with the Lord; and the difference of opinion is where and when shall we be with the Lord?

There seems to be some agitation on the question of our justification, whether by faith or by works. Justification is by faith according to the Scriptures. But James raises the question as to how faith is justified—whether by works or without works. The life of the believer needs the evidences of the work of the Spirit as the tree needs the fruit to show its character. But the fruit does not make the life, and the manifestations of the Spirit are not the same in all believers. The unity of the Spirit may in part be a uniformity of life. It is the unity of the Spirit which is the bond of peace. How much we need charity to bear with personal opinions, and learn from our Lord and His Word His eternal truth which is true, while our opinions may all err to a degree of which we are not aware!

Developing a Spirit of Love and Confidence

Because General Conference has its Problems Committee, and its investigation committees, it may be the case that each member of Conference accounts himself an investigating committee. The Conference may become a center of criticism and faultfinding. Every talk and paper may be under fire of investigating spirits. Men are judged by what is said, and by what is not said. Innumerable errors may be detected in each address and in each suggestion that may be made on the floor of Conference. Criticisms are lawful, but they seldom reach the person against

whom they are made. Innocent brethren suffer the destruction of confidence and bear innocently the reproach of criticism from hearsay evidence. Instead of the harmonizing influences of the Conference there may arise divisive influences. It may be well for us to remember the counsel, "Take heed how ye hear." Perhaps the most unifying Spirit in the Conference would be the plucking out of the beam of prejudice, self-esteem and self-justification in order to see clearly the child of God laboring under a misunderstanding which may easily be removed by the light of God's truth, manifested in the spirit of the love of Christ.

The Examples of the Leaders of General Conference

Looking back to those brethren who introduced the work of General Conference, and established it as a means of grace and help to the church at large, we remember their spirit and their devout purposes. John F. Funk is known today as one of our past leaders. He saw a means of grace in the conferring together in church life and work. He differed regarding the methods that were inaugurated. But he later enjoyed the fellowship of those from whom he differed in opinions and loved them sincerely. J. S. Shoemaker was a man with a loving disposition and an earnest desire to perpetuate the fellowship of all the brotherhood. He bore much and sacrificed much for the cause, in honor preferring others. M. S. Steiner, one of the younger group in his day, with a zeal for the cause which was willing to spend and be spent, was sometimes criticized as a modernist or progressive, but he was one who died in harness for the good of the church. J. N. Durr was a brother who gave the best he had and was willing to receive from others the best they could give. J. M. and Andrew Shenk were brethren who sought the highest spiritual development for the Church. Aaron Loucks was one who made the Lord's business his business. John Blosser was a brother who thought things through and was judicious in the steps taken by the Conference. Daniel Kauffman, for many years the adviser, the deviser, the patient endurer who sought peace and secured it, recently passed on. D. J. Johns earnestly contended for the faith. These and many others who have gone to their reward were brethren whose examples we may emulate and whose faith and life we may safely follow as we carry on the work which they began. Some were called home before they tasted the blessing of fellowship even in the first session of the Conference which they were desirous to enjoy. Let us enjoy and make that a blessing to ourselves and to others which our elders have labored hard to create and perpetuate for the good of the church when they were no longer here.

Preserving the Sanctity of the Church

The secret of the purity and peace and prosperity of the church lies within the power of each individual and with each congregation and group of believers. This is discovered in the message of the Lord to the churches. Each of the seven churches had her problems. Each was a golden candle-

stick, loved and prized by the Lord who stood in the midst of all of them. But the churches were distracted from the Lord by their problems. The angel of Ephesus had left his first love, not lost his first love. Engrossed with trials and labors the Lord was left and the angel struggles on alone. The Lord stands by, our living Saviour to help in trials. The Smyrna angel had strivings with blasphemers and with false believers and with persecutors. Political inquisitions are common in our days and occupy our interests. Remember the Lord stands by. The Pergamos angel grew farther away from his first love, engrossed with Balaam's greed and partaking of the offerings of covetousness of the world. The church strives against these conditions in order to find her peace and purity. The angel of Thyatira failed more miserably in the strife to cleanse the iniquity which had encroached into the church. The love of Christ was left, and the love of the world had entered in. Jezebel taught fornication and other fellowships which estranged the love of the church from the love of Christ. The angel of Sardis still clung to the name of Christ, but the love for Christ was dead. A few had not defiled their garments with the filth of estranged fellowship. The angel of Philadelphia had an open door which the Lord had opened and no man could shut. Too many believers call it the open door of service. And too many are endeavoring to go out into service to find the love which they had left. But the Lord has opened the door so that He may come in. His place is within the door. Our mission zeal, if we call it the open door, will not bring Christ to us. We must take Him with us. The angel of Laodicea had closed the door. The Lord was outside, knocking. The angel was inside, satisfied with the goods which the Lord had given. Let no man boast of the wealth and prosperity of the church. He is poor who has not Christ Himself.

What then is the lesson for the church, for General Conference, for each individual in the church? Keep in the love of Christ. Keep the living Saviour closely in the heart and in the affection of life. Let no problem disturb the fellowship which we have with Him. Troubles, problems, fascinations, allurements, will estrange us if we forget the allegiance we have with our living Head, Jesus Christ, who said "I will abide with you forever." His presence will prevent the estrangements and defilements which disturb us and destroy our power of testimony. Jesus Christ is ever the Head of the Church and the living present Head of every believer.

Let the General Conference continue in the spirit of its inauguration, when the churches sought each others' confidence and encouragement. Let the warmth of love and fellowship bind together the life and labors of the church and all her ministers. The spirit of fellowship with those who are not organically associated with General Conference is as strong as that among the representatives of the Conference. The co-operation of those conferences is as efficient and help-

(Continued on page 303)

Editorials

Pressing toward the Goal

The apostle Paul had one great objective, one great goal, which he pursued. He explained it in Philippians 3:13, 14: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He was willing to forsake all else in order that he might reach that goal. As Christians we too should drop everything else into its proper place in order that we may win Christ, enjoy the power of His resurrection, have fellowship in His sufferings, attain unto the resurrection of the dead at His coming and enjoy the bliss of the redeemed in heaven.

As a church it is proper also that we should have goals and objectives so that souls may be won for Christ, and His kingdom may be built up for time and eternity. One of the features of the General Conference held at Wooster, Ohio, in the latter part of August, was a report of a subcommittee of the Inter-board Committee on goals and objectives for the next biennium. The report envisioned a unified church program for the coming two years in the areas of "missions, education, publishing, relief, etc., where the total life and experience of individuals, homes, congregations, and conferences can best be expressed in a larger collective undertaking."

The report went on to state that such a unified church program should be prayerfully planned according to the following four principles:

1. It should include the work as assigned to the church in the New Testament and in somewhat the same proportion as emphasized in the Word.
2. Current situations influence the emphasis which the various areas of work merit.
3. Our spiritual and physical resources need to be considered.
4. We need to plan with faith in the unlimited and unseen resources, power, knowledge, and guidance of God through His Spirit when all things are done in the name of Christ.

The committee then presented its major findings in relation to work that is being planned by the various church-wide organizations for the coming biennium.

The general Mission Board will need one hundred additional full-time workers and 300 to 500 part-time workers and \$1,200,000 to carry on its proposed mission, charitable, hospital, and relief work. The educational program of the church will require about forty new teachers and over a half million dollars. The Publication Board constantly needs new workers and has a building program which calls for donations of \$100,000. Other church-wide organizations, such as General Conference committees and Mennonite Mutual Aid, will require an additional \$25,000 in gifts and \$175,000 in loans.

All of this means that there will be a large call for workers and money to carry on the general over-all program of the church during the coming two years, besides the large scope of work that will need to be taken care of in the local congregations and districts. The committee does not mean to give the inference that the Christian work in the home, the congregation, and the district conference is not as important as the church-wide work. It gave recognition to this in the beginning of the report. We all recognize that the work at the home base is the most important of all, for without this no general church work could be established or maintained. We need strong individuals, homes, and congregations, from which to draw the workers and means for accomplishing our united efforts in a church-wide and world-wide program.

The report concludes with the following dedication and goals which we trust we will all carefully read and consider:

Therefore, under the direction and blessing of God, may we here and now dedicate ourselves to the following goals during the next two years:

1. Contributions of \$3,000,000 toward our united church work.
2. Praying forth an additional 150 full-time workers.
3. Similarly getting hundreds of additional part-time workers.
4. Strengthening our position against all forms of worldliness by a testimony and service of a more positive nature, as illustrated by Mutual Aid's plans for more help to our own needy.
5. More efficient co-ordination in the operation of all our schools.
6. A restudy and, if expedient, a modification of the organization and operation of General Conference.
7. A mighty spiritual awakening and revival among the brotherhood.
8. Continuing sensitive as in the recent past to the world's relief needs.
9. Pray through to clear light on the new and growing tasks of our ministers.

From the above we see something of the over-all picture of general work of the church which is planned for during the next two years. It will mean a large release of manpower and of money if these goals are to be reached. But it will mean much more than that; it will mean, as the report suggests, a dedication of ourselves to our Lord and to His service and a burden of prayer, if these goals are to be achieved and to further the work of the Lord. To this end may we labor and pray.

What about This Winter?

When World War II ended over two years ago, everyone seemed to think that given a few years' time Europe would be on its feet and able to support itself. Our relief organizations envisioned programs which would gradually taper off and in a few years could be discontinued to a large degree, if not altogether. But things have not taken place according to this optimistic pattern. It is true that some of the smaller European countries have recovered to a large degree, but the picture as a whole in Europe is not a bright one for this coming winter.

There are a number of reasons for all this. First of all, Europe is in a bad financial way. There is not enough money to buy the needed things and to establish a normal trade. Mostly the harvests have been far below normal because of inadequate fertilizer and unfavorable weather. There is not enough food, prices are exorbitant, and with inflated money people do not have the means to buy the things they need. With subnormal conditions not enough coal is mined to furnish homes and industry.

Political conditions in these countries are also in a state of considerable uncertainty and turmoil. No one knows what may happen to give communism a free hand and to strike the match that will mean another conflagration resulting in blood and sweat and tears. All of this is serious and our own statesmen are busy drawing up plans to help as much as possible. The Marshall plan to advance billions in a sort of lend-lease to the various European countries outside the iron curtain of Russia is heralded as a panacea that may help if Congress approves it. But no one knows yet what the outcome of this plan will be.

All of this adds up to the distressing fact that Europe is faced with a hard winter. It means that our church relief agencies will have work to do that merits our wholehearted support in personnel and gifts in kind and in money. We need to remember too that there are other needy areas outside of Europe which need our help in a similar way. Our workers in Ethiopia, India, China, Java, the Philippines, Puerto Rico, and Paraguay also need continued support in people and means.

People are calling for help this winter. In this list we need to put the approximately 8,000 Russian Mennonite refugees who are still in camps for displaced persons and who will need to be provided with homes in the Americas as rapidly as the way opens. And let us not forget the other hundreds of thousands of displaced people and war prisoners who are languishing in camps or behind barbed wire stockades.

It is a needy world that calls to us who live in a land of abundance. Let us not hesitate to tighten our belts, to eat dark bread, to cut down on our amount of calories, to sacrifice in various ways in order that others may have at least a subsistence diet. And as our hearts warm up may our pocketbooks be touched so that we may give generously for those who are in need. "The Lord loveth a cheerful giver."

CHRISTIAN LIFE

YOUTH FACES CHRIST

BY MARIE A. YODER

This heart-searching message was given at last year's session of the Indiana-Michigan Christian Worker's Conference. The writer just recently began a term of missionary service in Puerto Rico.

A young servant approached his mistress and said slowly, "He is tired, my mistress, and I heard Him say that He is going to hide away so no one can find Him for a while. It is no use. He looked so tired. He will not see you."

"I don't doubt that He is tired, Marcus, but my case is different. I must see Him. Did you say He was coming down this road? Then I will go in search for Him. Paula, who has suffered so grievously from a devil, cannot live unless she is healed, and that soon. Will you go with me, or do you wish to stay here?"

"I beg your humble pardon, my mistress, but He will not see you for another reason. You are not a Jewess! He said He was sent to help the Jews. I heard Him say that. Please listen to me. I cannot endure seeing you despised as those Jews mistreat the Greeks."

"You have been a faithful servant, Marcus, but this time I am going! I can do no more than try to see this Jesus. Are you coming with me?"

"I shall remain here—no, I shall go with you! But I know He will not help you. He is a Jew and— Ah! You women! Who can change your minds, once you have made a decision?"

"There He comes, Marcus! Is it He? Tell me, does it look like Him? Are His steps so slow? Does He have such a weary face, such lines of care, and yet, Marcus, such gentleness! Oh, it must be He. I never saw a man with such gentle eyes, and list, I hear His voice! Harken to the gracious words that proceed from His lips! It is Jesus, is it not, Marcus?"

"Yes, dear mistress. It is Jesus. But have care! He will not heed your cries. I am sure I am right."

But already the Greek woman had cast herself at Jesus' feet and was crying to Him, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."

And Jesus answered her not a word! Marcus noted this, and slipped down and whispered into her ear, "Come, He will not answer a Greek woman. Remember you have no right to ask anything of Him who is a Jew!"

Several strong Jews stepped before her and said to Jesus, "Send her away, Rabbi, for she crieth after us!"

Marcus cursed under his breath! "Those hateful Jews! You'd think we had no hearts at all to hear them talk."

And then the soft voice of Jesus broke the tenseness of the situation. "Woman, I am not sent but to the lost sheep of the house of Israel."

But the need was a real one! And the Greek woman was willing to be ridiculed if only Jesus would help her. She cast herself at His feet again, and worshiped Him, saying, "Lord, help me!"

Again Jesus spoke, words that pierced her very heart—just for a few seconds—"Let the children first be filled: for it is not meet to take the children's bread, and cast it unto the dogs."

Ah! Dogs! Her head slipped off the soft cushion of Jesus' feet and lay in the dust of the road. She was willing to become nothing, yea, a dog, if only Jesus would help her. Very humbly the words came from her lips, "Yea, Lord: yet the dogs under the table eat of the children's crumbs. I have no right to come to Thee, being a Greek, but a devil has possessed my daughter, and Thou art the only One who can heal her. Give me just a crumb, Lord!"

And then the miracle happened. Jesus stooped and touched her, and His words sent a thrill of something new through her as He said: "O woman, great is thy faith: be it unto thee even as thou wilt."

Marcus was standing near his mistress, ready to be of any aid to her, if a need there be. But there was none! None, unless there was a need within his own soul! He knew that something had happened to his mistress—she was different, so gentle, her eyes and her voice were just like the Master's! "Come, Marcus, my son. Let us go home. Paula is healed, I know!" She slipped her arm around the waist of the boy and led him away.

Marcus was thrilled, and yet, he walked as one in a dream. His mistress was speaking to him as to a son; she touched him as she would touch her own son if she had one! Something had happened to her. And yes, he knew too, that Paula was healed!

* * *

This Greek woman has passed us by. She has come, has faced Christ, and her need has been met. Shall we, now, stand back and silently watch a group of young people who are coming, regardless of all opposition, to face Christ, too?

I see, first of all, a little girl eight years of age, who, kneeling before Christ, has just prayed: "Lord Jesus, my heart is so bad. Will you forgive my sins and, oh, come into my heart?" And by her side kneels a wise mother who silently prays: "My Master, she

is so young, but Lord, how can I say that she is too young when her little heart yearns for Thy pure life? Inhabit her heart, Lord, and oh,— And as the child finishes her prayer, the mother quickly adds, aloud, "Thank you, Lord Jesus, for forgiving Mary's sins and for coming into her heart. Let her remember that now her heart belongs to You. And Master, teach both Mary and me that the things we do now should be such things as Jesus would do. May we love you above all else on earth. Amen." And I hear the Master whisper so tenderly, "Suffer the little children to come to me. . ." just as Mary, with beaming face says, "O Mother, He did come in!"

A girl of nineteen years of age rapidly approaches the Master and cries: "Oh that the Lord would show me the way wherein I may walk, and the thing that I may do! Where, Lord, do you want me to serve?" Youth is so impatient, and the loving Master knows this. But He cannot be hurried. He speaks very calmly, "In all thy ways acknowledge Me, and I will direct thy paths. I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye. But rest in the Lord, and wait patiently for Him." The girl leaves the Master with a look of utter peace on her eager face. She has been satisfied!

A young man of twenty years faces Christ with a cold, defiant look. Christ knew that he was a church member. He knew that his background was a Christian one. Christ knew that the radiance of his Christian friends made him all the more miserable. "Come, son," Jesus said. "Tell Me all about it!"

He stepped away from Christ and said, "I do not believe in a God whom I cannot see and hear. I can't believe a Bible which contradicts itself again and again. God doesn't answer prayer! And faith! There is no such thing! I don't even believe," he halted, and then shot out the words, "I don't even believe that You are divine!"

Before he could think again, Jesus had gripped him by the arm, had given him a thorough shake, had looked him in the eye and said, "Tell me, son, what hast thou been doing? Hast thou been cheating, or living in vice or gambling or stealing money?" The poor boy dropped his head and said, "How in the world did You know?"

"I know," Jesus said, "because a discordant note of unbelief is most often the result of a sinful way of seeking satisfaction in the world." And even as Jesus was speaking, the boy felt all doubt and fear and even the guilt and power of his sin slip from his life beneath the touch of the Master's hand which was still resting on his shoulder. Softly the words came from his lips, "My Lord and my God!" And later, when he was back with his Christian friends, he said, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

A young man eighteen years old comes slowly forward. He almost retreats, but when He sees Jesus take quick steps to meet Him; he takes courage and stands facing the Lord. "O Lord Jesus, I have drifted away from Thee. I have gotten into the wrong crowd, and I stand before Thee, guilty of robbing

girls of their virtue! O Master, is there any hope for me?" Jesus places a loving arm around the shoulder of this honest man and sees great possibilities in him. "My boy, let Me be purity and courage and manhood for thee today and forever. Remember no good thing will I withhold from thee if thou wilt confess thy sin and walk uprightly before Me." The youth stands erect, and with shining face says, "What forgiveness! What love! I will serve Thee forever."

Four young girls fifteen to seventeen years of age stand before the Christ as He looks at them with piercing eyes. They cannot meet His gaze, but their guilt-burdened hearts crave peace and victory. Christ speaks to them, "Daughters, the youth who just left my side confessed a great sin. But he took all the blame himself. I know your hearts! You have never lifted your voice against the approaches which he, and others like him, have made toward you. You encouraged him. By your petting and looseness of social standards you are as guilty as he!" Four young girls dropped to their knees at Jesus' feet and cried, "Lord, Lord"—But Jesus rebuked them and said, "Why call ye Me Lord, Lord, and do not the things that I say? But, wilt thou be made whole?"

Together they cry, "To whom shall we go? Thou hast the words of eternal life!" And then, He speaks very gently. "You have all been church members, but My nature has never been formed in your hearts. Go forth, and reckon yourselves to be dead unto the old nature and alive unto My life which I shall put into you. Go in peace, and sin no more!" And having felt the pulsing life of Christ Himself within them, they went forth, forgiven and radiant!

An eighteen-year-old girl waited eagerly to speak to Jesus. She carried with her a pack of tracts and said, "Lord, I do love Thee, and I long to serve Thee. But somehow, Lord, a paralyzing fear grips my heart when I feel I ought to give out a tract, or when I feel that the Holy Spirit is asking me to speak to someone about his soul. Lord, canst Thou help me?"

"Daughter, Satan hath used his tool of fear to hinder many children of Mine. But because thou hast asked for help, I shall open thy eyes and show thee that fear and worry and anxiety for your problem and other problems, is sin. It springs, not from My holy nature. Thou must definitely reckon thyself dead to this sin. Go forth, forgetting not that it is I who is giving My printed word, and not you but I who speaks My message. Resist the devil and tell him to speak to Me when he approaches thee. I wait at thy heart's door, ready to defeat him in thy life. Perfect love and trust in what I can do will cast out all fear!"

A girl of sixteen years approaches next. "What wilt thou?" the Master asks. "I came to tell Thee that I am happy in Thy service," she said, avoiding His eyes. Gently Jesus questions, "Thou art happy, sometimes. But thy home life, thy temper and lack of patience with thy brothers and sisters and parents give thee no little concern." He pauses and asks, "Art thou happy this moment?" Desperately she cries, "O Lord, if I could only have victory at home! Surely Thou art suf-

ficient for such trials!" The Master raises her head and looks deeply into her soul. "I am more than conqueror, and through Me, thou, too, shalt be always triumphant. But first, thou must surrender self to Me. Self-will, self-assertion, self-depreciation, self-conceit, self-pleasing, self-seeking, self-pity, self-sensitiveness, self-defense, self-consciousness, self-trust, self-exaltation, self-esteem—your SELF must be surrendered to Me. It is your SELF that is causing all your trouble. It will be necessary for you to be willing to give up your right to your own rights before you can be victorious. Does that sound too exacting? Remember, child, that I gave up My royal rights that you might have victory. Will you dethrone self from your life that I may live in your heart in its place?"

The unhappy eyes met those of the Master. "Oh, I see it now. I am selfish! I am always wanting my own way, and that makes me impatient and unhappy. I have been serving self. O Master, have I served Thee at all? Lord, I thank Thee that self was conquered at the cross for me. I will believe now that he has no more dominion over me and I yield myself wholly to Thee." With a gentleness that astonished her, Christ said, "Thy sins are forgiven thee. Henceforth, thou shalt be a chosen vessel unto Me."

I see a look of sincere admiration on the face of the Lord Jesus as a twenty-year-old youth approaches Him. He bows reverent-



MY LORD AND I

Happy are the golden moments
When I pray and read God's Word;
Pure and sweet are my enjoyments
As I'm feasting with my Lord.
Since I started for the kingdom
Oh, how precious He has been,
Carried all my grief and burden,
Saved and kept me free from sin.

All along my pilgrim journey
God has been so good to me;
Blessed seasons have been many,
And my heart is glad and free.
Oft I might have been much better
But His love still followed me,
Drew me gently, closer, nearer
To the Cross of Calvary.

When in wisdom I am lacking
And my zeal is running low,
Then I come to God confessing
All my needs and all my woe,
Then I feel the fire burning
And again I push ahead,
Singing, praying, testifying,
Feasting on the Living Bread.

I have room to grow still richer
In the fullness of my Lord;
To attain still higher and higher
In the attributes of God.
Tho' I'm weak, by grace I conquer
When temptations come along,
And each trial brings me nearer
When I conquer with a song.

For my labor in His vineyard
Jesus gives me joy supreme;
Every service leads me upward
Where the sweetest pleasures teem.
I can hear, by faith, the chiming
Of the golden bells "up there,"
And my heart is yearning, longing
For my home so bright and fair.

—Alfred S. Rotz.

ly at the feet of his Lord and worships—"My Lord and my God!" He waits in silence until Jesus says, "My son, cast all thy care upon Me, for I care for thee." Then the youth cries out: "Who can find a virtuous woman? King's daughters probably live in king's houses. Evidently I have not found the abode of the king, for I have certainly not met any of his daughters. Lord, are there any women who truly love the things of God?"

The look on Jesus' face already made his problem seem insignificant and he burst forth, "Ah, Lord God! Behold, Thou hast made the heaven and the earth by Thy great power and stretched-out arm and there is nothing too hard for Thee!" Jesus takes him by the arm and sends him forth with the promise, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart."

The Lord stretched forth His hand to meet the sixteen-year-old girl who approached Him next. She blushed as she stood face to face with the Master. He knew her problem; her rebellious heart and the devil who was trying to sift her as wheat. But she was driven to Christ because she could find no answer for her problem herself. Christ never demanded a word from her. He simply said, "My dear, I want your body, which is My temple, to be adorned with such clothing that people will see, not you, but Me living in you. Maybe this rule will make your problem simpler for you. 'Clothing should never call attention to any part of your person, but it should harmonize with, and enhance your personality.' Listen again, daughter, so you will not forget it. Clothing should harmonize with and enhance your personality and should not call attention to any part of your person." A new light shone in her eye as she bowed her head before the Lord for a moment before she passed on.

A young man twenty-two years of age faced Him next. He met the Lord with a frankness and honesty that pleased the heart of Jesus. "Master, I come to Thee with a heart that desires to be perfect before Thee. But I am in need! I have been asked to speak to a group of young people at home on 'Purity of Life!' O Master, Thou alone knowest the struggles which I have with impurity of thought. What shall I tell others, when I battle with this problem myself?" And Jesus, beholding him, loved him, and said, "Blessed are the pure in heart, for they shall see God. Just remember, there is no impurity in My nature, and no purity in the sin nature. Real purity is found only in Myself. Let Me be purity to you, and I beseech you to remember that the weapons of your warfare are not carnal, but are mighty through God to the pulling down of strong holds. Therefore, as Satan sends these thoughts into your mind, cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring every thought into captivity to the obedience of Myself. Do not forget the old saying, 'You can not keep the birds from flying over your head, but you can keep them from building nests in your hair.' This may be a trite proverb, but it is, oh, so true! You cannot keep evil thoughts from coming to you. That is part of Satan's work. But you need not entertain them in your mind and thinking." As the light was dawning in his

face, the young man said, "Wilt Thou be purity to me? Lord, I see it now. Purity, and courage and poise and graciousness and kindness—why should I lack at all when in Thyself all my needs are met?"

Three young women with a mutual problem stood before the Lord. They were twenty-one years old, well-matured, and only the Lord knew the depth of love they bore for Him. One stepped forward and said gently, "Lord, Thou hast promised to give us the desires of our heart if we delight ourselves in Thee. Does that include deep heart cries that have not been stilled? Heart cries like—like love of mate and babes and pride of home?" She paused and went on carefully, "Or, Master, have we maybe held our standards higher than is needed? And may we lower them a bit?" With gentle firmness Jesus interrupted the speaker and with a tender smile asked, "Art thou wearied in the greatness of thy way? Could you but see the joy My heart has known as you, My daughters, have gone through the gates, lifting up a standard for the people. Behold the days do come, saith the Lord, that I will perform that good thing which I have promised. I do according to My will in the army of heaven, and among the inhabitants of the earth; and none can stay My hand or say unto Me, what doest thou? Remember, they that seek the Lord shall not want any good thing. It is MY promise!" As they left, Jesus heard them say, "Let us trust Him. He that spared not His own Son, but delivered Him up for us all, how shall He not, with Him, freely give us all things!"

A young man with perplexity written in every line of his face approached Jesus. The Master knew that he had just left C.P.S. and had come home in spiritual turmoil. He spoke to Jesus frankly and at once. "Lord, I've met so many young men who have such varied opinions about Christianity and Christian principles. How can I know just what is right and what is important?" And Jesus, looking into his heart, saw Reason and Faith waging a terrific battle. He saw before Him a young man who had read many books and with all his reading had become more unsettled. He was ever learning, yet unable to come to any knowledge of the truth.

As the young man, utterly wearied, bowed before Him, Jesus said, "O son, begin all over again, and forget for a bit the What of things and remember the Who! Forget My blessings and the things you have learned **about** Me and **take** Me! I am Christ who longs to be Life and Light to you. I shall pray for you, for I fear that your mind has been corrupted from the simplicity that is in Me. Believe Me and trust Me as a child would trust Me, and I shall not fail you. Yield your life to Me in utter surrender and let Me work through you, and your doubts will vanish and I shall satisfy your heart completely."

A girl fourteen years of age moved toward Him with reluctant steps. Jesus knew that the maiden's mother had urged her to visit Him. He smiled at her and received from her a bashful, timid response. He said, "Sit here by my side, my dear. I have something to show you." And from nowhere, Jesus unrolled a blueprint of her life. "See this perfect

design, My child? It is God's plan for a happy life for you." And as she bent closer to see the printing thereon, He rolled it up again and said, "Thou mayest not read it now, but I would have thee know that it is filled with good for thee. Hast thou a word to ask of Me?"

Forgetting her timidity, she burst forth, "Mother says I am loud and boy-crazy. O Jesus, I don't mean to be. I just want to be friendly, but I seem to do everything wrong. Can't you help me?"

"Yes, dear child, I can. Already you know that I am living in your heart. Do you understand that you can never do anything about your problem, but that I can do everything about it? Here are two things I want you to do. I shall help you to see many, many good, kind things that you can do for everyone whom you meet. Just keep remembering that it is not you who is doing these things, but that it is I who is doing them through you. You seem boisterous and noisy sometimes because you are conscious of yourself. Doing these things for others will help you to forget yourself."

"And then, too, I want you to begin today to pray a prayer for your future. Ask God to lead you, sometime during the next few years, to a fine young man, who, with you, will bring glory to God, and whom you can make happy. As you pray this prayer every day, remember that you will want your life to be pure and clean for that man when God answers your prayer. For if your parents, being evil, know how to give good things to you, how much more will your heavenly Father give good things to **them that ask Him.**" Impulsively, the girl had arisen and seizing the Master's hand, she whispered, "Oh, thank You, Lord Jesus!" and fled!

Even eager, joyous youth sometimes faces closed doors. As Jesus saw the nineteen-year old youth near Him, He knew, of course, what his question would be. "Lord, I know that Thou hast guided me, even to this closed door that I face. But, behold, I go forward, but Thou art not there; and backward and I cannot perceive Thee. On the left hand, where Thou dost work, but I cannot behold Thee and Thou hidest Thyself on the right hand that I cannot see Thee. Oh, send out Thy light and Thy truth; let them lead me!" And Jesus spoke with loving voice, "It is the glory of God to conceal a thing. God cannot trust everyone with clouds and with darkness. The clouds are a sure sign that He is near. O son of Mine, since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen what He hath prepared for him that waiteth for Him! Canst thou rest in the Lord and wait patiently for Him?"

The youth smiled and replied, "Your words cheer me, Lord. I will be still, for I know that Thou art God!"

We watch with rapt attention as a young girl twenty-two years of age comes to Jesus. She is weeping and bears the marks of sin on her face. She has tasted of the pleasures of the world and has found that they leave only an empty void in her heart. Jesus hastens to meet her. But at once she says, "I am too sinful. I have rejected Thee and have cursed Thee and have resisted Thee

again and again. Now I have wasted many good years of my life and I am ashamed to—I cannot come! I must wait until I am better and more worthy of Thee." And she turned as if to walk away. But quickly Jesus said, "Stay and let Me speak to thee. There was a certain creditor which had two debtors; the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" And she answered, "I suppose he to whom he forgave the most."

And Jesus said, "Thou hast rightly judged. Thy sins are forgiven thee." The girl stood in deep thought. Her weeping had ceased and finally she said "I'll ask You in, Jesus, into this unworthy, unclean heart of mine. And if my unworthiness will cause me to love You, I'll love You more than anyone else in this world could."

A sober-faced youth of nineteen years spoke next. "Lord, are moods anything I can help? Some days I am very happy and other days I am depressed and despondent. But I am made that way. Lord, am I not right?"

"What thinkest thou, My son? Dost thou think that despondency and a moody, uncheering spirit are a part of My nature?"

"No, Lord, it cannot be. But what shall I—what can I do about it?"

"Whatever is not holy is sin, and the vile, unchristian deeds that result from thy low moods are surely from thy sinful nature. When Satan brings this temptation to thee, thou must recognize this as a part of thy sinful nature and thou must reckon thyself dead to that nature and bank hard on My joy to be thy joy. Often thou wilt have to offer sacrifices of joy and together we shall defeat Satan in thy life!"

"But may I ask thee, what is it that makes thee depressed? Is it often because thou art cross and a bit angry? And now, think with Me. What makes thee angry? What makes thee cross? It is just one thing, always! Always when people become angry, it is because they have not been allowed to have their own way! Think that over, son, and check your life on that point. For that, too, I have victory!"

There is yet a long line of young people—some of whom I know who are waiting to face Christ with their problems—problems of vocational choices; problems of besetting sins which are holding them in a vice-like grip; problems of the use of the Lord's Day and pleasure problems. Christ is not tired, nor will He ever be, of giving Life and Light to all who come to Him. To them all He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. . . . Ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, **ye shall be free indeed!**"

Goshen, Ind.

To look up and not down,
To look forward and not back,
To look out and not in, and
To lend a hand.

—Edward Everett Hale.

PATHWAYS TO POWER

BY JAMES CANADY

Ye shall receive power. Acts 1:8.

A class of young people had planned a picnic. The rains of the morning and the heavy hanging clouds of the afternoon could not dampen their spirits. Youth listens to little advice even when the very elements speak warning. Most of the party started walking to the picnic grounds, but a few, under the pretense of carrying the lunch, rode luxuriously in an easy riding car. As though to fulfill nature's threats, the dark clouds began to unburden; big drops of rain began to fall. The young people sighed, but continued determinedly over the country road towards the picnic grounds. Then they came to an immense mudhole that extended beyond both sides of the road. As the car approached the ocean of mire one of the young people said to the driver, "Take the right side." Another said, "Take the left side." The accommodating young driver, a bit confused, compromisingly started through the middle. The car progressed amazingly far for the circumstance, to the center of the slough. There the wheels spun furiously, the motor raced desperately, mud flew in every direction, but cruel nature laughed at their helplessness. In surrender the driver stopped the motor, and the young passengers heard the unhappy sound of gurgling as the ooze settled around the axles. They were stuck, miserably stuck in the mud! They hauled and pried, the entire class pushed and pulled, until they all looked like swine from the wallow, but to no avail. The young people had to leave the hopelessly helpless car in the middle of the mud pond.

I

There was a machine the product of the mind of the best mechanical science. There was a car built for speed; it was made for powerful strength; it was constructed for luxurious riding and beautiful appearance. But this wonderfully powerful machine was powerless.

That powerful but powerless car is too much a parable of the modern church today.

What kind of Christian are you? Do you know?

II

A Christian is supposed to be possessed with tremendous power, a power not given to the world. If a Christian does not realize that power something is wrong. He is missing the intention of the One who made him. A Christian should be powerful against evil; he should be powerful in prayer; he should be powerful in witnessing the Word. Why should a Christian be thus powerful? Why? Because a Christian is a child of the Source of all power. "Power belongeth unto God." (Psalm 62:11). Here we must hasten to warn that being a church member, sadly, does not always mean the same as being a Christian. No person can have the assurance of having God's power simply because he has allied himself with a church upon this earth. There was one, Simon the Sorcerer, who had this strange misconception. He thought that if he offered enough money he could buy the

power of God. This man was severely rebuked.

Again, a Christian should be possessed with great power not only because he is a child of the Source of all power, but because he has a terribly powerful adversary. Our nation was forced to learn that if she was to know victory she had to build her military strength, for she battled a powerful enemy. O Christian, do you know the awful power of your adversary, Satan? Be warned that the devil possesses more power than any other being under God. His power is for evil, and that power is focused upon you. Satan's evil purpose is to make your life powerless for God. The Christian cannot resist this wicked foe without a power stronger than his.

Once more, a Christian should have power because he has been called to a powerful task. Apparently, most Christians today still have not realized the stupendous work to which God has called us. The task which has been given to every Christian is a world conquest. Looking about us at the sinfulness of our own community, seeing highlighted on the horizon the sweep of world-wide sin, and realizing that there are uncounted millions who do not know the Gospel of Jesus, we are dismayed when we hear Jesus saying calmly: "Go ye therefore and make disciples of all nations" (Matt. 28:19); "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15); "As my Father hath sent me, even so send I you" (John 20:21); "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Of course, those commands are for us. But the commands would be ridiculous to such weak people as you and me unless accompanying us there is a tremendous power from without to help us. There is such a Power.

Eternal salvation has been given through the blood of God's own Son. The Wonderful Book of God is open with its record of God's will. The church building is comfortably equipped for worship. There is freedom of speech. There are opportunities for education. There is prosperity. There is potential power. But we remain motionless. Why? The Christian was not made to be mired in the life of this world. His life was designed to travel God's straight highway.

III

Briefly, here are several suggestions as to the pathways to God's power in your life.

First, there is power in the redeeming blood of Jesus. Certainly, a person can never know the power of the Christian life without first knowing the Christ. Sin separates the soul from God; sin also separates the soul from the power of God. "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Second, there is power in the presence of the Holy Spirit. He is the person who imparts God's power to the Christian. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). The

Christian who would know the power of the presence of the Holy Spirit must be concerned not that he might possess the Holy Spirit, but that the Holy Spirit might possess him.

Third, there is power in the Word of God. Often Christian efforts are futile because we do not use God's Word. God said, "Is not my word like as a fire? . . . and like a hammer that breaketh the rock in pieces" (Jer. 23:29)? "The word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12). A Christian cannot have spiritual power without Bible study any more than he can have physical power without nutritious food.

Fourth, there is power for the Christian in prayer. The electric line is a small wire, but that wire brings light to our homes, carries the power to turn the wheels of industry, and brings countless blessings to humanity. When the electric wire is severed the flow of energy is stopped. God has offered to the Christians a means of appropriating unlimited heavenly powers: "Ask, and it shall be given you" (Matt. 7:7); "Ye have not, because ye ask not" (Jas. 4:2). The early disciples claimed the promise of power of the Holy Spirit's presence because "these all continued with one accord in prayer and supplication" (Acts 1:14). You, too, must pray if you are to know the strength of God's power.

Finally, there is power in the surrendered life. In Romans 6:13 we read: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Have you answered that question that was put before you a few minutes ago, "What kind of Christian are you?" Are you fulfilling the powerful function that God intended for you? Arise, travel God's highway!—Baptist and Reflector.

THE PILGRIM'S TASK

"Having a desire to depart and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you" (Phil. 1:23, 24).

You are a stranger and a pilgrim here. Heaven is your home. But on this pilgrim pathway the Lord needs you to witness for Him. You are His ambassador. Then let each day be one of sweet submission to Him, and of loving service for Him, and ere long you will see those blessed lights which will give you an abundant entrance into your heavenly home.—Grace and Truth.

—O—

WHAT RELIGION IS

Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances—these are necessary to religion—no man can be religious without them. But religion is mainly and chiefly the glorifying God amid the adverse winds and currents of temptation by the sunlight of duty and the compass of divine truth, the bearing up manfully, wisely, courageously, for the honor of Christ, our great Leader, in the conflict of life.—John Caird.

OUR HOME CIRCLE

MEETING CHILD NEEDS IN THE HOME

BY RUTH BRUNK STOLTZFUS

The mother of two children and the wife of the editor of the "Mennonite Community" gives us this message out of personal experience and keen observation.

A young mother was walking through the park with her children, while some of her college classmates of former days stood off a short distance, remarking (with a chuckle) that, at school she had failed the course in **Family**. Parenthood is not always accompanied with the ability to care for children and to train them wisely.

The first concern for our children is that they are well. How burdened we are when we fear that everything is not all right with the tiny infant! As soon as Mother is able she is up all hours of the day and night if necessary, seeing that Baby is comfortable and happy. At first she devotes most of her energies to his need for food, clothing, cleanliness, rest, fresh air, and sunshine. As he becomes older, this matter of observing good health rules may not require as much time, but it is equally as important. Children should eat what is set before them, to be sure, but we are hoping that Mother sets a balanced diet before them, one that includes plenty of milk, fruits, green vegetables, and not too many starchy foods. When finances are low, cuts must be made in expenditures, but let us not "cut" on good nourishing food for the family.

Meeting the Need For Balanced Living

Someone has pointed out that the balanced life must include love, work, worship, and recreation, as shown by figure 1 across. The home that neglects any of these things is likely to produce unbalanced individuals as figures 2 and 3 illustrate.

Worship

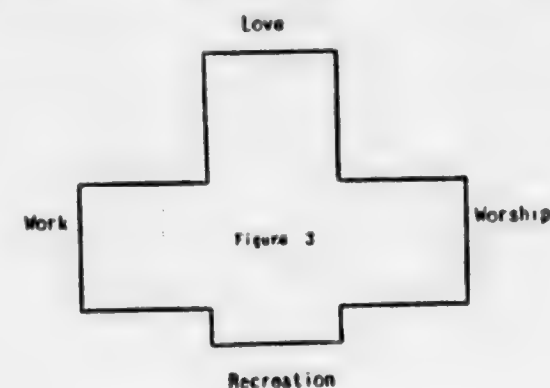
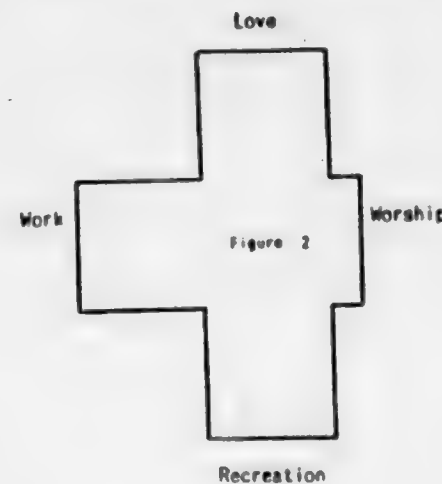
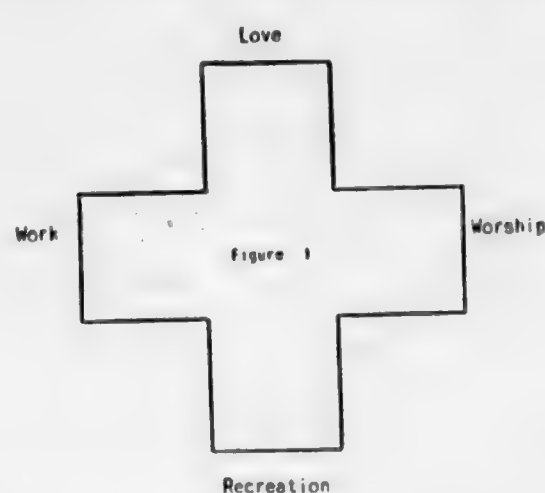
We have failed in the greatest lesson in **Family** if we have not provided for the spiritual growth of our children. Family devotions, a period kept alive and interesting for all family members, is a must. This, like any other worship period, is more meaningful if it does not always follow the same procedure each time. Here is opportunity for the children to participate in something that will influence them for good all of their lives. Even before the child reads he can take part by praying, singing, saying a verse, or telling a Bible story. Later he can read the Bible or a story and in various ways make his contribution to the worship period. Sometimes the children plan a little program for devotions. John will tell a Bible story, Jane will sing, Father will read the Bible, Mary will say a poem, and Mother will pray. No one can estimate all the good that can come from child participation in family worship.

Deuteronomy 11 says, "Therefore shall ye lay up these my words in your heart and in your soul, . . . and ye shall teach them your children, speaking of them when thou sittest in

thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Notice that the parents must have the experience in their souls first before they can teach the children. In all of our activities our deepest concern should be to teach our children the things of God. A four-year-old puts us to shame, because while we are riding in the car thinking of less important things he asks, "Mother, how far away is heaven?"

Each day is full of opportunities to draw the child's mind toward God. The beautiful flowers and trees, the birds, the sunset over the mountains or river, the evening sky, can all occasion an expression of praise to God. Many of us remember, as though it were yesterday, the things our parents told us as we tripped along to the garden or field or orchard. We even remember the hymns that they hummed as they went about their work.

Taking time with children is so important. Now is the time to read them Bible stories and to pray with them even if we must neglect other things that we think we must



get done before the day closes. One does not want to excuse or encourage poor house-keeping but it may be well to reflect on true values. **In ten years when the children are very much what they will ever be, will we be sorry that we spent time with them instead of scrubbing the kitchen floor three times a week?** In many cases Mother can teach while she is doing the housework, but if something must be neglected let it not be the child at all costs.

Reading material in the home should be carefully chosen. Some children who would not think of attending the commercial movie, are allowed to read books that have the same ill effects on their character. Time and money spent in studying and buying worthy reading material for the home is a good investment. Parents themselves can name certain books in their childhood home that exerted a tremendous influence on their lives.

Work

Boys and girls, if properly taught and encouraged, like to feel that they have a part

in the work at home. They take pleasure in a task well done. Many a mother says she can do the housework quicker and better herself so fourteen-year-old Jane runs off to play or to read, Mother gets the meals, washes the dishes and does all the house cleaning. When Jane becomes a housewife she is confused and embarrassed because she does not know how to do many necessary things. Much less does she know how to manage and plan the order in which different tasks should be done. Parents are good to their children when they take the time and patience to teach them how to do things and how to manage in the saving of time, money, and energy. It is not too soon to teach a very small child to be helpful and to have little tasks to do. They are able to do so much more than their parents sometimes think.

The sons of a wise father will learn how to do things and how to do them well. The ability to start a task and to finish it in spite of obstacles is something learned by Father's or Mother's side. Here is the place where children receive the best and most impressive teachings in order, cleanliness, and helpfulness.

If children are taught to enter fully into the work of the home they will learn how to use money wisely. It is not enough to teach children to drop pennies in a bank or to just let money accumulate. They have missed the most important lesson if they have not had any experience in wise spending. The children going along to buy groceries or items needed about the home, will gradually become able to do much of the buying alone.

Work and good management should not be for the purpose of laying up wealth for

ourselves. Children should grow up with the feeling that we are working and saving so that we can make our own living and also be generous toward those less fortunate. They should not miss the happiness of participation in making up Christmas bundles or some other type of generous giving.

Recreation

Every child deserves parents who see that recreation is a necessary part of balanced living. He does his work more willingly if he knows that there is a definite time set apart for play, or rest, or for some pet hobby. A really good worker is a good restor; he knows how to take time for recreation or for a visit with a neighbor. If we do not take time for these things we are either doing too much work or managing poorly. An ideal recreation for children is that in which the whole family engages—a fishing trip, a hike, a trip to the zoo or to some spot of interest, a family picnic. These, and activities at home such as singing, reading, or playing some game, can be happy occasions for the whole family.

Make much of special days in the home—birthdays, Christmas, Easter, Thanksgiving Day, Father's Day, Mother's Day. How these little extras gladden the hearts of children and make them rich in home memories when they become older!

The children will want to have part of their recreation with other children. They should have the privilege of asking their friends to their homes. Friendliness and hospitality cannot be learned too soon.

Love, Friendship

Every child needs the kind of home where there is genuine love between Father and Mother and between the parents and children. Family tenderness is sometimes so noticeably absent. An eighteen-year-old dashes off for a 200-mile trip and good humoredly calls, "G'bye, Mom!" How much nicer if he had first bent to kiss her cheek and to tell her to take good care of herself or to write him a letter! Before and after a period of parting, the parent is never too old or too embarrassed to give this expression of love to his companion and children, nor the child to his parents and brothers and sisters.

We like to see a family that is together, whether at home or in some group away from home. Husband and wife belong to each other. Why should it be such a virtue for them to separate as soon as they go away from home? There is much to say in favor of the family pew. It is unfortunate that some of our children grow up with the impression that it is worldly and wrong for Mother, Father, and children to sit together for regular church worship.

The happy child is wanted and loved. He does not lack companionship and understanding. He knows he can go to his parents with any question or problem. Blest is the child who gets his information about the facts of life from his parents instead of from playmates who never fail to give the idea that there is something sneaking and unclean about it all.

Wise parents will see that children need friendships and social contacts outside of the family circle. Besides being good examples in neighborliness and friendliness they can help their children make plans for happy times with their friends.

So many of us are poor examples to our children in our manners. Some women talk about too many nothings, and when saying something that has meaning they lack the ability to condense. Others are too reserved to take part in a conversation. Some men make it a policy to always walk ahead of their wives, whether it is proper or not. The Bible is even used (misused) to substantiate the selfish view that he is to take the best or most honored place for himself.

We are a plain people respected in most cases for living by the Bible, but our poor manners can justly bring about fun-making. Why should godly people purposefully do everything contrary to the social graces? Why do we so nearly approach teaching our children that good manners are sinful? We owe it to our children to be better examples to them in these things. It will make a great difference in their friendships and social or business contacts later in life.

Ideal parents are not too anxious for their children to marry but realistically face the likelihood that they will. When the children are very small it is not too soon to develop in them the qualities that will make for congenial relationships with others and finally happy marriage.

Children need parents with depth of character. If Father and Mother keep their word always, deal honestly and kindly with others, the children are almost unconsciously schooled in these virtues.

Respect for all other people should be caught and taught and stressed. Let not one of us, or our children, be guilty of looking or acting condescendingly toward the member of another race, or someone who is crippled or handicapped in any way.

If you have never taken particular care to teach your children thoughtfulness toward the aged begin now if he is two or twelve. Dear old Grandmother Davis cannot see or hear so well, but she can still tell a warm handshake and a friendly manner.

Conclusion

A recent survey shows that if your annual income is \$2,500.00 it costs you \$9,886.00 to care for a child until he is eighteen years old. We would add that it costs many prayers, tears, and songs, no matter what the income. It requires work, worship, love, and rest. It takes the power of God.

Children are a joy. They are our greatest riches. They deserve our best. Oh, that we will not fail this real course in Family!

Scottdale, Pa.

WHAT NEXT?

"What shall I do?" you ask me now
Almost at the close of day.
You started early to stack your blocks
And take your dolls to play.
You wiggled your toes in the box of sand
And slept on the grass near by.
You climbed the tree for some luscious fruit,
And in the swing flew high.

There are barefoot tracks from the little pool
Where you dipped your feet in its depth.
And I'm sure, when you had the cat by the tail
He was very glad when you left!
"What shall I do?" you ask again.
I'll tell you what, my dear—
Climb into my lap and I'll sing you to sleep
And hold you tight and near!

—Velta Myrle Allen.

In the Gospel Messenger.

GENERAL CONFERENCE

(Continued from page 296)

ful in all of the church's activities as is that of the organizations under the Conference. We support all of the church's interest and the work of the Lord in all fields of service because they belong to the Lord. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's."

Vineland, Ont.

WHEN DAD SAYS "NO!"

Two boys were discussing their parents. "I wish my father was like yours," said one. "No matter what you want to do or where you want to go, all you have to do is ask his permission and he says, 'Yes!' But, when I want to do something, half the time my father puts his foot down and says, 'No!'"

"That's true," agreed the other boy. "I guess I've got the finest Dad in the world. He's too big-hearted to deny me anything. I think, if he ever said 'no' to me, the shock would almost kill me."

I surmise that both boys were a bit wrong in the appraisal of their fathers. It is exceedingly doubtful if any father who always says "yes" can rate as the finest father in the world. It is very likely that the father who said "no" to his son "half the time" came nearer to being the right kind of father than did the one who could never find it in his heart to deny his son anything.

The boy who has a father who is a "yes" man may think that he has the ideal dad, but he is almost certain to look back some day and wish that his father had given his consent less often and said "no" more frequently.

It is easier to say "yes" than "no" and all too often parents say the former because they lack the courage to say the latter. They make the mistake of considering the child's wishes rather than his welfare. Sooner than cross him in those wishes, they let him go places where their better sense tells them he should not go and permit him to associate with those he would do better to avoid.

The boy or girl who has parents who are not afraid to say "no" should be thankful for parents can give no better evidence of their affection for their children. It shows that they care enough to deny their children privileges which might be harmful to them. Surely young people have no cause for resentment if the parental foot is sometimes put down and a curb placed on their reckless, thoughtless, pleasure-seeking activities.

It is human nature to rebel a little. We all are alike in that respect. We do not welcome interference, when some one presumes to stand between us and the things our hearts are set upon; but, no matter how old we are, we cannot always have our own way about everything. It is a good thing we can't, for we humans are weak and nearsighted and we would stumble into even more pitfalls than we do stumble into but for those who caution us and who put forth friendly hands to restrain us.

Think it over, young people, and when your parents come out with that unwelcome "no" ask yourselves if your parents are not ten times better parents than they would be if they lacked the courage to say "no" to your requests, when "no" is the right answer.

—Louis B. Thayer, in The Watchword.

There are in this world many things that are thrust upon us, but we can choose our friends. In this we should be careful, taking only the best.—The Candle.

MISSIONS

THE PROBLEM OF YESTERDAY

BY C. WARREN LONG

The pastor of the Mennonite Relief Committee Builders' Unit in Belgium brings to us a thought-provoking message.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.—Ecclesiastes 3:15.

The problem of yesterday indeed should challenge and sober every mature mind. The life that has produced World War II should be surveyed thoughtfully.

There is a temptation to say, "There is nothing we can do about yesterday, for it is past and beyond our ability to recall." Someone once said, "Time and tide wait for no man." There is a sense in which this all is true.

In the Province of Liege, Belgium, a portion of a paved road was set aside for a race track. This track of 325 miles is the largest in Europe. It goes through valleys and up over hillsides with many sharp curves and steep grades. On the day of the auto races, cars could be seen coming from the left at an average speed of 97 miles an hour. There would be a rush and roar, and then the car would disappear around sharp, steep curves to the right. These speeding cars are much like time. We recognize that time brings events. Time rushes speedily by and we can not call it back. Should this mean that we can do nothing about it? Let us look at the text above again.

1. "That which has been is now." This is true, for the deeds of yesterday are still living today. Deeds are definitely connected with individual personalities. Time or space will not alter or remove the deeds from the individual. Eternity will not erase the deeds of yesterday. Pilate keenly realized that "that which hath been is now" when he delivered Jesus to the Jews to be crucified and then called his servant to bring him a basin of water to wash away the stain of the evil deed of his hands. A certain mother once pulled her hair out of her scalp in her hysterical effort to destroy the memory of the cries and groans of her baby which she had murdered with an ice pick.

The past leaves its imprint upon us. The past is found within us. With my camera I am taking pictures of the devastation of World War II in Europe. On the films are registered the movements of the warring nations of yesterday. We think the war is over and the past is gone. When those films are put into a projector and the light turned on, the acts of yesterday are revealed. As our deeds yesterday are recorded within us as individuals so the deeds of a nation are recorded in the peoples of that nation. The searchlight of God's Spirit reveals the sinful

deeds of a nation's past, the same as He reveals them in the individual personality.

2. Then we ask, "What shall I do with the problem of yesterday? How can I handle the fruits of yesterday?" Truly the evils of yesterday are accumulating a harvest. This is seen in the lives of the people who have lived for generations in the midst of warring nations. A certain check forger, after serving a long prison term, stopped at my home one day. I asked him what work he did while in prison. He replied, "I made brooms." Then I said, "So you have learned a trade while in prison." With a grim smile he said, "No, I was just



A Type of Destruction in the Villages and Cities of Belgium

reaping." European nations in a haughty, lustful attitude have sown their sinful deeds yesterday.

The peoples of these nations are not saying today that yesterday we learned a trade. In a plaintive voice and a grim face they are saying, "No, just reaping."

The guilt of yesterday is difficult to face today, "when God requireth that which is past." We should have given thought to this before we participated in those sinful deeds.

Rightfully can we say, "what about the memory of yesterday? The impressions of yesterday have become such a part of me. My memory taunts me." The Rich Man who was in hell in torment was in great agony because of his memory of yesterday as he was speaking to Father Abraham. What can we do with the problem of yesterday?

It is refreshing to know that some good

deeds are found in the individual life as well as in the individual nation. These good deeds have an accumulating harvest also. The results of these good deeds will go on forever as Solomon said, "Cast thy bread upon the waters, for thou shalt find it after many days." Isaiah said, "Blessed are ye that sow beside all waters" (Isa. 32:20). Adoniram Judson dropped a leaf of the Bible in a native village along the Irrawaddy River. A year later when he returned, he found twelve converts in that village.

3. Is there something that I can do to handle the problem of yesterday? The text says, "God requireth that which is past."

The angels marveled at God's plan of redemption and desired to look into its many blessings. It is through the shed blood of the Son of God that an atonement is made for man. God the Father forgives all wrongs for His Son's sake. He removes all our guilt, and thus Paul could say, "There is therefore now no condemnation to them which are in Christ Jesus." It is through the atonement of Christ that our memory of yesterday is cared for and the problem of yesterday has its solution. Our sins are buried in the sea of God's forgetfulness, never to be remembered against us any more. Our Lord's atonement makes our

standing before God the Father just as if we had never sinned. I do not understand how the atonement of Christ can take care of the problem of yesterday. But I believed in Christ and find that He is able to save unto the uttermost.

"In looking thro' my tears one day,

I saw Mount Calvary:
Beneath the cross there flowed a stream
Of grace enough for me.

* * *

"When I beheld my every sin
Nailed to the cruel tree,
I felt a flood go thro' my soul
Of grace, enough for me."

We who have found the solution in Christ for our individual lives have a responsibility to present Christ to the peoples of the nations. Thus our interest as a church in the opening of missionary work in the land of Belgium.

Bullange, Province of Liege, Belgium.

A TWENTIETH CENTURY MIRACLE

BY PETER DYCK

An address given at the Mennonite General Conference, Wooster, Ohio, Thursday evening, August 28, and transcribed from mechanical recording. Bro. Dyck, who spent about six and one half years in European relief work, has been traveling throughout the United States and Canada giving a gripping story of his experiences, especially in relation to the movement of the Russian Mennonite refugees from Holland and Germany to South America.

Having been abroad rather long, and having returned to our own folk and churches, I wish to pay you a tribute. I want to say how very much it encourages us to find this keen and sustained interest in the relief cause. You have here a very full program, and you must go on with your business and your reports. And yet your interest is evident. You have kindly allowed me twenty minutes. I shall be obedient.

In twenty minutes I must hurry very much, I shall not try to cover the entire field, but I will isolate that most recent experience with the refugees. I shall begin that experience where it began—in Holland. And when I have finished you will no doubt have a hundred questions. And that is as it should be. We have no time to go into details, but we hope to stimulate more interest, and we also hope to come into some more congregations and churches to report in more detail.

We were in Holland distributing, according to your wishes and the M.C.C., clothing and food and I do wish I had time to tell you something about that distribution. As one brother put the question, "Can you really say that relief is mission work?" I would like to say something about that "plus." I would like to show you how we have tried to combine goods and Gospel. But there's no time. We were there distributing to Mennonites and non-Mennonites, to the needy folk of Holland, when it was brought to our attention that there was a small group of strange people, speaking a strange dialect, coming from afar, who had landed in southern Holland. Two of the brethren who then went with us in the M.C.C. car to that city, Maastricht, are now here—Dominie Hylkema and Dr. Craandijck. Together we drove down to investigate these strange rumors, and we found there, to make a long story short, the first thirty-three of our own Mennonite folk who had been in Russia one hundred fifty years, of whom 21,000 migrated to Canada after the last war, and of whom there were at one time 100,000 in Russia. Of these approximately thirty-three or thirty-five thousand came back with that great surge out of the Ukraine when the German army retreated from Stalingrad. Again, about two-thirds or about twenty-three or twenty-five thousand of them after the collapse of the war, after the cessation of hostilities, were forcefully repatriated to Russia, leaving us in Germany approximately ten thousand Mennonite refugees.

These thirty-three were the forerunners. They came to Holland, and they told a very sad story. They had begun that trek—mostly on foot—in a group numbering more than a thousand. They had lost each other through accidents, through illness and death, through forceful repatriations, through various harassing experiences, until by the time they

got to Holland there were thirty-three left. I wish I could take you to that little room with those primitive board bunks in an old cloister in Maastricht, where we first found them and where Brother Hylkema and I spent the first night with them, deep into the night conversing with them and trying to bring them cheer. And how Brother Hylkema, in his spiritually uplifting talk to them, used the text: "In my father's house are many mansions." And oh, brethren and sisters, how we wished then we could have added: "And in the United States, or, in Canada there, too, are many houses ready for you!" But we could comfort them with nothing of the sort. We knew not what would happen. We did not even know whether they could stay in Holland. This was a job for the next day with the relief authorities of the Netherlands, who knew the M.C.C., and who allowed them to stay on the basis that the M.C.C. would be responsible for them and that they would not become a burden and a liability to Holland. We also promised eventually to take them out of Holland. This was a beginning of the refugee work, and soon we heard the reports of Brother C. F. Klassen, who had then made his first trip into Germany and had received there a picture which no doubt many of you have become familiar with in his reports when he came back. They were sad and horrible and gruesome. These people lived not only in want, but in most terrible fear—fear of being caught and forcefully repatriated to Russia or Siberia.

It then became the burden of our prayer as to how we could help. Of course, our job, we must remember, was distributing clothing and food and other relief in Holland. This was now an added piece of work. Dominie Hylkema and others courageously approached the Netherlands government, and the Netherlands officials did grant permission that we go ahead and issue that little, yet famous, at least for a short time, "Menno Pass." If I know my Mennonite history, it's the only pass of its kind in our history. It had this beautiful quality that whoever arrived with a Menno Pass at the Dutch border, or whoever would receive one from us at the Dutch border, could enter. In our mind's eye we saw thousands of them coming to the haven of safety in Holland. Yes, we were optimistic. I personally confess I was, and had at M.C.C. expense (I almost believe I should carry that expense myself) 5,000 Menno Passes printed. Four hundred and forty-two were used, and then it became too much of an item of interest and attention, and the Russians (there are Communists in Holland, too) heard of this and applied pressure to the Dutch government. Three questions in the main they wanted to have answered: How are these people coming into the country—and who is letting them in? Second-

ly, where are they now staying? (Of course they were hidden; they couldn't find them.) And thirdly, when are we getting these our Soviet citizens back? We want every last one of them. In the ensuing battle, which lasted over many weeks and months, Russia was able to apply a tremendous pressure, because she had and still has in her hands some 12,000 or more Dutch men, and they hold these in the one hand and then say, "Give us those 442, or—" And why should Holland so protect these 442? They were not Dutch. They brought no money into the country. They were not going to settle. Let it be a tribute to little Holland that she did not surrender one of these refugees, not one. And the struggle was bitter, and everyone was in it. And it is small wonder that even Queen Wilhelmina sent a telegram of congratulations and well wishes to the refugee group when they were safely landed in the Argentine. From the royal household down they knew about this struggle.

We were then asked by the M.C.C. to consider going into Germany. And I again will not dwell on the difficulties of getting there. We as Canadians thought we should try the British angle. That was a mistake. After three months we were still no further than at the first. Finally we were able to get in with the assistance of Americans; again, not the American army or the American government, but individual American officers. I believe the names of Lieutenant-Colonel Stinson and Major Thompson are familiar to some of you. In Berlin 150 of our refugees were stranded. By stranded we mean, of course, that they lived black, and by living black we mean that they had no authorization to be there, that they had no ration cards, that they had no housing facilities. They lived in a bombed-out building, Victoria Louise Platz. I will not begin to describe it here. If some of you are interested, go back to the "New York Times," and you will find a lengthy article on this most terrible condition under which they lived in Victoria Louise Platz.

We were finally permitted not only to go into Germany, but into the heart of the Russian zone. You have that picture, of course, how Germany is divided into four zones—the Russian, the French, the British, and the American. You have also that picture how in the heart of the Russian zone there is Berlin, and Berlin again is divided into four parts or segments, again governed respectively by the four powers. And on that little quarter of Berlin governed by the Americans—the American sector—there our refugees lived. There we came to them. After having provided them with better housing facilities, the great question was, How can we keep them? How can we possibly bring food into Germany, into the Russian Zone, into Berlin officially, quickly? There seemed no way.

We then remembered again our friends in Holland, how the Netherlands Red Cross drove every week with two ambulances from Holland to Berlin to take some of their own refugees back to Holland. We inquired what was loaded on these ambulances when they came to Berlin. We were told they were empty. Well, you already guessed the rest. The M.C.C. had some relief reserve food in Holland. It was loaded onto the ambulances

and brought to Berlin. And there is the beginning of something which was a revelation to some people who until then did not believe in miracles. It was miraculous how that food always came through. And truly we can say with the Psalmist, "Thou preparest a table before me in the presence of mine enemies." The refugees still in hiding in the Russian zone, hearing of this table in Berlin, came out, and they increased the numbers to three, four, five hundred, six hundred, eight hundred, until finally we were 1,125, depending entirely and only for our food supply on that which came in from Holland. In this precarious situation if the supply should have fallen short one week it would have been a calamity. The American authorities could not help us. The Germans could not. The refugees would be forced to go back into the Russian zone. But the Lord did provide.

The next great problem was, of course, how to get out. We had been sent, not only for the welfare temporarily there, but to organize and to bring out the refugees. While my wife was in charge of the camp at Berlin it was my task to be much in and out in the American and British zones. The organization there briefly was at the top the M.C.C. with approximately twenty-five or twenty-seven key men of the refugees scattered throughout the zone, and each of these had in turn about 150 group leaders. By writing a letter, as we systematically did once a week, we were able to reach about 10,000 refugees and bring to them courage and cheer and comfort, and also the news and information that they so much wanted.

It was then that the question was taken up at home by the brethren Orie Miller and Harold Bender, whether the Mennonites could emigrate. That, again, is a long story and a great struggle, and again the Lord wonderfully opened ways. And it was agreed, subject to certain regulations, that Mennonites might emigrate. Whereupon we were quick to ask, "Does this mean Berlin?" And the answer came, "Yes." We could not believe it. And they said, "Leave it to us." And we said, "That is not enough. Eventually the M.C.C. will foot the bills. We want the proof." And thereupon they issued official certificates of identity, in lieu of passports, to all the refugees in Berlin.

Brother C. F. Klassen came to Germany then for the second time. We went to Frankfurt and made the final check that everything was in order, and it did seem in order. And then only did Brother Klassen go back to Holland and sign the contract for that great ship, "The Volendam." We were sure that they would get out. When the boat had loaded 300 in Holland of the 442 there, when a group had already been put on the train in the American zone at Munich, a thousand of them, then from the highest authority which we have in Germany, General Clay, the Commander of the American Forces and Commander of the Military Government of Occupation, the news came that those in Berlin might not go. Of course! Why should they go? Nothing may happen in Berlin except all four powers are agreed. And Russia would never agree to let them go.

Again I should really say how before, in the

first month of our stay in Berlin, we had a tribunal. We went right up to the Russians and asked them to come over and have an inquiry, to have a tribunal of our people. We knew that according to the agreement of Yalta three categories of people may be forcefully repatriated: war criminals, collaborators, and deserters. Our people were not among the three, on the whole. I've not time to go into detail of this tribunal, but the Russians did not claim any of these people, in spite of the fact that the American military government in Germany, urged them again and again in our behalf to please present a list of the people which they wanted. They made no move.

As I said, after all the preparations, came the answer, "No." You will feel with me how we stood there in front of that group and how I had to break the sad news to them. And if you believe that they broke down and cried, or that perhaps they became hysterical, I must tell you that you are mistaken. Those people had gone through so much, they had suffered such untold agony and misery and hardships that they just sat there quietly, almost a thousand in that group, not one stirring or moving. "We will go east instead of west." And I recall, I'm not ashamed to say, how my wife and I wept, and how one lady, an old woman of about seventy-five, rose and came to the front and clasped our hands and said how sorry she was for us! What a spirit! They still thought of us and had compassion on us! We were young folks, they said. We had tried so hard to get them out, and now it was all a failure. And they were sorry for us. And one by one they came up to us, pressed our hands, and said they were sorry. And here were we not only weeping we were howling—we were so sorry for them. Back to the East, because if they could not go now they would not go. When would they ever be again in a situation where they would have a ship waiting for them and a good passport in their hands? If they can't go now, they'll never go. Whereupon the meeting was dismissed. And I went to help Brother Klassen embark the others at Bremerhaven.

My wife and the refugees gathered for a prayer meeting. I do wish to relate this experience. Although I wasn't there, I know the refugees and I had it related by my wife and many others many times, how when I had left them with an absolute "No! It is impossible!" they gathered for a prayer meeting, and how they prayed (and it was a short prayer, and a sincere prayer) for a miracle. Yes, they wanted the Lord to do a miracle. And when they went home after the meeting, let it be recorded that there were among the group a number who, when they came into their room and saw their few belongings lying about, said, "We must pack these at once. Where is our faith? How can we pray for a miracle and then behave as if we had no belief, no faith? The Lord will do a miracle."

I would also insert here briefly how that when the final answer was given "No," we sat up late into the night and wrote a letter to General Clay. I took it there myself, hardly expecting to be admitted, and if so, for a few minutes. But I was admitted and had nearly an hour with the General, and he was

full of understanding. He would very much have liked to help as an individual, I am sure. But he could not. There was no permission from our allies, the Russians. They would stop us. "Yes," he said, "it is in my power to put them on the train, to put guards on the train, to move them out. But they will stop us. And when they shoot, and when we defend ourselves, who will be hurt and killed? Will it not be the refugees, the ones we're trying to save? "And," he added, "will they be on your conscience?" What should I have done? I saw in my mind's eye \$15,000. If that ship has to go half empty, as it would, how many times does the collection plate have to pass down our church aisles to collect that money? And I pleaded that they should be taken out by plane, and we had figured it out that it would require only eight flights. And for a moment it seemed as though the General would enter upon this proposition, but again, "No. No. As soon as we leave Berlin we are over Russian territory, and they will bring us down surely. And on whose conscience will that be?" He pressed the button and called his assistant, an American ambassador. And together there was more deliberation, and it was finally agreed there was only one way out: to ask Washington. And if Washington said yes, he would move them all. "But," he said to me, "if Washington says yes, that will mean America is ready to go to war with Russia."

When he said that I had my answer. I did try to telephone M.C.C. headquarters that they might put in a good word with Washington, but already the next morning the reply came back, "No, they may not go." And then that prayer meeting. And then my leaving to help Brother Klassen, as related, to embark the others at Bremerhaven. And then that great meeting on board the ship, that farewell meeting, where we wished them a good journey, Godspeed, happy landing. We had our songs and prayers, and we said "Amen," and it was finished, and the ship would go in a few hours. And then word came from General Clay's office. I myself was called to the port telephone, and they asked, "Is the ship still there?" When I said "Yes," they asked, "Can it wait?" And when I said, "If it must, it can," they said, "The Berlin group is coming." And when I went to the ship's microphone and announced that, I do wish you would have heard the cheers that were lifted on that ship. And when I came out of that little office where the microphone was I wish you could have seen how the people were weeping, how they embraced each other, how they knelt down where they were and gave thanks to the Almighty.

I have said it to the refugees; I say it to you; I will say it wherever I will go: what we had done was not enough. This was not done through human effort. Of course, the Lord will use us, all of us, and you, and your contributions. But in this time it was not enough. And we had no more tricks up our sleeve. The answer was a definite "No." And then the Lord opened the way and, as in time of old, led 1,125 safely through the Red Sea, a sea which, if you know it, is more treacherous than that sea of water. The human mind is more dangerous than water. And we knew that this whole territory was

full of people who would do anything to forcefully repatriate at least one, or all of them; yet they safely came through, and I am here to tell the story. Let us be humble before God, who in the twentieth century has done another wonderful miracle.

These folks are now in Paraguay. There begins chapter two. I'm afraid I have no time to go into that. They are very happy. They are settling, some in the Chaco, some on new land, and a few are still in camp because of that unfortunate revolution. But they are settling, and they are grateful to be there. In your report from the Mission Board you were reminded that relief and service are not enough; there must be salvation. And the same holds true here: it is not enough that we have brought them, that all together we have brought them, out of chaotic, hopeless Europe into Paraguay. Thereby we have only put their shoulder to the wheel, which we must continue to move along. They are looking to us not only for tools and utensils, to begin pioneering; they are looking to us for spiritual help.

I will conclude and say that that group, although there is much among the people that we would wish different, after these many years under Russian, under Communist rule, have lost some of the tradition, some of the principle and heritage which are so dear to us. But I would also say this, as many of you have that burning question in your mind about their spiritual stand, two things: they have a very great faith, an unshakable belief, and a faith in an overruling providence of God; and secondly, a very wholesome trend, too—they are keenly aware of the fact, and humbly admit and acknowledge their failings, and say, "We wish we were different. Help us to become that again which we want to be in the sight of our churches, and in the sight of God." And I believe God has richly blessed us here at home who have contributed to make all this work possible. He will continue to bless as you continue to labor and to give. He needs us all in this great cause. And I would not plead now for a large contribution of money tonight. No. Hold it. I would rather say, "Think on these things, and then put yourself to the task again as to a mission work, and have a continued and a sustained interest in this great work." Eight thousand more are waiting to come out. They will not come unless we bring them.

MAN LOOKETH ON THE OUTWARD

(Continued from page 290)

ings to someone already well blessed? She never guessed that Elizabeth cared; that underneath that rough exterior was a heart that yearned for just those things, and for the friendliness they signified. But, then, to be honest, she had never tried to find out either. How could she know she was causing a heart to bleed, to yearn for the love it had somehow missed! Old Lizzie—she herself, would be dreadfully hurt to be called anything like that—still she hadn't really meant to hurt her. How many times our thoughtless words and actions wound deeply!

"Elizabeth, God loves you, wants to have you for His child. To Him you have always

been Elizabeth—been the one He wanted for His own. You are just outside of Eden, dear, and outside is the saddest place in the whole world. Jesus said, "I am the door." Won't you give Him your heart? You have His love! Give Him your heart and step inside of Eden."

Into Sallie's mind came a verse from her beloved Bible, and she quoted softly, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Hesitantly the kneeling woman began to pray—a prayer of penitence for years of sin and unfriendliness. She prayed earnestly as the girls silently added their entreaties to hers. The sobs grew less and less, and the assurance in her tones was quite noticeable. Finally, she rose and drew both girls into her arms.

"It's wonderful! I'm saved! I've seen Jesus! O girls, He did send you. I'm so glad you came! Eden is wonderful—I never dreamed of anything like this. But girls, the

"AS A FLOWER OF THE FIELD"

Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass:
As a flower of the field,
So he flourisheth.
For the wind passeth over it,
And it is gone;
And the place thereof shall know it no more.
But the mercy of the Lord
Is from everlasting to everlasting
Upon them that fear him,
And his righteousness unto children's children.
—Psa. 103:13-17.

years I've spent just outside of Eden! Oh, if I could erase them! I don't know what to do—"

"God will help you, Elizabeth. God has promised to lead us and guide us, and remember, dear, 'A man that hath friends must shew himself friendly.' That means those who sometimes treat us cruelly, too."

"I'm going to need a lot of help. You see," here she hesitated, "I don't know how to be like other folks, having friends and all. All my life had been so hard—so different—you just couldn't understand. I wasn't loved—not really—I didn't love, and so I couldn't teach my children how. Oh, girls—" her voice broke and her shoulders shook.

The two girls, products of love—love divinely directed, to whom love, friendship and home comforts were daily bestowed freely, gazed awe-stricken at the naked grief. God had been so good to them, and they in their happiness had failed this one who needed it so much.

"Elizabeth, you have given your heart to the Lord. A godly heart learns what to do, for God leads and directs. He changes cutting remarks into thoughtful courtesy, He makes fists into helping hands, He turned Lizzie into Elizabeth."

"My God shall supply all your need," quoted Sallie.

"That's right!" And her eyes and countenance shone with a new light.

"She's been with Christ on the mountain," thought Donna. "O God, give her grace for the valley ahead! Make her aware of Thee there, too."

"That's right," she continued. "He sent you to me now; He'll take care of me all along. I know it now. I'll need a lot of help, but He will help, and you girls, too, the first and best friends I've ever had," here she raised her grateful, loving eyes to Donna, "the first Elizabeth ever had!"

After Elizabeth had gone, the girls still continued to sit beneath the willow. So this was what lay outside of Eden—grief, heartache, sin! Elizabeth!

"Sallie, how many times do people thoughtlessly keep the Elizabeths of the world just outside of Eden by inconsiderate thought and actions? I've learned a wonderful lesson today! I'm going to make it a daily prayer for grace to find the Elizabeths in all the Old Lizzies I meet."

"Yes, dear, me too! Just to think she cared? O Donna, what if we had gone home and missed coming here! Let's remember all the times we've gone by Lizzie's—I mean Elizabeth's—doing things for others, and let's turn into her gate, also."

"Splendid, Sallie. Let's begin by taking her a bouquet of these beautiful flags, there on the other side of the willow—just inside of Eden."

Donna paused for a moment to drink in the beauty of God's creation. Slender purple petals; frosty, gossamer centers; sturdy green stems: all because they had their roots in God's great earth. Beautiful! "Things, in the place God picked for them, are beautiful," thought Donna. "Oh, you exquisite things, you! You're going to be a love offering to—Elizabeth. From inside of Eden!"

Glen Flora, Wis.

OPPORTUNITY

There is a pretty Indian legend of a good spirit who, wishing to benefit a young princess, led her into a golden cornfield and said: "See these ears of corn, my daughter; if thou wilt pluck them diligently, they will turn to precious jewels; the richer the ear of corn, the brighter the gem. But thou mayest only once pass through this cornfield, and canst not return the same way."

The maiden gladly accepted the offer. As she went on, many ripe and full ears of corn she found in her path, but she did not pluck them, always hoping to find better ones farther on; but presently the stems grew thinner, the ears poorer, with scarcely any grains of corn on them; farther on they were blighted, and she did not think them worth picking. Sorrowfully she stood at the end of the field, for she could not go back the same way, regretting the loss of the golden ears.

To each of us are golden opportunities offered; let us redeem the time by giving our hearts to Jesus now, for we cannot return again to the days of childhood after we have once passed through the journey of life.

—Selected.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXIII. Sanctification

BY THE BIBLE STUDY EDITOR

This subject is one of those which is variously understood, and which is very frequently misunderstood. One of the reasons for its being misunderstood is the nature of the term, which is taken from the Latin, and is thus supplied to every occasion of its use in the Scriptures. Neither the Hebrew nor Greek terms are used in our English versions of the Scriptures, nor any derivative of them. The Hebrew term most frequently used is "qoadesh" or "qudesh." And the Greek term is "hagiasmus" and derivatives. But the English translation for both of these terms, which are relative in their original significance, is "sanctify" and its related forms.

Since the English word is a derivative from the Latin, the Latin interpretation is attached to it—"to make holy"—and hence, the general translation and application which we attach to it is that of holiness. It is not wrong to think of the character of the Christian as being holy. The Christians are called, "An holy nation," and the Children of Israel were called a holy nation. Both are a sanctified people. We would not be wise in attributing absolute holiness to the Children of Israel, knowing their history as it is given to us by the Word of God. And we would not be wise in attributing absolute perfection to any Christian man or woman of our day, knowing humanity as we do.

But we have learned, through the study of the Scriptures and their various doctrines, that there is a difference between the standing of a Christian in his relation to God and the state of experience which he is able to attain by the application of the principles of his faith in Christ. That is, in Christ we have a relationship with God which gives us access to Him and makes it possible for God to call us His sons and daughters. In Christ we are made perfect in righteousness through the redemption and forgiveness of our sins. There is nothing that can separate us from the love of God which is in Christ Jesus. But when one considers the nature of the life which Christians live, we must confess that they have not attained unto the righteousness of Christ neither the perfections of God, the Father. The angels of heaven are more perfect in their living a heavenly life than are the sons of God in this world. They are ministering spirits, sent to minister unto those who shall be heirs of salvation, but they who are more perfect in their heavenly obedience are servants to those who are still in their earthly infirmities. The state of life in which the Christian lives is far from perfection. There is then a difference between the state of

the believer in his relation to God, and his standing in experience and earthly ministry.

Various Views of Sanctification

There are those who would deny the grace of sanctification to the believer, although the Scriptures call us sanctified. If there is but one meaning to the word, then it might be that we should not claim to be sanctified. Holiness belongs to God; He alone is holy. "Be ye therefore perfect, even as your Father which is in heaven is perfect," would not be applicable to the believer in this world, and hence would apply only to the future kingdom when all will be perfect. This view of sanctification would be reasonable if there were but one phase of the term and experience of sanctification. It may be that denying our present sanctification, there should grow an indifference to the attainment of any state of holiness, and also the sense of assurance of one's salvation could be dissipated, because one could not be certain of his acceptance with God without some degree of virtue and, if salvation must rest upon merit outside of Christ, the assurance is lacking which gives peace to the heart and hope to the soul. Holiness has its place in the experience of the believer. But sanctification in relation to holiness must be understood.

The extreme view of sanctification is perhaps as unsatisfactory as that of refusing the experience of sanctification in this life. The idea that every believer must become absolutely holy, may be an extreme theory, but it is one which has provoked much discussion and controversy; therefore it must be a theory which is held or professed by some believers in Christ. If the experience could measure up to the profession it would be a most happy one; for who would not desire to be free from the experience of sin? Sin pleases the flesh but mars the conscience. Sin gratifies the human nature, but it is contrary to the spiritual nature and conscience, which recognizes the righteousness of God and fears His judgments. To be free from sin would be the most desirable state of life. If sanctification would offset such a state, all men would seek it as a means of escape from sin and its condemnation, for if it were proved effective in the matter of its experience of any number of Christians, it could be also proved by a greater number. The fact is that Christians are sincere in their seeking the blessings of faith and fellowship with the Lord. They are honest in their seeking and in their possession of the graces of God in Christ Jesus. At the same time there are

those who are misled or are in error in their way of life. They are sincere in their purposes, but fail in their accomplishments, because they are in error. This may be the experience of some who claim the absolute holiness of sanctification, or holiness through sanctification.

It has been observed that persons who have claimed perfection, or holiness, or freedom from any presence of sin in their lives, having accepted sanctification as a means of attaining such a state, are known to have sought again the same experience, thus acknowledging the fact that the experience of sanctification had not been fully realized. Perhaps the seeking again of the purification from sin is the real significance of the grace of sanctification. It becomes an inspiration to continued effort to live daily more fully according to the high standard of holiness which God desires for His children.

But, it may be that those who profess the absolute purity of life through sanctification will readily admit that there has not always been that freedom from the sense of wrong or error which they have professed because of the interpretation which they have placed upon the term sanctification—that is perfect holiness. There should be sufficient evidence, both in experience and in the Scriptures, to show that the Christian life is subject to human ills, infirmities, and errors. It is sufficiently in need of divine grace, that the Lord could say to any and all of us, "My grace is sufficient for thee," and, "By grace are ye saved . . . ; and that not of yourselves: it is the gift of God."

(To be continued.)

THE SECRET OF JOY

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will he be.—Unknown.

—O—

G. Campbell Morgan says: "My father came into my house soon after I was married, and looked into every room, and then he said to me: 'Yes, it is very nice, but nobody will know, walking through here whether you belong to God or the devil.' I went through and looked at the rooms again, and I thought: 'He is quite right.' So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, but picture or wall text, for every corner should tell that we serve the King."—The Secret of a Happy Wedded Life.

EDUCATIONAL

THE CHRISTIAN WAY OF LIFE—REFLECTIONS OF A STUDENT

BY EDNA HUNSPERGER

These reflections, while not the actual experiences of the writer, give a vivid portrayal of the spiritual struggle which many students encounter.

What is life? What is the Christian way of life? What is Christianity for? These and many other questions arose in the mind of the young student as he oriented himself in college life. Previously, codes of behavior and procedure guided him, attentive parents and teachers directed his thinking and assimilated for him any new or strange problems confronting him, and eagerly, if not consciously, imposed their personal opinions. If he could remain happily within these limitations his personal and social problems might be few.

Now he was in college. For the first time he had unrestricted access to thousands of volumes of reference books containing both accepted and questionable theories. His professors, too, presented lectures in broad outline and frequently without stating their own personal views on controversial issues. At once he realized that his mental food was no longer predigested for him, and that he must evaluate for himself and make decisions. The resulting turmoil of questions and the apparent uselessness of his former specified code of action led him into a conflict of doubts. He was not irreligious, but he wanted to discuss fundamental and insoluble problems, and he sensed revolt within himself against conventionalized religious forms curtailing his freedom. He turned to books and lessons from the past. Where did Christianity begin? Why did men worship?

From Oriental philosophy it seemed implied that there was something above, beyond, and without. Lucretius said, "All men fear, but all men yearn after." For centuries men have chafed at limitations of time, space and moral sense. They have been haunted by a glimpse of things more permanent and final. They have found strength and peace for pain in seeing life as an interlude.

Then he turned to science. Progress in this field was related to change in religious activities. There was a relation between bad environment and bad habits, bad sanitation and bad morals, also much drunkenness prevailed where ventilation and cooking were bad. What we had sown we would also reap; it was the natural harvest. God was a God of order and law and used scientific methods. He realized the key to Nature, to things past and future, was in recognition of a supreme intelligence. Three thousand years ago the poet wrote:

"The heavens declare the glory of God;
and the firmament
sheweth his handywork."

"Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there;
If I make my bed in hell, behold, thou art there."

It seemed that from earliest times men were aware of God, a Supreme Being. They could feel the Eternal, but they tended to fear and hide from Him. Man has ever had this struggle with the Divine, whether it be noble or tragic in expression. Between the Eternal Spirit, unseen but felt, and the hesitant and uncertain spirit of man there seemed "a great gulf fixed." Man seemed to have a natural longing for God. David wrote, "My soul thirsteth for God, for the living God." William James called it the "uneasiness of the race"—a sense of something wrong about us. This feeling has built altars, prescribed penances, made pilgrimages, rites, scourgings, and renunciations. From this unquenchable thirst an immeasurable volume of prayer has ascended of vision, anguish, love, and tears. Man has ever been ready to give his faith to any suggested thing from the most extreme mysticism to the most implicit faith in God. Robert Fitch says, "The dynamic of the world is the sense of divine reality." To appreciate this reality has been man's greatest difficulty. The sense of being apart from God has been the source of all human sorrow. Many poets have expressed this melancholy undertone, but Job expressed it in one clear and rending cry, "Oh that I knew where I might find him!" Not only a sense of God, but a sense of sin is implied. "A world caught in the snare of the seen and the temporal, and reaching out to the unseen and the Eternal." This is Fitch's definition for religion.

The student pondered. He had traced from ancient times to the present man's constant search for God, his reaching out to the Eternal. But what is Christianity? It must be an acceptance and expression of this human instinct which rests back upon the Person and teaching of Jesus. But who, then, are Christians? Thoughtfully the student reflected upon the teachings of his youth. To be a Christian meant accepting a certain plan of salvation, believing in the virgin birth, the deity of Christ, and the inspiration of the Bible. He recalled quite a list of "do's" and "do not's," and visualized a "holier-than-thou" person who must repress most of his natural instincts and go through the world a positively respectable and hopelessly good person.

The puzzled youth returned to his books. He learned that in every generation there have been some Christians in the world. If only there were a Paul, a St. Augustine, a St. Francis, a Luther, a Wesley, or a Brooks in our day we could know that what Jesus said and was, is true. It must be people—Christians—who prove this Christian teaching and experience. What would it mean to be a Christian? It meant: to take the same attitude to the world as Jesus took and love our fellow men with the same love as God loves us; to serve men according to need—not desert; to bless them that curse; to pour out unexpected, undeserved affection; to give more than the law could demand; to be patient with our brothers, believe in them and forget our own comforts and wants in their needs; if any ask a coat, to give a cloak also and to be limited only by a brother's need and capacity to receive. This sounded really attractive and even joyous! Something within responded to it! A Christianity in terms of action rather than of specific conduct. This would result in conduct. His powers would be liberated, he would no longer be afraid, guilt would be gone, and he would feel at home. Having God and moral and spiritual life in God he could no more die than God could die. As he won moral and spiritual values, so he would be winning things eternal. He would have salvation!

The reality of having salvation put real purpose into life. There was an objective Reality which answered to our subjective instinct for a God, a great and changeless Spirit from whom our spirits have come. Jesus' teachings implied that we approach the Infinite by means of ethical and spiritual experience. He is our great Eternal Father, the Lord of heaven, and known to us in terms of redeeming, sacrificial love. His love went out to every man born into the world, and He followed with love His course of life. This redemptive love not only yearned over men and delighted to serve them, but would carry service to sacrifice for a brother's sake, or might, with Jesus, hang forsaken of God upon the cross for the sons of man. God was not a condescending monarch, unflinching in justice, nor was He a glorified St. Nicholas or great Benevolent Spirit bestowing gifts indiscriminately in His indulgent fondness for the children of men. He was a Moral Being as also we were moral beings. His interest in us was not an unethical love which cared not by what means we arrived at ultimate righteousness. Fitch writes, "It is a severe and holy affection which has nothing whatever to do with sentimental, complacent, or indulgent passion, a love whose content is service, whose method is sacrifice, whose goal is racial redemption, which is given to us not because of what we are, but because of what God has willed that we should become. It is a love so pure and holy that it will send every discipline and bend every will to bring men to desire that end to which they were divinely destined; a love which will send us into the deepest hell, if that is what we need to make us willing to let the best in us express and come to itself."

The more the student read the more fascinated he became with this way of life which he had known in theory only, and not

in reality. He observed a number of differences in this new Christian behavior: it had a purpose, conduct, and faith manifested in a natural worship; it showed gratitude not for gifts, but for a great Giver and sought His will without reliance upon man or things; it trusted in faith which yields peace and perfect love; it fulfilled Christ's commands—was a Christ-centered, not a self-centered life; it maintained an attitude of hope, anticipated Christ's coming, and was progressive spiritually and temporally; it lived love by a complete harmony with God and man; it involved wholesome family relations; it showed principle in social and political life, and the law of love was the final test. These were the characteristics, but what was Christianity for? Henry Drummond in his book, *The Greatest Thing in the World* wrote, "It is to teach men the art of life." The curriculum was "Learn of me."

The challenge to this bewildered student was an answer. Imposed views dropped like the shreds of a garment from his recently bared passion for reality. His inner self was awakened and at once he asked, "Who am I and why was I brought into the world?" Like the apostle Paul after his Damascus road experience, he at once wanted to do something. But even the ambitious Paul recognized that what had happened within his soul was done by God, and man or himself could not achieve it. His mood one would always interpret in the active voice, yet his own reference to his experiences are repeatedly in the passive; he was changed, conformed, justified, raised up, born; he speaks of men passed from death to life, darkness to light, slavery to sonship and prison to liberty. These were all things one could not accomplish for one's self. It seemed the entire New Testament message offered a liberating sense of forgiveness to everyone, a changed life which one wanted to pass on to others. L. Weatherhead refers to the parables of Jesus as: "The passionate desire of God that we should be brought into this experience."

But still the student was puzzled. Where was the kingdom of God on earth? Where was this group of people who were truly Christian by experience and nature? In the churches it seemed few converts had a real conviction of sin or loved much because they were conscious of having been given much. Were they really converted to Christ or only to the church? If they were not converted from a life of selfishness to a life of service they were not converted to Christ. Large numbers of this type of converts would only weaken the church. Then, there was also that faithful few found in every church. They must be the salt that saves from putrefaction. Those who professed to have become followers and lived only to please self could not have known the meaning of the cross. Christian goodness was outgoing and aggressive. Growth was the only evidence of life, and its fruit was action. The measure must be in this; those are righteous who do righteousness, and good who do good. Of Christ's example he read from Mazzini: "To teach men not rights but duty, was the work of Jesus. He bent over the decaying world and murmured in its ear the word of faith. To that obscene thing which retained naught but

the respect and notions of a man, He uttered words unknown up to that day—love, self-sacrifice and celestial origin. The dead arose and a new life thrilled through that obscene thing which philosophy had tried in vain to bring to life."

This student, when he came to college, probably had one of three ideas about religion; he identified it with a creed handed down from the past generation, with pious practices or with ethical idealism which made the secular and the spiritual as one. Now he had looked to science, to philosophy, and to the Bible. He had searched for what was worth while. Life was large; one could not

possibly grasp the whole of it in the few years one had to live. What was vital and essential? What might one let go? Anna R. Brown writes: "We may profitably let go all things we cannot carry in eternal life. Let go pretense, worry, discontent; let us take hold of time, work, present happiness, love, duty, friendship, sorrow, faith, and let us so live as to be an inspiration, strength, and blessing to those whose lives are touched by ours!" But as early as A. D. 130 an unknown writer to Diognetus put it most briefly, "What the soul is to the body, that the Christian is in the world."

Elkhart, Indiana.

OBSERVATIONS ON THE LIFE AND WORK OF MARTIN LUTHER

II. Reformation Observations

BY BYARD SHANK

A. Luther Seeks Reform

The beginning of the sixteenth century found conditions in Europe that were ripe for revolt. These conditions were social, economic, and political, as well as religious. There had been numerous efforts at reform in the past century, but they were all unsuccessful as far as general church reform was concerned.

Luther was aware of the hardships that were placed upon the masses. He was sympathetic with the masses and felt that they were justified in their complaints against the rulers. He was especially grieved that so many people were held in spiritual darkness because of the corruptness of Rome. The services of the church were commercialized. The privilege of living the most sinful life could be obtained if one were able to produce the coin. Rome was rotten. "Rome is a harlot," Luther said after his visit there in the winter of 1510-11. "I would not take a hundred thousand florins for missing that visit to Rome. . . . Now I can speak of what I have seen myself. . . . So great and bold is Roman impiety that neither God nor man, neither sin nor shame is feared."

He into whose soul the light of the Gospel had shone demanded reform; he preached the necessity of turning away from one's sin; he insisted on the necessity of the clergy's turning from immorality and living an exemplary life; he pleaded with Rome to cease her devil-pleasing acts and licentious living. Luther had found by experiment that salvation was not earned by works but by faith in Christ. He was determined that his German brethren likewise should become disillusioned.

He asked in all sincerity for open discussion on the issues at stake, but the Pope and his henchmen were too well pleased with their ill-obtained gold and the consequent luxury, license, and dissipation to pay any attention to this German monk. Luther was not so easily cast off; he would be heard. When Rome finally realized that this was more than a skirmish, that it actually was the real thing, it was too late to stop it.

B. Luther Presents Standards for Reform

Luther was determined that those who believed in a life justified by faith should be able to live such a life apart from the bondage of Rome. If the church would not be reformed, then a new organization should be set up in which the leadership recognized this desire.

The inconsistencies of Luther's teachings in various periods of his labors are evident as he attempts to bring about this reform. Luther's watchword from the beginning was, "Freedom of Conscience." He insisted on the voluntary principle; the Scriptures were the only rule of life; the sacraments have no merit in themselves and are only for signs and seals. His idea of the True Church as he expressed it in 1520, was, "The church is composed of all those who live in the true faith, hope, and love, so that the essence, the life, and the nature of Christianity is not an assembly of bodies, but a union of hearts in the one faith." His foundational beliefs, I am confident, were soundly Biblical. He had received by experiment and experience a knowledge of that which it takes to satisfy one's soul.

Seeing the low state of spirituality among the masses, Luther feared that only a few would accept membership in a church which insisted on evangelical discipline, and the majority would remain with the Catholic Church. This led him to accept the state-church idea as the expedient move under the circumstances. In this plan all the citizens of the territory would become members of the church by baptism in infancy. It was evident, then, that only a few of the members of the church would be born-again Christians, and it was Luther's hope that these would lead the others into a knowledge of Christ as Saviour and into a saving experience.

The prince was given the status of bishop in the church, and it was for him to say that one practice was to be dropped and another instituted as he saw fit. The people were not consulted and were given no choice in the matter. They saw little consistency in

abandoning one authoritarian religion to adopt another. Thus into the hearts of many the seeds of discontent and revolt were sown.

C. Luther Denounces All Opposition

When Luther first attracted the public eye, he was considered the standard-bearer by all classes of people in unrest. Some of these classes whose grievances were other than religious came to disappointment in him and followed other leaders in making havoc in the country. This drew from Luther the blackest of invectives; he called upon the officials, or whoever could do it, to destroy such individuals without mercy and in the manner that one would deal with mad dogs.

Luther believed that he came to his interpretation of the Bible through the illumination of the Holy Spirit, therefore, all other interpreters would come to the same conclusion that he did. "Faith in God came to mean substantially the acceptance of Luther's interpretation of the Bible."¹ Any one who differed with him on points of doctrine was considered void of the understanding of the Spirit and pronounced a heretic. "We can best understand Luther's work by regarding him as filled with the idea that he had a great mission to perform as an apostle of God, and that all opposition to his work was prompted by the devil."²

At Worms, Luther insisted that the conscience must be honored; that it was unsafe to do anything against one's conscience. But now he demanded that he must be tolerated while those holding viewpoints antagonistic to his own must be repressed. Luther "held that the duty of the non-Christian ruler is tolerance, the duty of the Christian ruler intolerance."³

Luther early had a sympathetic attitude toward the Jews and felt they could be won by kindness and thoughtful procedures. For an expression on his later attitude, I quote: "As the years passed and his contacts with members of the race increased, Luther despaired of the Jews ever becoming Christians and grew vigorous in his denunciation of them. He advocated burning their schools and dwellings and compelling their youth to earn their livelihood by manual labor rather than, as he said, by preying on Christians."⁴

There were people (Anabaptists) in the Lutheran provinces that had a conscience against infant baptism; against the state-church idea; against fellowship in the Lord's Supper with those who were openly living in sin; and against the use of force in any way, especially in the matters of faith. Groups of such people organized churches without authority from the Lutheran leaders and worshiped according to the dictates of their own consciences. These were immediately branded as heretics, blasphemers, dissenters from the faith, messengers of Satan, and other equally reproachful names. Luther attributed their patience in trial and steadfastness under persecution to "diabolical possession."

How to deal effectively with them, Luther was never able to determine. He said, "These wretches can be held under neither by fire nor sword. They leave wife, child, home, farm, and all they have." He wrote much against them; he tried by disputation to

silence them, even to the twisting of Scripture to gain the point. Finally he resorted to the sword, saying that their blasphemy was worthy of death. But even death could not halt this movement.

D. Luther Admits Failure

In his later years, Luther often expressed regret at the deplorable state of affairs in Protestantism and was sorrowful that there was no evidence of amendment of life. He wrote, "After we have learned the Gospel, we steal, cheat, lie, drink, and commit all sorts of abomination. While one devil has been cast out of us seven worse have been brought into us again." At another time he wrote expressing desire that "the greater part of us (Lutheran Christians) were good pious heathen who kept the natural law, to say nothing of the Christian law."

He admitted that a church in which all citizens were compelled to be members was not a church in the New Testament sense, though he expressed the hope that "we who at the present are well-nigh heathen under a Christian name, may yet organize a Christian assembly."

He felt that a separation of the true believers from the masses was necessary and looked forward to the time when such a separation could be made, for "the people themselves must be in earnest for an apostolic church," but finally had to confess that he never had sufficient of such people to form a church. Luther wrote that Christians were not common enough to be gathered in a crowd. He expressed desire to "see two genuine Christians together, but he knows not even one. . . . A Christian is a rare bird."⁵ He declared that he had abandoned the hope for the Christianization of the people.

One expects that the Gospel would produce the effect of godly living, but he said: "The very opposite is the case, . . . the world grows steadily worse and worse. . . . This is the malignant devil himself, as one sees, that the people are nowadays more avaricious, more unmerciful, more unchaste, more perverse, and wicked, than before under the papacy."

In a time of remorse over prevailing conditions, he said from the pulpit, "I pray God for a gracious hour in which he may take me hence and not let me see the calamity that must pass over Germany." Later he wrote: "We live in Sodom and Babylon; everything grows daily worse and worse. . . . Away from this Sodom! I will wander around and sooner eat a beggar's bread than torture and disquiet my poor old last days with the disorderly life that prevails at Wittenberg."

He seems to have sensed the hopelessness of the situation and perhaps admitted partial responsibility, at least, when he said, "I feel that if I would pray for my dear Germany my prayer rebounds upon me and will not mount up as usually does when I pray for anything else."

¹ A. P. Evans, *An Episode in the Struggle for Religious Freedom*, (New York: Columbia University Press, 1924), p. 109.

² A. H. Newman, *A Manual of Church History*, Volume II Modern Church History (A. D. 1517-1932), (Philadelphia: The American Baptist Publication Society, 1931), p. 53.

SLAVES OF HABIT

We are all more or less the slaves of habit. We do many things without any apparent reason except that we have grown accustomed to doing them. We eat three meals a day because our fathers did before us as their fathers did before them. If, far back in the past, two meals a day had been considered the proper thing, we would probably now be eating two meals daily without thinking there was anything strange about it.

Often we try something new and the first we know we have formed a new habit. A person smokes a first cigarette out of curiosity and very likely smoking becomes a fixed habit. A little later, if he tries to stop smoking, he is amazed to find what a hold it has on him. And, that is the worst thing about habits. They make slaves of us! Yes, sir, they get such a hold on us that it is next to impossible to shake ourselves loose. If we do, it is only by the exercise of great will power.

There are good habits and bad habits; those that are an asset to us and those which are out and out liabilities. Therefore, it is important to think well before we form a habit which is likely to enslave us. Habits are much like companions. We should look them over just as carefully as we do the person we are considering for a pal. We should ask ourselves, "Is this habit going to lift me up or drag me down; will the acquisition of it help me win success and happiness or will it doom me to failure and misery? Will I wish, after I have been a slave to it for a while, that I had never placed myself in its power?"

Think well about habits. Remember that the use of an occasional oath is likely to make you a profane person; that getting into the habit of telling little falsehoods eventually makes a person one whose word is looked upon with suspicion. It is an expensive proposition, playing around with any evil tendency which may develop into a habit that will cling relentlessly to you. You can't keep too far away from such influences.

Form the habit of telling the truth under all circumstances and you'll never find yourself stooping to deceit. Grow accustomed to smiling and keeping your heart cheerful and it will take a lot of adversity to make a frown of you. Make a business of keeping your promises and fulfilling all your obligations and you will get so it will be almost impossible for you to default in any such matters.

It is rather pleasant being a slave to desirable habits for they are taskmasters that are only interested in promoting our welfare; but there is no tyrant in the world that demands more of one than a bad habit does. Bad habits may not only destroy the body but the soul. Make sure, before you form any habit, that it will prove a friend and not an enemy.—Louis E. Thayer.

³ Evans, *op. cit.*, p. 99.

⁴ Kenneth Scott Latourette, *Three Centuries of Advance*, A. D. 1500-1800, (New York: Harper and Brothers Publishers, 1939), p. 59.

⁵ Newman, *op. cit.*, p. 91.

Mt. Crawford, Va.

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

CHRIST, THE MINISTER OF BETTER THINGS.—Hebrews 3:1—8:5; 9—10;

Matthew 4:1-11

Lesson for October 12, 1947

Golden Text: I will put my laws into their hearts, and in their minds will I write them.—Hebrews 10:16.

Hebrews 4:14-16. Under the Jewish religious system there were priests and high priests; but there is but one great High Priest, and that person is our Lord and Saviour, Jesus Christ. And the ritual and worship of the Hebrews were but shadows of the grace that was to be brought to man at the revelation of Jesus Christ. The Old was but a foreshadowing and preparing for the New.

We have a kitten that likes to chase shadows, but she has never caught one yet. But when it comes to food she wants the real thing. The ritualists were satisfied with the shadow and bitterly persecuted those who wanted the substance. Under those conditions some of the Hebrew converts were tempted to renounce their faith. Paul urges them to hold on to their profession without wavering. They had a faithful God, why should they not be faithful followers?

While in the flesh He was tempted in all points as we are, yet He remained sinless. At the end of the temptation He took our sins and as the spotless Lamb of God, bore them in His own body to the tree. He is the perfect example and the perfect sacrifice. He is more, He is the perfect priest sitting at the right hand of God making intercession for us. Two things we all need—mercy and grace. The first we need for the propitiation of our sins; and the second we need so that out of weakness we may be made strong and so put to flight all the powers of darkness.

Heb. 7:26, 27. All the gods of the heathen are vanity. They cannot see, nor hear, nor help. And vain is the help of man. In Jesus alone we have the perfect and able Saviour and Keeper. Our imperfections are in evidence when we behold perfection. If we could see Him in all His holiness and glory we would abhor ourselves and repent in dust and ashes.

Heb. 9:23-26. Without the shedding of blood there is no remission of sin. But the blood of lambs, etc., could not take away sin. They were but symbols of the blood of the perfect Lamb, whose shed blood atones for the sinners of all ages from the Garden to the Judgment.

Sin has always stood between man and a holy God. The Son of God alone could and

did put it out of the way, making it possible for man to come nigh to God.

Heb. 10:1-7. Most people are so selfish that they will do good to others only under constraint. Our Lord, the Son of God, saved us from our sins by the sacrifice of His life. He too was constrained to do so, but it was the constraint of love. And love gladly gives its all for those it loves.

Christ is the one example of perfect obedience to God. It was never His will, but the Father's that He obeyed. To have your will and the Father's in perfect oneness is perfect peace.

Hebrews 10:11-14. The daily sacrifices teach us of our constant failures and the everyday need of pardon for those failures, but those same daily sacrifices also remind me that there is nothing that I can do to remove the sins of my life from the record. God alone can blot them out.

But there is a battle on. He did redeem me and He did cleanse me, but Satan would do to me as he did to Adam and Eve in the Garden. But Jesus is at the right hand of the Majesty on high, His Holy Spirit dwells within my heart, and flaming messengers cleave through space to stand by my side and to protect me from Satan's onslaughts. And the battle will not cease for my soul until He who redeemed me has completed the work of perfecting me.

Heb. 10:23-25. Theology and an understanding of the fundamental principles of the faith are fine but valueless unless I use that knowledge to keep myself in the love of God and walking on the highway of life. There is such a thing as letting go my hold on divine things. You do not tell people to hold on when they can't let go.

And we need to help each other in the growing in grace and knowledge of our Lord and Saviour Jesus Christ. People provoke each other to anger, and to sin; but so few provoke unto love and good works. For this I need your daily encouragement. "Have a drink." "Would you have a cigarette?" "Go along to the movies." "A dance at the Odd Fellows Hall tonight, Let's go." Such words you hear by the thousands. But how often do you hear, "We have prayer meeting tonight. Go along"?

THE CREATIVE POWER OF FAITH.—

Hebrews 11-13; Genesis 12:1-9

Lesson for October 19, 1947

Golden Text: Now faith is the substance of things hoped for, the evidence of things not seen.—Hebrews 11:1.

Heb. 11:1. When is a definition not a definition? This verse is called a definition of faith. Is it? When I say, "God is love," am I defining God? Am I not rather just describing one of His attributes? But while I would not call this a definition of faith, let us consider the verse. In the demotic Greek the word that is here translated "substance" is constantly used to refer to a title deed to property. And it is likely that Paul used it in this sense here. It would then read "Now faith is a title deed to things hoped for, the proof of things not seen." The faith in God that I have convinces me that when He said that He was going to heaven to prepare me a place while He was preparing me for the place, and that He would presently come to take me to that place, that I can take His word fully. To believe His promises and to obey His commandments—that is faith.

Verses 2-10. Many people believe Laplace's hypothesis on the origin of the physical universe; many more believe Darwin's hypothesis on the origin of species. I do not call that faith. It is credulity or gullibility, or both. But those same people will question the statements made in the Bible. They do not try to find out proof for or against its verity, they just reject it. That is unbelief.

God has spoken in understandable speech to men of every generation since man has been on the earth. To those who believed Him and obeyed His voice the results have always been good as promised and better than expected. From Abel on down to our time God has proved that He is and that He is a rewarder of them that diligently seek Him. The Bible has been questioned but never refuted.

Faith in God enables men to endure. While the experiences of men may vary those who take Him at His word and continue in the faith even though the martyr's lot might be theirs, will find at the end the crown of life and the city not made with hands, whose builder and maker is God.

Faith never questions the wisdom and love of God. And because of this obeys Him from the heart. Without that attitude it is impossible to please God.

Heb. 11:39, 40. The Old Testament saints referred to in this chapter were given the promises, but their fulfillment in most cases was postponed a seemingly long time, and some of them will not be fulfilled until the end of the ages. But their very acceptance of these promises transformed them and made them different from the rest of mankind. They lived and walked and endured as seeing Him who is invisible. Faith is a spiritual quality. The carnal man can not discern the things of the Spirit, neither can he know them for they are spiritually discerned. Faith supplies that lack. God does speak to those

who have faith. They hear and He then gives them witness through the Spirit that they are the righteous sons of God. The more faith that you have the closer you will walk with God; and the closer you walk with God the more He can and will reveal Himself and His purposes.

Heb. 12:1, 2. Wheat and rice are the two most important staples in the dietary of the human race. Do you doubt my statement? Of course not. But am I so all-wise and truthful that you can take my word? No. And yet you believe me. I am not believed just because of my veracity but because the experience of 6000 years has proved it. The same is true of the Word of God. The number of witnesses to the truth of God's Word and of His unfailing care of those who commit themselves into His keeping is legion. History gives no record of any one that lived a life of godly faith who at the end regretted it, but multitudes who have not lived so have regretted it.

There are many things that hinder a man who would run the race of life in faith. A heavy load on your back would not add wings to your feet. And then there are things that trip us so that we fall. The weight may not be a sin, but it is a hindrance; but that which causes me to trip and fall is sin. It is more than the sin of unbelief, terrible in its effects as that is; it is a something carnal in my life, like the riches of the young ruler, that is as dear or dearer to me than salvation itself. The sin that you still love is your besetting sin.

Heb. 13:1-3. One of the evidences that we have passed from death unto life is that we love the brethren. Could that love die out? Experience shows that it does, and if it does it can. If the love of others has grown cold you had better beware and watch that divine flame carefully that it die not.

There is a greater blessing in entertaining folks in the privacy of your home than in being entertained by others. Abram found it so. So will you.

RELIGION IN PRACTICE.—James 1-2; Matthew 25:34-46

Lesson for October 26, 1947

Golden Text: Even so faith, if it hath not works, is dead, being alone.—James 2:17.

James 1:5-8. Wisdom is the proper perception of ethics. Many a man has a vast store of knowledge but yet seems to be in a fog when it comes to separating right from wrong. It is this, and a clearer understanding of the Word of God, that the Lord delights to give to those who ask for it. He that would do His will shall know the teaching.

Why are so few of our prayers answered? I think mainly because we do not expect an answer. If I should meet a hundred of you at 11 a.m. and ask each of you to write on a piece of paper the specific things for which you asked of the Lord in your morning prayers, could you tell me one thing? If you forgot that quickly, can you blame the Lord for not bothering to answer your petitions? Then you may do as the many—just repeat a lot of stereotyped phrases that have lost

their force. Or you may get an idea that the day of miracles is past. Every answered prayer is a miracle. A double-minded man is one who can't make up his mind like the logician's mule, which when placed halfway between two haystacks died of starvation because he could not make up his mind which stack to go to. For a similar reason few persons get blessed by answered prayer. Know what you want, and why you want it, and then talk to God about it. Then you will get results.

James 1:19-27.

"A wise old owl sat in an oak;
The more she saw the less she spoke;
The less she spoke the more she heard;
Why can't we be like that old bird?"

If we were as anxious to hear what the other person has to say as we are that he listen to what we are saying we would soon all be much wiser. As long as you control your tongue it will be easy to control your temper; but when your tongue runs away your temper will follow.

Unclean thoughts, unclean words, and unclean deeds defile the body. "If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are." When wickedness overflows it is because the heart is full. A holy God requires holiness in the life of His worshippers. Holiness and righteousness are not emotional states, but moral and godly; and are manifested and strengthened by righteous deeds, so fully occupying the time that there is no time for that which is low, mean, or sinful.

There are several reasons why so few people do what the preacher and teacher tell them to do. Most persons listen to the preacher to be entertained by his eloquence and never consider the message as a goad to nobler endeavor. In many cases the preacher spends his entire preaching period without a single practical application of divine truth to daily living.

We are very prone to think that the message was intended for the other fellow. And lastly, we mean to do better some day. But we forget all about it, and never grow in the grace of godlikeness.

All men are religious, but not all profitably so. An unwise tongue, uncontrolled, will nullify all the good that you may otherwise do, and make your religious profession a stench to those who know you.

Here we have the only religion worth having clearly defined. To keep unspotted from the world you may not touch the things of the world that are unclean, neither may you look upon them to desire them. But you will imitate your blessed Lord who while He was on the earth as a man went about doing good. There are millions who do ill to their fellows; there are possibly more who live only for themselves, but there are only a few who seek not their own but their brother's weal. Those are the benefactors of mankind and the glory of Christ. They have pure religion, unadulterated with carnality.

James 2:14-20. Abraham is known as the father of the faithful. The proof that you are

of the seed of Abraham is that you do the works of Abraham. In studying the life of that worthy, you find that there is no record that he ever disobeyed God. When he was told to leave Ur he left, not knowing whither God would lead him. When he was told to sacrifice his son he obeyed without a moment's hesitation. And in all the years between, his was the obedience through which faith is made perfect. Have you that kind of faith? Then that faith can save you. A tree without roots will die. Works are the roots that give faith its vitality and stability. And the fruit of that tree is life eternal.

CHRISTIAN STANDARDS OF CONDUCT.—James 3-5;

Acts 4:1-10

Lesson for November 2, 1947

Golden Text: Speak not evil one of another, brethren.—James 4:11.

James 3:1-12. Most people would rather give advice than take it. The more you know the more there is expected of you. You would not have the courage to teach others unless you were sure that you knew more than they. If you know enough to tell the other fellow how he is to deport himself, you are inexcusable if you do not set the example.

"Offend" means to "stumble" and is so translated in the Revised Version. You can not be on your feet an entire day without making a misstep. You do not fall every day, but you can fall any day; and few are the days that you do not stumble. You not only stumble with your feet; you stumble also with your hands; and you stumble most often with your tongue. Weak people are so because they never undertake to do anything that is hard and difficult. The strong have become so because they have delighted in doing the hard and even the disagreeable things. One of the best ways to develop strength of character is to always do the difficult and disagreeable things first and leave the easy things for the time when you are tired and worn. And that applies just as well in the field that is known as Christian conduct.

The tongue is the hardest of all your body to keep in control both in word and tone. There is your difficult job. Tackle it as does the cowboy the outlaw. Ride it until it submits, and then you will have it as useful as it used to be destructive.

In the Garden the devil used a serpent's tongue to speak the words that enticed our first parents away from God and sinlessness; but today he uses the tongues of the descendants of Adam and Eve to vastly multiply the troubles of mankind. It is a WORLD of iniquity by itself.

In all nature we do not find a fountain that sends forth both sweet water and bitter from the same opening; but contrary to nature, from the lips of men flow alternate blessing and cursing; songs of praise to God, and filth and profanity that smell of the pit. These things ought not so to be. Will you join with me in seeing to it that it shall not be so in our individual lives? No friend of God takes His name in vain.

James 4:4-12. Adultery is unfaithfulness to your spouse. When persons are untrue to each other they are also untrue to God. Never forget that what we do unto the least of the children of men we are doing unto Christ.

The spiritual quality of the heart is always revealed by the spontaneous word and deed. Nudism, free love, promiscuity, are the outward results when the heart has utterly rejected God. But there is a zone between holiness and devilishness where many people dwell. For a citizen of Beulah land to move to this zone is a crime against God, against his family, and against true Christianity. While he may not go farther his children will probably go still farther and fraternize with the sons of Belial.

But for a denizen of the nether regions to move upward, even if it be ever so little, is a sign that gives hope, for the better instincts are not all dead as yet.

A proud look is an abomination to the Lord. But there would be no proud look if there were not first a proud heart. The proud man will ask no help of God nor obey His voice. The humble man will subject himself

to God and ask God for the grace to live to His glory and praise. To subject yourself means to throw yourself under the will of God without reservation. He who subjects himself to God will resist the devil without any thought of yielding.

God treats us as we treat Him. When we draw nigh to Him we find Him drawing nigh to us; but should we forsake Him we will find Him also forsaking us.

The sinners need clean hands as well as pure hearts, and we have a part in getting cleaned up. God will not do it all. But He will see to it that we get cleansed if we work with Him.

Those who live in the zone of carnality are much given to pleasure and laughter. If they could see themselves as they are they would weep. Worldly amusements and entertainments are no help to those who are going heavenward.

If you can not say anything that will help your brother, be sure that you will not say anything that will hurt him. In the Greek language a "slanderer" is a "diabolus" or devil. Have no fellowship with devils.

truth; thus he was rooted and grounded in the truth. He was learned in the wisdom of the Egyptians. And then the hardest of all was his preparation of forty years in the wilderness learning the nothingness of self. Our Saviour spent His early years in preparation. "And Jesus increased in wisdom, and stature, and in favour with God and man" (Luke 2:52).

Lesson preparation is for every member of the Sunday school. We all need to prepare, even though we may not be a regular teacher or superintendent, but for our own benefit. We will receive from our lesson just what we put in. If we study our lesson before we go to Sunday school we know the substance of the lesson scope and the practical applications intended. We may be called upon as a substitute teacher or to take some other part in the Sunday school. These are also necessary and that may be our work. There is something for all to do. Whatever our preparation may be, whether much or little, none of it will bring glory to God, nor fruitfulness in the lives of men, unless all is consecrated to God. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not" (Jas. 1:5). "Open thou mine eyes that I may behold wondrous things out of thy law" (Ps. 119:18).

Paul advising Timothy in II Tim. 2:15 says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Christian life calls for preparation. Everyone in the Sunday school has a service to perform. We know that we could not expect seed to grow in soil that has not been prepared; so we must prepare by studying God's Word. We cannot hope to be of much service to God unless we know His Word. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). The Lord wants our best. Real study is to search long, intently, and unceasingly for the richest gems of truth.

We are not the only ones concerned in our study. It is our duty to study so that we may be of service to others. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). The time we spend in true study is vital, for then we serve not only ourselves but others, and above all God.

We would have far better Sunday schools if teachers would do better preparing. **More** preparing is one of the greatest needs. An efficient teacher has so prepared his lesson material that he has it not only well digested, but well in mind. He should have it in some form quickly available. An outline memorized is a good plan. Why memorized? So he can better impress the truth into the very lives of the class by direct speaking. His outline should be short and simple, and thought over much during the week. The definite Scripture text given must first be mastered and then as much other reading as possible.

Some congregations conduct teachers' meetings where the teachers gather once a week to discuss and prepare their lessons together for the coming Sunday. The teacher must

INCREASING THE EFFICIENCY OF THE SUNDAY SCHOOL BY LESSON PREPARATION

BY DORA BELLE HOCHSTETLER

Greater efficiency in the Sunday school can well be attained by better lesson preparation. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:6).

Regardless of the course, method, and equipment used, the textbook of the Sunday school is the Bible. Then we have the Sunday school lesson quarterly, which is perhaps used more readily than our Bible, but we should not neglect the study of the lessons from the Bible because of these lesson helps. There are many other books of varied reading of great help in lesson preparation.

Studying the lesson for the coming Sunday should be begun early in the week. In the home, among the members of the family, is a good place to start. Many times around the family altar, by reading the "Home Daily Bible Readings," we get our first glimpse of the lesson. Small children should be taught the Bible stories and memory selections by their parents previous to that Sunday's presentation. If the children gain this knowledge before the class period it enables them to answer questions and to give better attention during the lesson period. Teaching the child the necessity of study while young is preparing for greater efficiency in the future. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14, 15).

In studying the lesson we should remember to study the entire lesson scripture. Usually our lesson helps do not have space to print

the entire scripture portion and thus some part is apt to be neglected. We should look up the parallel passages and corresponding references and study the accounts of the different writers. Everyone should have access to some books that open up new viewpoints and show us that there is much of truth to be learned that is not evident at first reading.

It is important to know the circumstances connected with the Scripture assigned for study, to whom it is addressed, and the chief purpose for which it was written. If one knows the time of the lesson as related to other Bible incidents, we can see more clearly the need for the teaching. Taking a few verses, or even a chapter by itself, and thinking of it as being written now and here, makes it difficult to get what the full Bible message is. By using our geography in locating the setting we can follow the scene and get a better idea of the setting of our lesson.

Study is not merely reading, but meditation and concentration. It should be coupled with prayer that the Holy Spirit might reveal the truths to us.

There are many indirect acts that the pupil may perform during the week that may fittingly be regarded as preparation for the lesson, such as visits to the sick and efforts to bring new members to class. Incidents of the week which make a marked impression for good should also be noted and used in teaching where practicable.

When thinking of preparing, I was made to think of Moses. All through his life, Moses was aided by his early training and preparation for the great task God had for him to do. He was taught by his mother the ways of

(Continued on page 319)

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

The beginning of the fourth quarter of topics marks the beginning of **Unit IV**, in which are grouped topics that are recognized as Mennonite practices. Such practices will by the Scriptures be proved to be practices that all denominations who seek to be Christian, ought to make their practices. It is exceedingly helpful and strengthening to know that **what we practice is what the Bible teaches.**

The first in this Unit was published in the September issue of the Christian Monitor. Its title is "Cultivating the Simple Life."

The second topic is "The Meaning and Application of the Unequal Yoke." It is a thing to be appreciated that the teaching of the vital doctrines for Christian living is so often couched in language and illustrations that picture to us very vividly the principles upon which these doctrines are based. It is so with this subject, which calls upon the Christian to separate from the unclean thing so that the life is perfected in holiness in God's sight.

The third topic is on the theme of "Congregational Singing." This is a theme that is also common in the practices of our Mennonite congregations. It will be interesting and helpful to consider the great blessings that have come to the church through such a practice, securing the co-operation of all the voices of the worshipers in our singing. It may also be noticeable that some of these blessed results are due to the fact that instruments are not used in our worship, and, as a result, singing by a select group or a dependence upon an instrument are not found to any extent in our regular service.

The fourth topic is on the theme, "Where Self-Denial Counts." This unpopular theme to carnally minded Christian professors unveils a mine of rich treasures of life for the Christian. We should not be ashamed of championing such a theme in which our Saviour is the chief example and advocate.

The topic for the first Sunday of November is "The Significance of the Devotional Covering." The practice of this ordinance by the church marks us as distinctive among many churches of our time. It is a strange fact that in the last half century it has become more distinctive because many of the denominations who formerly observed it have dropped it. It is still true that reliable commentaries of the past century invariably explain the fact that there is a "head-covering," aside from the hair, which is the subject of Paul's argument. We are the gainers in every way by respecting this practice of the church and by learning the Biblical foundations upon which the ordinance is built and the blessings that have attended its intelligent practice in the past, and will attend it in the present and future. Let us be intelligent and not follow the practice because of a church rule but from conviction of the teaching of the Word.

Further helps will be found in the Program Builder on these Topics. Let us earnestly enter into the studies and seek to help others in understanding them. May the Spirit of God lead both leaders and speakers and those who meditate and hear.

THE MEANING AND APPLICATION OF THE UNEQUAL YOKE

II Cor. 6:1-18

Topic for October 12

MOTTO

"What portion hath a believer with an unbeliever?"

MEDITATIONS ON THE TOPIC

I. Avoiding Partnership with Evil.—Paul uses a striking figure to illustrate what it means for a believer to be in partnership with an unbeliever. It is not only a yoke but a yoke that does not enable the believer to do what, as a Christian, he is best fitted to do. Even if the work undertaken should be the same, such as plowing, the ox and the ass cannot pull congenially on the same yoke because they are not by nature adapted to work together. Just so it is with the believer and the unbeliever. Their natures are, one from the Spirit of God, and the other from the spirit of the world dominated by Satan. There cannot be likeness in motives. There is no kinship in the sources of power. There is no fellowship for the Christian in the world's methods of work. There is no fellowship in the Christian's method of work for the worldling. If they get under the world's method the Christian is constantly plagued and convicted by the carnal and proud and

sinful thoughts and doings of the worldling. If they call the world under the Christian's plans of work, he cannot possibly pull in spiritual things because he has no fellowship with God.

In the case of business the Christian, in seeking first the kingdom of God, and to glorify God in all that he does, works at opposites to the worldling, who at best has selfish and earthly interests at heart. Take matrimony, and the unbelieving wife or husband cannot pull together in making a Christian home. It is a one-sided pull in which the unbeliever cannot build up Christian principles or impart such to his family, while the Christian is hindered from doing the best possible because the example and the strength of the unbelieving partner militate against the efforts. Choose a church home in which are tolerated disobedience to the commands and teachings of the Scripture, and the Christian is harassed and doomed to failure to build according to the designs of Christ for His church. Choose to labor for reforms in society, and the Christian's weapons of warfare are not carnal, while the worldling's cannot possibly be spiritual. The Christian must lower his standard of weapons while he battles in the world's methods. The worldling cannot enter the realm of spiritual power and might and only hinders

the work of the Christian, if they should presume to work together. "Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord" (II Chron. 19:2). **How avoid?** Take the plain command, "Be ye not unequally yoked," and let the Lord have His way in your life.

II. The Text.—II Cor. 6:1-18.—Here Paul teaches of his work in co-operation with the Lord and shows how, in spite of the opposition from without, he is triumphant in face of the difficulties and pains that he bears. He pleads that the Corinthians become "enlarged" in their hearts with him in their service for God in the world. Then he shows how such enlargement requires a strict separation from any partnership or fellowship with those who are engaged in the service of evil.

OUTLINE STUDY

I. What the Unequal Yoke Is

1. The type under the law of Moses (Deut. 22:10).
2. Partnership with evil-doing.
 - a. In the marriage relation (Deut. 7:1-6; I Cor. 7:39).
 - b. In religious associations (Ex. 34:12-16; II Cor. 6:16; II John 10, 11).
 - c. In various forms of fellowship (Eph. 5:3-12; Rev. 18:4; II Cor. 6:17, 18).
 - d. By helping the ungodly (II Chron. 19:2).

II. How to Avoid the Unequal Yoke.

1. Applying the principle of separation (II Cor. 6:17).
2. Avoid partaking of any evil-doing (Eph. 5:7; I Tim. 5:22).
3. Have no fellowship (Eph. 5:11).
4. Refuse to become implicated in evil (II Cor. 6:14).
5. Touch nothing unclean (II Cor. 6:17).
6. Exercise the gift and power of faith (I Pet. 1:3-5; Jude 20-25).
7. Walk in the Spirit (Gal. 5:16; Rom. 8:1-14).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Yoke."
2. Avoiding Bad Yokefellows: (a) Adulterers, (b) Idolaters, (c) Thieves, (d) Drunkards, (e) Revilers, (f) Extortioners, (g) Filthy, (h) Foolish talkers, (i) Jesters, (j) Unbelievers.

For Seniors

1. What Constitutes an Unequal Yoke?
2. The Relation of Unequal Yokefellows.
3. How to Keep Out of the Unequal Yoke.
4. Those Who Are Kept by the Power of God.

PERSONAL THOUGHT

Are we in such fellowship and partnership with God that He can be for us in all our labors, regardless of who may presume to work against us?

SEED THOUGHTS

We must keep up the standard of Christian living in the Christian laborer. Clean hands are needed to do Christian work. Character is before co-operation, being before doing. "Take heed unto thyself, and unto the doctrine."—Jno. Hall.

It is one thing to be sociable with worldly people and showing yourself to be their friend. It is quite another thing to associ-

ate with them in their sinful practices, thereby putting the stamp of approval upon their course and confirming them in the feeling that what they are doing is not so bad after all.—Daniel Kauffman, in "A Talk With Church Members."

"Be ye not unequally yoked together with unbelievers." This advice is of especial value in connection with the subject now under consideration, from the fact that most young people choose their life companions from among their associates in society. It is of greatest importance that in the midst of these associations we look forward to see where these associations may lead to. The conduct of our Christian young people in society should be such that no one would have reason to suspect them of being willing to give their hearts and hands to unbelievers. They should remember that even courtship with unbelievers is trifling with God's Word. Intimate associations among young people whose aims in life are not the same often bring about a condition in which the eyes are closed to consequences, and disastrous marriages are the result. All these could be avoided by observing proper relations in our associations.—Daniel Kauffman.

CONGREGATIONAL SINGING

Eph. 5:18-21; Ps. 34:1-3; Col. 3:16;
Jno. 4:20-24.

Topic for October 19

MOTTO

"Let us exalt his name together."

MEDITATIONS ON THE TOPIC

I. Congregational Singing means that practically "all the people" join in the singing. It is a method of worship by which every mouth may express the same sentiment. There are many sentiments concerning our relation to God and to His truth that may be fittingly expressed by a worshiping congregation when they have been led to understand it by a common experience or through a spiritual leader. When one has been made to feel the goodness and greatness of God and has testified of it to the congregation, there is nothing that so moves our soul like that of the whole congregation joining in a sentiment of words in song, expressing the truths and experiences in one united voice. It was this feeling that moved David to write, after blessing the Lord and making his boast in the Lord, saying, "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

Singing is engaged in for the edification of those who hear. It is fitting to sing for an invalid or a sick person for his edification in a place where but few are together. It may be helpful to sing alone for the edification of many when the singing can be done and few know the words of our song. But there is nothing that can take the place of song that can be engaged in by the whole congregation when all can be led to enter into the spirit of the song and can worship together in what they express with their own tongues.

Singing is also for the edification of our own soul. We are directed to express to ourselves by means of "psalms and hymns and spiritual songs," the sentiments that enable us to worship in the Spirit. This would suggest that every individual join in the song of the congregation if possible with the voice, but at least in the worship which is expressed by other voices.

We can often feel the lack of worship in congregational singing when they have been trained more to follow an enthusiastic leader who delights in the noise of the song rather than in the message it is to express. And while it is much worth-while to train people to sing harmoniously and in tune according to the music, it is a blessed accomplishment

to lead them to sing and make melody in their hearts while they express with their lips.

II. The Text.—Eph. 5:18-21.—This passage emphasizes the blessing in being filled with the Spirit and the mission of singing in connection therewith.

Ps. 34:1-3.—This passage endeavors to express personal feelings for the Lord and to draw the companionship of others in this emotion by a united praise to His name.

Col. 3:16.—This passage indicates that the "word of Christ" in the heart and edifying songs sung "with grace in the heart" should be the practice of the Church.

Jno. 4:20-24.—The teaching of our Lord indicates that worship is more than formal exercises in particular places, but that wherever there is a heart that senses the presence of God there can be worship in spirit according to God's desire and seeking.

OUTLINE STUDY

I. Congregational Praise.

1. The assembly of the upright (Ps. 111:1).
2. In a large assembly (Ps. 35:18).
3. In the congregation of the people (Ps. 107:32).
4. In connection with others (Ps. 34:3).
5. When God delivered Israel (Ex. 15:1-19).
6. Jesus with the apostles (Matt. 26:30).
7. Suggested by Paul (Eph. 5:19, 20; Col. 3:16).

II. Congregational Worship Through Song.

1. Sing with both lips and heart (Matt. 15:8).
2. Sing with the spirit and understanding (I Cor. 14:15).
3. Sing words appropriate to our worship thoughts (Col. 3:16).
4. The worship of the great assembly in glory (Rev. 7:9-17).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Congregation."
2. Singing with All the People.
 - a. My Part in the Singing.
 - b. Attention to the Words We Sing.
 - c. Attention to My Heart in Singing.
 - d. Keeping in Tune and in Time.
 - e. Preparing in Time to Join in Singing.

For Seniors

1. When All the People Sing.
2. Blessing in Singing with All the Congregation.
3. How to Build Up Congregational Singing.

PERSONAL THOUGHT

Personal worship and devotion toward God will move us to seek the fellowship of the people of God in the assemblies and unite our praises.

SEED THOUGHTS

Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise, Father, Son, and Holy Ghost.

—Thos. Ken.

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker.—Ps. 95:1-6.

O worship the Lord in the beauty of holiness: fear before him, all the earth.—Ps. 96:9.

Praise the Lord: ye heavens adore Him;
Praise Him, angels in the height;

Sun and moon rejoice before Him;

Praise Him, all ye stars of light.
Praise the Lord for He hath spoken;
Worlds His mighty voice obeyed:
Laws which never shall be broken
For their guidance He hath made.

Praise the Lord for He is glorious;
Never shall His promise fail:
God hath made His saints victorious;
Sin and death shall not prevail.
Praise the God of our salvation;
Hosts on high His power proclaim;
Heaven and earth and all creation,
Laud and magnify His name.

Worship, honor, glory, blessing,
Lord, we offer unto Thee;
Young and old Thy praise expressing,
In glad homage bend the knee.
All the saints in heaven adore Thee;
We would bow before Thy throne:
As Thine angels serve before Thee,
So on earth Thy will be done.

—J. Kempthorne.

WHERE SELF-DENIAL COUNTS

John 12:20-33; Mark 8:34-38

Topic for October 26

MOTTO

"Whosoever will lose his life for my sake shall find it."

MEDITATIONS ON THE TOPIC

I. How Gain Comes in Self-denial.—Jesus in the words of our motto expressed a truth that seems hard to see unless we are willing to take into account all the values. There are earthly values that center around a life that looks no farther than the present time-world and considers things that bring returns only to a self-life that find its satisfaction in fleshly indulgence; and there are values expressed by Paul when he says, "Look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

It is folly to seek the satisfying of selfish ambitions and desires which have their ends in this life. Of such Jesus asks, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mk. 8:36, 37)? Jesus as our Saviour loves us too much to permit us to go on in the way of the carnal mind without a warning. He is a Master who is all-wise and loving and is asking that we give absolute allegiance to Him. The law of life demands that self be denied if we would truly live a life of fellowship with God in this world and reach our eternal home in glory.

This does not mean that God pays us in eternal credits for certain acts of self-denial. But it does mean that the plan of salvation, through the atoning merits of Christ, cannot be applied to any one who is unwilling to crucify the flesh with its affections and lusts, and give up the will of the self-life for the will of our Lord. All that we have and all that we are needs to be absolutely placed at the disposal of the Master. Like Paul we need to say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:8, 9).

II. The Text.—Jno. 12:20-33.—Jesus was looking forward to the great work of giving a Gospel for all men. His great end of bringing souls into fellowship with God could not

be accomplished without the sacrifice of His life as an atonement for man's sin. Without such a self-denial there would be no fruit. In a similar manner Christ's servants cannot love their life in this world if they would win a life for eternity.

Mk. 8:34-38.—Here also Jesus points to the cross of self-denial as a requisite in following Him. To seek to save our life for this world is but to lose it for life eternal. There is a reproach in following and confessing Jesus as our Saviour in the presence of men. But there is a rich return in gaining the favor of Christ at the judgment bar.

OUTLINE STUDY

I. The Price of Self-Denial.

1. To hate the present world life (Jno. 12:25).
2. Not to please ourselves (Rom. 15:1-3).
3. Not seeking our own profit (I Cor. 10:24, 33; Phil. 2:4).
4. Forsaking all (Luke 14:33).
5. Taking up the cross (Matt. 10:38).
6. Crucifying the flesh (Gal. 5:24).
7. Preferring Christ above kindred (Luke 14:26).

II. The Gain of Denying Self.

1. Much fruit (Jno. 12:24; Heb. 2:10).
2. Life eternal (Jno. 12:25; Rom. 8:13).
3. An hundredfold and everlasting life (Matt. 19:27-29).
4. Joy and glory (Heb. 12:2; Phil. 2:8-11).
5. Winning Christ and His gifts (Phil. 3:7-14).
6. Reward in the future (Heb. 11:24-26).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Suffer," "Mortify."
2. Gaining by Self-denial.
 - a. Loss in Gaining.
 - b. Gaining in Losing.
 - c. Forsaking All for Christ.
 - d. Taking the Cross for His Love.
 - e. Suffering for His Fellowship.
 - f. Earthly Treasures for Heavenly Gain.

For Seniors

1. Self and Its Earthly Values.
2. Higher Values to the Self-denying.
3. The Way of Self-denial.

PERSONAL THOUGHT

How do I figure the profit and loss of my life? Does my calculation include the eternal values?

SEED THOUGHTS

Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth, and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—F. W. Robertson.

Whoever will labor to get rid of self, to deny himself, according to the instructions of Christ, strikes at once at the root of every evil, and finds the germ of every good.—Sel.

That which especially distinguishes a high order of man from a low order of man, that which constitutes human goodness, human nobleness, is surely not the degree of enlightenment with which men pursue their own advantage; but it is self-forgetfulness; it is self-sacrifice; it is disregard of personal pleasure, personal indulgence, personal advantage, remote or present, because some other line of conduct is more right.—J. A. Froude.

The very act of faith by which we receive Christ is an act of utter renunciation of self, and all its works, as a ground of salvation. It is really the denial of self, and a grounding of its arms in the last citadel into which it can be driven, and is, in its principle, inclusive of every subsequent act of self-denial by which sin is forsaken or overcome.—Mark Hopkins.

Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in voluntary renunciation of everything inconsistent with the glory of God or the good of our fellow men.—Gardener Spring.

THE SIGNIFICANCE OF THE DEVOTIONAL COVERING

I Cor. 11:1-16

Topic for November 2

MOTTO

"The woman is the glory of the man."

MEDITATIONS ON THE TOPIC

I. The Sign of the Covering of the Woman.—God gives many lessons and impresses them with significant ordinances if man is in the attitude to receive the lessons He gives. From the creation of the world God has placed man as the one living being who was made in the image of God. And while the woman also bears God's image she does so in the sense that she was created for the man to be "an help meet for him." Jesus Christ is the Second Adam who came to redeem man from his fallen estate. As such a Redeemer, He takes the place of headship over man while He takes the place under God. **Submission to the head** is the term that expresses the relation of the Son of God to the Creator, and the same word expresses the relation of man to Christ, and the relation of woman to the man.

God has ordained that the woman should give expression to her position toward man by the sign covering. He has also ordained a sign of uncovered head to express the man's relation to Himself and as the head of the woman.

It is important for responsible persons to express the relationships they hold through the signs which God has ordained. Just as it is an abomination for men and women to confuse their natural relationships by wearing one another's apparel (Deut. 22:5), so also is it an abomination for them to confuse their relationships in the Lord when they pray or teach or worship. I Cor. 11:4-6. Many excuses may be offered which seem reasonable to men, but the fact remains that it is an abomination for man or woman to appear to others, as in the attire of the opposite sex, whether it be in the dress of the hair or in the covering which God has ordained to express the woman's subjection to man in the Lord.

II. The Text.—I Cor. 11:1-16.—This passage is to correct a disorder that had come into the church at Corinth concerning the woman's covering or veiling to be worn during prayer or her performance of other religious duties. After showing the place she occupies in God's creation, Paul states the appropriateness of a sign to show that she takes her place in the congregation of worshipers and in her exercise of religious duties in her everyday life. Just as the hair shows the natural relation to man in the flesh, so the covering shows her spiritual office in relation to man in the Lord.

PERSONAL THOUGHT

Lord, give us discernment of the wisdom of Thy holy laws. Help us to obey without adverse criticism and to keep the ordinances of Thy house.

OUTLINE STUDY

I. Man Is the Head of the Woman (I Cor. 11:3).

1. Adam was first formed, then Eve. (I Tim. 2:13; Gen. 1:27; 2:21-23).
2. The woman is of the man (I Cor. 11:8).
3. The woman was created for the man (I Cor. 11:9; Gen. 2:18).

II. The Woman Is to Express Her Relation to Man.

1. According to her creation naturally (I Cor. 11:14, 15; Deut. 22:5).
2. According to her position in the church spiritually (I Cor. 11:5, 13).
 - a. Praying or prophesying covered (I Cor. 11:5, 13).
 - b. Not usurping authority over the man (I Cor. 14:34, 35; I Tim. 2:11, 12).
 - c. Serving pre-eminently in child bearing (I Tim. 2:15; II Tim. 1:5).
3. The sign of power on her head (I Cor. 11:10).
4. The sign of submission (I Cor. 11:4-9; Eph. 5:22; Gen. 3:16).
5. The meaning of prophesying (I Cor. 14:3).
6. In modest apparel with shamefacedness and sobriety (I Tim. 2:9, 10; I Pet. 3:1-6).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Head," "Cover."
2. Keeping God's Order for Man and Woman.
 - a. The Creation of the Man First.
 - b. The Creation of the Woman.
 - c. Why God Made the Woman.
 - d. How the Woman Shows Her Place by Her Dress.
 - e. How She Shows Her Place by a Covering.
 - f. How She Shows Her Place by Submission.

SEED THOUGHTS

"Dishonoureth her head"—in that she acts against the divine ordinance and the modest propriety that becomes her; in putting away the veil, she puts away her true "honour"; for through man it connects her with Christ, the head of man. Moreover, as the **head-covering** was the emblem of maidenly modesty before man (Gen. 20:16); so, to **uncover** the head indicated withdrawal from the **power** of the husband, whence a suspected wife had her head uncovered by the priest (Num. 5:18).—Fausset.

As the woman's hair is given her by nature, as her covering (v. 15), to cut it off like a man, all admit, would be indecorous; therefore to put away the head-covering, too, like a man, would be similarly indecorous. It is **natural** to her to have long hair for her covering: she ought, therefore, to add the other (the wearing of the head-covering) to show that she does of **her own will** that which **nature** teaches she ought to do in token of her subjection to man.—Fausset.

If any man chooses (still after my arguments) to be contentious. If any be contentious and **thinks** himself **right** in being so. A reproof of the Corinthians' self-sufficiency and disputatiousness (ch. 1:20), "we have no such custom"—as that of women praying uncovered.—Fausset.

THE CONQUEROR—

He who looks with unafraid eyes on life. He who walks patiently and with cheerful heart the unknown path, seeking with steadfast gaze the invisible goal. He who is not overborne by the past nor overawed by the future, but takes the utmost from the present. He who is neither conquered by defeat nor defeated by victory, but lives in time for eternity. He who knows though men may kill the body that is all they can do, and commits himself unreservedly to the enterprise of God.—Rev. Percy T. Olton.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

RELIGIOUS LIBERTY IN ITALY

Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged. . . . I appeal unto Caesar.—Acts 25:10, 11.

Government has been ordained of God. Government authorities are the "ministers of God" attending to this one thing. That is the orderly direction of society. This authority does not grant them the right of persecution. This accounts as to why Paul appealed to the highest tribunal in the nation when petty officials denied him the legitimate rights of a Roman citizen.

All men have the right to worship God according to the dictates of their conscience. No state has the right to ordain a religion which must be accepted by the masses. Even the Christian Church has no command from God to propagate its true message by the means of legislation, and the use of the sword. This has ever and anon been the crime of the Roman Catholic Church, as well as some Protestant churches in the "Old World."

Recently this department of the Christian Monitor presented the terrible struggle of Protestants in Catholic Spain. This month we want to set forth the same struggle in Catholic Italy. Again, we would like to make it clear that many individual Catholics do not believe in persecuting minorities. However, we believe the best way to end such unchristian ways of life is to bring the issue into the open. This can be well done by the Christian press.

We want to give credit for this excellent discussion to Mr. Frank L. Pizzuto, in the "Zion's Herald" and the "Boston Wesleyan Ass'n." Here it is:

Many of us believed, when Italy became a republic, that the new Italian democracy would follow the principles of liberty and rescind the Lateran Treaty of 1929, re-establishing absolute equality among its citizens. On March 25, 1947, the Italian Constituent Assembly, with a vote of 350 to 149, recognized the Roman Catholic Church as the state religion to be supported with the funds of the new Italian Republic. The measure makes the 1929 agreement between Mussolini and the Vatican a part of the Italian Republican Constitution. It provides, among other things, that the state pay part of the stipends of Catholic priests and permits no teaching in the Italian elementary schools contrary to the doctrines of the Roman church.

Since the history of this retrogression of religious liberty in Italy has an important lesson for us in the United States, where recently some courts seem to have conceded the rights of Catholics to have their children transported to their parochial schools at the state's expense, it is interesting to note that this rapprochement between the church and the state in Italy came about gradually. It really began in 1918, after the First World War, when the government decided to give a large contribution to the religious fund to increase the salaries of the parish priests already under government's pay.

"It is absolutely intolerable," wrote the editor of the newspaper "Don Basilio," now in jail, "that even a part of the money paid by the nation in the form of taxes should be given to strengthen a religious institution to which one may not belong."

With the coming of fascism, the church became definitely more attached to the Duce whom Pope Pius XI defined as "the man sent by Providence." Up to that time, beginning with the unification of Italy, when a constitutional monarchy replaced the absolute monarchy of the past, Europe had witnessed the

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

abolition of the barbarous discrimination practiced among Catholic citizens and those of other faiths—discrimination which had its repercussion in all fields, and above all, in political and social spheres. The Jews and the Protestants of all faiths were recognized and were able to open centers in all parts of the United Kingdom and practice their religion under the protection of the police.

In 1923, it developed that Mussolini needed the church and the Vatican needed Mussolini. Negotiations began secretly between the government and the Pope, which resulted in a Royal Decree (July 15th), stipulating that newspapers and magazines would be punished by law if they published anything offensive to the "Religion of the State." One could say anything against any religious group, but nothing against Catholicism.

A few months later, October 1, 1923, another royal decree was issued ordering that in all elementary schools be taught "the Christian doctrine according to the form accepted by the Catholic Church." Children whose "parents declared that they would themselves attend to their religious instruction," would be excused. Children, however, whose parents did not desire any religious instruction at all, were banished from the schools.

Then came the Concordat of 1929 which violated every natural and positive law of the rights of the individual. With it the principle of religious liberty was wholly set aside. With it the norm by which the state considers every man a citizen regardless of his religious belief or disbelief was abandoned. While Protestants and Jews were "admitted," their religious activities were limited to a minimum. In a few years, all pretenses were forgotten, and many Protestant ministers were not only persecuted but jailed. A Catholic priest could officiate at a marriage without permission from the civil authorities, while a Protestant minister to do the same had to secure a special permit from the mayor.

In 1931, two years after the signing of the Concordat, Paolo Farraro, of Parma, was arrested and sentenced to one month imprisonment and a thousand lire fine for holding a private religious service in the house of a Mr. Languissolo, a member of his church. Pasquale Russo, a Baptist minister, who had been converted in America, and had gone back to Italy to preach the Gospel, a few years later, was kept a prisoner in his own house for two years. At Pozzuoli, near Naples, he had finally gathered a small group of evangelicals, when he was called to officiate at a funeral. This infuriated the local priests to such an extent that they told the people: "We must throw this man out of Pozzuoli or the curse of God will come upon this place." A criminal of the town volunteered to kill Mr. Russo, and the priests publicly said that he would do a favor to God, and would rid the town of such a pestilential curse. The man met the heretic the following day, at the square, and began to beat him in front of several policemen, who refused to protect him. The criminal was on his way to get his gun, when the persecuted pastor was able to escape. He was later arrested for disturbing the peace, and was freed from a concentration camp only when the Allies occupied Italy.

Now, with the reaffirmation of the Lateran Treaty, the respite enjoyed by the Protestants and the Jews in Italy will soon come to an end. Already Protestant ministers have been barred from broadcasting evangelical sermons on the radio.

Religious liberty in Italy has lost a battle. But it is to be hoped that when the people will elect their new representatives the latter will see to it that Protestants and Jews be given the same freedom in the exercise of their religion as the Roman Catholics now enjoy, for "Liberty," as Wendell Phillips said, "whether in chains or in laurel, knows nothing else but victories."

THE LAND OF THE MENNONITES

Ye are our epistle . . . known and read of all men.—Paul.

During the past score of years and more, as writer of "World news," annually, in the fall of the year, the time of the opening of college and school doors, an editorial relating to the educational work of the church has been penned. This year for a change we are quoting a personal friend of mine, a man of rare ability, widely observant, and deeply spiritual. It is the pastor of the First Presbyterian church of Pittsburgh, Pa., Dr. Clarence E. Macartney. During this summer he gave a report to his own people in a letter to the "Presbyterian," one of our exchanges. He entitled it, "Impressions of a Trip into the Land of the Mennonites," in which Mennonites are afforded a glimpse of themselves "as others see them." These visits were made to Bluffton and Goshen Colleges, where he delivered the commencement addresses.

It may be instructive to our readers to know that Dr. Macartney, a widely known evangelical and fundamentalist minister, directs a downtown church with a large membership, where many churches die in the hustle and bustle of big city business districts. He speaks to large crowds. His Tuesday noon crowd of some 500 to 600 business men is a worthy tribute to this hard-working pastor. The noon meeting began with thirteen men. This is the order of the services. The Ladies' Aid of the church prepares and serves one of the finest "Pennsylvania Dutch Meals," without profit, for a small price. This old-fashioned cooking has become widely known. This meal is served from 11:30 to 12:30 over the noon hour. From this time to one o'clock the men step upstairs into the church auditorium, where the best Gospel songs are well sung. This lasts for ten minutes. For five minutes a men's chorus of fifty voices renders some of the most effective songs. Dr. Macartney then preaches, and that quite simply, a heart-searching sermon of fifteen minutes. The atmosphere is so spiritual that one thanks God, and then the men go out into the smoke and grime of a dirty city, with its sin and iniquity, with a firmer tread, and a new spirit. Now for his observations:

Recently I made two forays into the land of the Mennonites. The first was at Bluffton College, Ohio, where I delivered the commencement address on June 2. Bluffton is hard to reach from Pittsburgh. It looked as if I would have to take the "Trail Blazer," past midnight, and sit up till four o'clock in the morning, and then get off at Lima, Ohio. But through the kindness of Vice President Appleton, of the Pennsylvania Railroad, the "Golden Triangle" was stopped for me at Lima at three in the morning. This enabled me to stretch out and rest after the hard Sunday at the First Church, if not to sleep.

No "Bluff" at Bluffton

Strange how they gave the name of Peru's capital, encircled with the tremendous moun-

tains, to this town in the western flatitudes of Ohio! A representative of the college picked me up at the Lima hotel and drove me through pouring rain to the village of Bluffton, only there was no "bluff" in sight. The commencement exercises were held in the Mennonite church. A fine, sturdy-looking group of people, and a superior type in the graduating class. Religious homes and Christian education undoubtedly leave their mark on face and soul.

Lima is not so far from Northwood, Ohio, Logan County, where I was born, and where my father was minister of the Reformed Presbyterian Church, (the Miami congregation). Geneva College, where he was a professor, was born there too. It was later removed to its present site, Beaver Falls, and will celebrate next year its one hundredth anniversary. Whenever I visit one of these small religious colleges I feel perfectly at home, for I know the prayers, the hopes, and the sacrifices which are embedded in their walls—plain living and high thinking!

Land of Goshen

My second foray was into the land of Goshen, Goshen, Indiana, where Goshen College, of the Mennonite persuasion, is located. I had spoken at Goshen years ago. The Mennonites in this section wear the characteristic garb. One of their ministers picked me up at Warsaw and drove me to Goshen, twenty miles to the north. Dr. Ezra Van Nuys, of the Calvary Church, San Francisco, was for a number of years minister of the church at Goshen. At the commencement I met the present minister, an Australian, who has served there for twenty-five years, Mr. Trevor Dillon. He was telling me that the Van Nuys family, son, father, and grandfather, had given over ninety years' ministerial service to the Goshen church.

I dined at the home of the President of the College, Dr. Ernest E. Miller. Others at the table with me were Calvin F. Snyder, for forty-five years a Mennonite missionary in Tibet, and Bishop George Jay Lapp, for forty years a Mennonite missionary in India. It was stirring to listen to these veteran missionaries telling of their work for Christ in those far-off lands.

The commencement exercises were held in the splendid high school auditorium. Like the Covenanters, the Mennonites worship without dulcimer, sackbut, or organ. And like the Covenanters, too, everybody sang the two grand hymns, "Behold The Glories of the Lamb," to the tune of St. Martin's, and "Awake, My Soul, Awake My Tongue," to the tune of Duke Street. The college choir, made up of both men and women, sang noble anthems. There was one lyric soprano which rose above all the others in clear, beautiful, bird-like notes.

Missionaries Graduate

One hundred and ten received degrees, ranging from Associates in Arts to Bachelor of Divinity. The climax of the evening came when Dr. Snyder, the missionary from China, seventy-five years of age, received his Bachelor of Arts degree, and Bishop Lapp, sixty-eight years old, received a Bachelor of Divinity degree. These were not honorary degrees, but won by the sweat of the brow and midnight lamp. It was announced that these two youthful veterans were going to continue their studies for yet higher degrees. That is the way to live. "Grow old along with me! The best is yet to be."

The whole audience had a gray appearance—and it was a big audience—twelve hundred. Not the grayness of age; but the gray and white caps which most of the women wore. The women graduates, like any such group, presented the ordinary run-of-the-mine bespectacled type of female faces. But here and there was a youthful and lovely face; and looking upon it you felt you would like to know the soul that shone through that face. The woman graduates wore black robes but with the little Mennonite caps on their heads, a very pleasing and attractive combination.

One of the faculty drove me over to Elkhart, where I caught the New York Central train. When the porter called me in the morning, looking out of the window of my bedroom, I saw the familiar Beaver Falls-Brighton station, and in another hour I was back in Pittsburgh. Farewell, for another year, O worthy Mennonites!

Faithfully yours,

Clarence Edward Macartney.

DEATH OF THE NOTED EVANGELIST RODNEY (GYPSY) SMITH

If any man serve me, him will my Father honour.—John 12:26.

The passing of the noted Evangelist Gypsy Smith received worldwide recognition, as well it ought. Born as he was, March 31, 1860, in a gypsy tent near Epping forest, outside the city of London, and becoming a world figure was no small bit of achievement. This unusual service he rendered for Jesus Christ, and this the Father has honored. It is difficult by service for Christ to get a press notice all over the world, and to have one's photograph printed in the universal press—but this accomplishment is now history for this lowly man, who began life in extreme poverty. As a boy he sold clothes pegs and tinware made by his father.

When his father and two brothers were converted to Christianity, Gypsy broke away from the nomadic life. He was converted at the age of sixteen, and selected preaching as the major goal of his life. This he did with a warm, sincere, and devoted enthusiasm until the last.

He first worked for the Christian Mission, later the Salvation Army, and knew Gen. William Booth, founder of the Salvation Army, intimately. Later, he went out on his own.

He first worked for the Christian Mission, later the Salvation Army, and knew Gen. William Booth, founder of the Salvation Army, intimately. Later, he went out on his own.

It may interest our readers to know that he acquired his education the hard way. He learned to read from the billboards. He had no books. He was too poor to buy books. However, through the years he acquired a broad education, and could speak to intelligent business men, and men of scholarship. His use of the English language was indeed a treat to listen to. He spoke a forceful Anglo-Saxon English which he made his own by the constant study of the Bible. He was blessed with a good memory. All his sermons were preached, and that quite often to immense audiences, without the use of a single note. About an hour before preaching, after a light supper, he would sit quietly in a chair, engaged in deep meditation and thought. He was a man of deep piety. His prayer life was what made his messages so gripping to the masses. He had a magnetic delivery, as well as a lucid insight into contemporary problems.

It was the writer's good fortune in 1942, to be chairman during a city-wide campaign, Kitchener, Ontario, when some thirty-five city churches, and many others in the country, combined in an effort to reach the unchurched. This inside glimpse of the man in action was very revealing. Personal chats around the fireside of different homes, including our own, made him all the more attractive. At one dinner he reached the zenith of his work in the twin cities Kitchener and Waterloo, by speaking with great skill and spiritual tug to a hundred business men. He made these men smile, he made them think, then he probed their hearts, until most of them sat with their eyes moist. Before those men he "magnified the Lord" greatly. With the skill of a master, he made known the attraction of his own Master. This done so well, made others see, fear, and trust the Lord.

The crowds attracted were the largest ever given any man in Kitchener, for such a long period of time—some nights around five thousand people. He arrived on time, slipped in very quietly, his wife by his side, at once he fell on his knees, which brought a hush over the entire audience. He soon rose with shining face, then with a slight nod to the chairman, the service would begin. His messages were simple, magnified Christ, probed the heart deftly, urged men to repentance

from sin, set forth the efficacy of the crucified Saviour, preached separation from evil, warned men of coming judgment. His messages were simple, warm, clear, lucid, but withal profound.

Undoubtedly, some criticism might be given, but it ill behooves us who have served less, to criticize the Master's servant. To our Lord, he is accountable—so are we. During his stay in this city, some ten or more criticisms were hurled at him. Investigation proved that none of them were true. Undoubtedly, the devil hated him because of his love for Christ, and his enthusiastic preaching of "Christ and him crucified." May the fruits of his life and ministry remain with us.

He lived unto the ripe old age of eighty-seven. This can be attributed to his outdoor life, a robust body, his clean way of living, the fine care of his first wife—and the excellent attention in his later years by his rather young wife, whose main ambition was to keep him living, so that together they might win souls. After her training she failed in her desire for good reasons to get to the mission field, but then accepted this as her task. This task she did quite well. Never for day or night did she leave him out of her sight. She ministered to his needs in the most sacrificial way. She handled his worldwide mail. Night and day the phone calls were her care. She protected him from thousands of undue trials coming from thoughtless folks. These she sifted as to their real need; if worthy she would arrange a suitable time for consultation. Together in this way many were helped in a multitude of ways.

Perhaps, the nicest glimpse into the Gypsy's life was on arrival in our city, when he was tired after a long journey. His trunks were being unpacked by his wife. The proprietor of the hotel had sent an electrician to fix the fireplace. This man was sitting on the floor. Soon Gypsy was seated by his side on the floor, inquiring as to whether he was acquainted with the Lord Jesus Christ. This he did so well, that there was no offense. Soon, this man was deeply touched. What a lesson of service to all of us!

Lately the famous evangelist was in London, writing his life story. He was in failing health for some time, but wanted to return to America. This he did on the Queen Mary. A few hours before his death he requested to be carried to the top deck to greet some of his friends. He died of heart failure, before the ship docked. Someone has well said of him, "Gypsy was a citizen of the world," rather than only being an Englishman. His heart beat for all nationalities and races, high and low. He will be missed by millions. The world rarely meets his kind. May the Lord raise others who can "get the ear of millions."

LESSON PREPARATION

(Continued from page 314)

remember to prepare for the different types of people in the class. He should take a knowledge of the class, asking himself what they are likely to say at different points in the lesson presentation and prepare to meet them. Much and varied reading and together with concentration, alertness, and prayerfulness will be of value in meeting these teaching situations.

Generally it is thought that the last few minutes of the lesson period are the most important. Hence in all preparation, the thought should be: What is the conclusion of this lesson, expressed in our daily living?

Much thought, prayer and labor are spent in the efficient preparation of each lesson, but they are well worth while.

Mylo, North Dakota.



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MENNONITE PUBLISHING HOUSE, SCOTSDALE, PENNSYLVANIA

WHAT'S IN A NAME?

It would prove a very interesting study for some of our young people to look up the significance of a name to the Oriental mind. Incidentally, such a study might bring out a very beautiful reason for closing our own prayers by an allusion to the name of Jesus our Saviour. But there is another phase of the subject that is on my mind just now, and I can no doubt explain it to you best by relating the following incident: Mr. John Meredith had been a resident of Northrup for sixty years, and in that interval had built up a most successful business. He was

successful in every sense of the word because of the reputation he had for honesty, fairness, and uprightness of character. Now he was an old man, retiring to a well-earned rest—while his two sons took over the business. One day the sons asked him to drive with them to the old business place and tell them what he thought of some of the changes they had made. Upon arriving there, the first thing that caught his eye was the fresh new sign. In the place where, for nearly a half century, his own name had appeared alone, there was now this new sign "John Meredith's Sons."

The old man was touched by the loyalty of his boys and was very quiet for a while.

Then, raising one finger and pointing at the sign, he said, impressively, "You have my consent to keep my name there under one condition. You must promise me that the partnership of which it will be a part, will always stand for the same principles that name has stood for through past years." **His name really stood for something.**

Years ago I heard a minister preach a sermon on the Commandments; and in commenting especially on the Third Commandment, he said, "Sometimes I think it wasn't just profanity meant there, but a warning to those people who down through the long centuries would take the name of Christ in vain. They who would call themselves Christians but yet refuse to follow Christ's principles in their lives."

That preacher may have been wrong in his interpretation of the Third Commandment, but he voiced a great truth when he said that we have no right to Christ's name if we cannot live out the principles back of that name. "Take the Name of Jesus with you," we sing, but, oh, let us take John Meredith's admonition to heart—"You may have my name to use, but on this condition, that the business will always stand for the same principles that name has always stood for."

—Joanna Palmer.

NOT SEEN, YET IT IS

No one has ever seen God, save the Son. No man on earth today has seen Jesus in the flesh as He was before He died and rose. No one has seen the Holy Spirit. What, then, is Christianity?

Christianity is what eye has not seen, nor ear heard, nor has it arisen as thought and imaginings in man's heart. Nevertheless it is and it has all happened. We are as certain of this as we are of our own life, because Christianity is our life. We live it, and living it we experience the reality of it. Christianity is the life of God in us, manifesting itself as certainly of the forgiveness of sins, the resurrection of the body and life everlasting—manifesting itself as righteousness and peace and joy in the Holy Spirit.—Selected.

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CHRISTIAN MONITOR



Photo by Walter Hering

**"For the blessings of the field, for the stores the gardens yield,
For the joy which harvests bring, grateful praises now we sing."**

FOR THOU WILT LIGHT MY CANDLE

BY URSULA MILLER



OR THOU WILT light my candle with thy way of life." The words passed through Darrel's mind and he wondered vaguely where he had heard the words or if he had really heard them.

* * *

Darrel did not even see James, so intent was he upon his errand as he hurried along the hall. James observed that instantly. He held his paper rigidly and purposefully. James, however, had one glimpse—The UNBIDDEN GUEST, and one name only—Darrel Kimes! It was unbelievable and unthinkable! It was preposterous!

It was now nearing the Thanksgiving season, but James had a brief backward glimpse to the time of the dean's announcement of the story-writing contest. He thought now, seeing Darrel, he could have known. He thought now that, were he more observing, he might readily have seen the signposts all along the way since the beginning of school. Little things, half-forgotten, now came back to remembrance—a paper missing for a very difficult examination, given in two sections, and a day apart. And he remembered other suspicious actions, now that he had seen what he had—things he never would have thought of again had he not seen with his own eyes Darrel rush into the dean's office with their combined, precious story.

* * *

James was breathing hard as he rushed into the office of the Tribune—a weekly newspaper with a section for poetry and short-story contributions.

"Why, good afternoon," greeted the editor-owner. James and the young editor had formed a fine friendship.

"Hello," James responded.

"Did you come to tell me you are taking the job I offered you as of today?"

"It could be," James said. "Anyway, sometime," he paused. "Just now I've come to talk about something important." And taking the story, written only in pencil and longhand, from his pocket, he told the editor the entire story: how he and his roommate had collaborated, using both names to hand in, doing the work jointly, and now what Darrel had done—handed the story in as his. He spoke rapidly and earnestly and the editor listened attentively.

"Sure thing, I'll run it this week," he replied. "I'll be glad to. I never did appreciate that young Kimes the way he wanted me to," the editor said.

"I'm sorry, but I feel that way, too. Now, anyway," James said sadly.

After some more conversation James started for the door. As he was closing the door after him, the editor called sharply. James turned again into the room.

"Yes?" he questioned.

"I'll tell you what I'll do. Since young Kimes is passing on the story to the judges as his own, I'll call his bluff; run this with but one name on it—yours." He looked keenly at James as he made the suggestion. James looked at his friend coldly.

"I'm not that kind of person," his voice icy with indignation. "If I did a thing like that, what reason would I have to complain of him? Not interested!" He turned abruptly and hurriedly left the office.

The editor smiled a secret, happy smile. Just as well to do a little experimenting as one goes along, he thought, as his smile deepened happily.

* * *

Later the same day James called the editor by telephone and said, "That story? Remember? Let's leave it out altogether."

"What's wrong now?" asked the editor.

"I thought I'd let Kimes have it; what I did wasn't decent either."

"You helped write it, didn't you?" he was asked.

"Of course; we collaborated. He furnished the plot; I gave meat to the bones."

"Plots are a dime a dozen," reminded the editor.

"Words are plenty, too," smiled James. "The dictionary seems full of them."

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"Anyway, if he really wants it bad enough to steal, to claim all of it, shouldn't I let him have it?" James asked.

"I'd let him have it, yes; but perhaps not the story," laughed the editor.

* * *

The editor met with the other judges; none of the contestants knew who the judges were.

"The rules state plainly that each story shall be written by one writer without aid?" he inquired. The older of the judges read the rules.

"That automatically rules out collaboration, doesn't it?" he asked.

"I think so, indeed," was the august answer of the senior judge.

The editor forthwith brought out the story James had earlier brought to his office. "You have the same story with but one name already entered."

"But that is not possible," was the astonished response.

Thereupon the editor told part of what James had told him; not all of it.

"That bars the story from the contest, no matter how good it is; and both Kimes and Blair are definitely talented," said the judge with regret.

"Could they each write another? Would there be time? In case, that is, it entered their minds that each contestant should do his own work?" the editor inquired.

"They have till Thanksgiving," he was informed.

"I read the rules and no one listens; I post them on the bulletin board and no one reads them," said the younger judge sadly.

"Read them again, making them very important," laughed the editor. "I should like both those young men to have a shot at it when their minds are clicking on all eight cylinders."

"Blair is a fine fellow, although over-serious," commented the senior judge.

"Kimes is all right too, although a bit immature," said the younger judge.

"Right. Blair came into my office, bringing his story to be published with both names on it. Said when he saw his roommate hand in the story as his own, he became so enraged he was determined not to let him get away with it; afterward—"

"And then?"

"When I offered to print it for him as his own, he became cold with anger."

The sober judges laughed as mere men. "James is a fine fellow from an old-fashioned home—an upright, sincere family."

"Right."

"Young Kimes comes from a different environment."

"How so?" he was asked.

"Well—injustice, misunderstanding, insincerity," he was told. "Things like that."

* * *

The rules for the coming important contest were read impressively the next morning in chapel.

"You have till Thanksgiving—two weeks," they were told.

Darrel and James looked at each other; their glances held for a long, deep exchange. Then, strange to say, simultaneously they smiled sincerely and with understanding. It seemed to James, who was an analyst, that in the instant of that smile, all misunderstanding, all difficulty, every suspicion was instantly wiped away—wiped away as a dust cloth vanishes the dust before it.

* * *

"That was quite a blunder for smart college men to make, eh, James?" inquired Darrel that evening as the two were studying in their room.

"Blunder?" James asked, looking up at his roommate.

"Yes. Forgetting about doing your own story." And Darrel laughed.

"Oh, yes, indeed! That point just escaped me; failed to register completely."

"Of all the stupid humans, I am chief!" Darrel burst out suddenly.

"Is that why you entered the story as your own?" he asked Darrel.

Darrel looked at him a long, long moment, saying nothing. Then at last he said, "Perhaps. But only perhaps. I'm not at all sure of

(Continued on page 352)

CHRISTIAN MONITOR

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Vol. XXXIX

SCOTTDALE, PA., NOVEMBER, 1947

No. 11

EVEN CHRIST WAS TEMPTED

BY ARLEAN LEIBERT



OST: Red billfold containing a large sum of money. Owner desperate. 123 Dennis Ave. Phone 1238R. Mrs. McAllister."

The "Daily Times" carried the above advertisement one mild November morning. And those who read it did so with mixed emotions. Some were greedy, others sympathetic, while many were indifferent.

The thoughts of Lonnie and his pal Jack were identical—a widow with maybe a dozen children. They were really concerned.

"Tell you what," Lonnie's eyes sparkled as he spoke, "let's you and I go out today and see if we can find it. What do you say?"

"Well," Jack hesitated, "this is an awful big city to look in, but we'll see what we can do about it. If we only had some idea of where she could have lost it."

He tore the advertisement out of the paper, folded it, and placed it in the pocket of his tan shirt.

The two boys started down the street at a brisk pace. Lonnie glanced at his watch. "Seven o'clock," he mused. "Where do you suppose we should go first?"

"She might have lost it in a grocery store," speculated Jack. "Or the park," Lonnie suggested. "Maybe a playhouse." "No," Jack said, "I don't agree with you there. If she needs her money so badly she wouldn't be in any playhouse."

"Guess you are right at that. What about the park? She might have gone there to rest. Suppose we look there first."

It was five after eight when the boys reached their destination. Not a soul was in sight.

"All right now," and Lonnie spoke with a business like air. "You take this half and I will do the rest. Mind you, now, look sharp! This grass looks as if it had been cut lately. We should be able to see a red billfold, real easy. Don't forget to look around the shrubs. There seem to be a considerable amount of them."

Some time later the pair met back at their starting point. The expression on their faces was one of disappointment. Neither one of them had found a trace of the missing billfold.

They sat on a green bench to rest for a few moments. "Where do you suppose that lady could have gone yesterday?" questioned Jack. They scowled in their fierce effort to concentrate.

"Since the billfold contained a lot of money, maybe she was paying bills," suggested Lonnie.

"It could have been her life's savings too," Jack reminded him, "and on the way to the bank she lost the money." He scratched the back of his head and continued. "Then she might have gone shopping. There are a good many stores here. Looking for that billfold is like looking for the proverbial needle in a haystack."

"Well, I don't know about that," laughed Lonnie. "Seems to me that we'd have better luck in just one haystack than we will in this town. Let's go down into the main part. We can keep a sharp watch in the gutter as we go along."

By noon they were beginning to tire. They realized that the task before them was well-nigh hopeless. It was very likely that the billfold had already been found.

Jack suggested that they stop in a cafeteria for a bite of lunch. As they entered the place there was a clatter of dishes and silverware above the hum of the noonday customers. The tables were full. But no, there was a vacant one at the back of the room. A couple were just leaving it.

"Tell you what," said Lonnie quickly. "You go back and hold that place and I'll get what I want to eat. Then I'll wait for you to get your lunch."

Jack made his way past the diners and, reaching the table, sat down. He spied something red under the table next to him, and his heart leaped within his breast. But when the people arose to leave, he found upon investigation that it was only a folded red handkerchief.

Lonnie buttered a roll. He took a good-sized bite. "You should have gotten a roll," he remarked glancing at the whole-wheat bread on Jack's plate. "They are fresh and just as good as my mom makes."

Two men sitting at a table near by were engaged in conversation. Something in their

tones caused Lonnie to glance at them sharply. He caught the words "red" and "\$25,000." Cautiously he nudged Jack under the table. "Did you hear that?" he whispered.

Jack nodded and let his gaze wander toward the men, at the same time pretending to be interested only in his lunch. The appearance of the pair suddenly became sinister. Now they had finished their meal and were getting up from their chairs.

Jack still had a generous piece of his favorite cream pie left. Lonnie whispered, "Come on, there's no time left for you to eat your pie now. We've got to follow those two men. They've found that red billfold and are planning to spend the money, I'll bet. Whew! Did you hear him say \$25,000? That must be how much was in it. No wonder that poor woman is frantic. \$25,000 don't grow on trees!"

He pulled a dollar bill out of his pocket. "Here, you pay for your lunch and mine. If it's more, just let me know, because the treat's on me. I'll follow those fellows. Hurry now!"

There were several around the cash register when Jack reached it. Fortunately he had watched to see which way Lonnie had gone. Now, there was one customer in front of Jack—a lady. She was short, heavy-set, and talkative. She held a small girl by the hand. The child was a perfect picture of her mother.

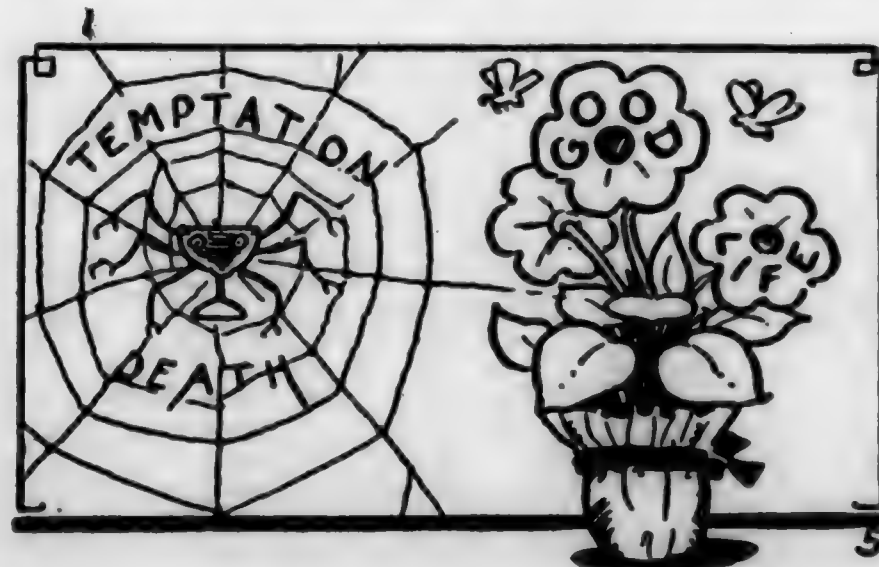
"Come on, dear," said Mamma, "tell the man which kind of candy you want. Or would you rather have gum?"

But "dear" could not make up her mind. She just stood with her eyes downcast, one chubby finger in her mouth, while Jack groaned aloud at the delay. At last Mamma was forced to choose. She took four candy bars. After what seemed hours the woman and child moved on and he was allowed to pay for the two lunches.

Trying to appear calm, yet with a pounding heart, he strode to the street door. Once outside he gasped with dismay. He might have known it. Crowds of people surged in both directions. Now, he'd never find Lonnie. Walking as fast as he could he reached the corner. To his great relief and joy he spied the two men just boarding a waiting streetcar. Lonnie was close behind.

Jack made a dash for the car and reached it as it moved forward. When he had paid the fare he pulled a clean white handkerchief out of his pocket and mopped his brow. "That was a close call," he ejaculated.

"Clang-clang-clang," the car jolted along, stopping now and then to let a weary passenger off. The car was crowded and those who hung on to the straps swayed back and forth. Half an hour later Jack caught



Lonnie's surprised eye. He had figured that poor Jack had been left behind.

The car jerked to a stop. The two men alighted. So did Lonnie and Jack. The men started off at a brisk pace. The boys followed at a discreet distance. Soon they came to a halt in front of a red brick house. One of the men gesticulated wildly as he spoke. Warily the boys approached. Now they could easily distinguish what the man was saying.

"I'm telling you, you won't find a better buy anywhere. This red brick house will cost you only \$25,000. Better take it before someone else snaps it up. A bargain if there ever was one!"

The boys stopped short, their mouths hanging open while a sheepish expression stole over their faces. "Ha!" grunted Jack. "A fine pair of detectives we'd make! We were so sure that they had found the red billfold. This is just an example of what happens when people jump to conclusions. They look like right nice fellows, too. It was only our imagination that made them look evil. What shall we do now?"

"Let's walk a while and keep our eyes open," said Lonnie. "You know this is quite a nice neighborhood. See how well-kept the lawns are, and the hedges too. Some of those trees must be over a hundred years old."

"I like trees," mused Jack. "Have you ever heard that song that goes something like this,

'I think that I shall never see
A poem lovely as a tree?'"

"Yes, I have heard it a number of times. It is one of my favorites," answered Lonnie.

They walked briskly for about a dozen blocks. The neighborhood was changing. Passing a bakery there floated upon the air tantalizing odors of freshly baked bread and pastries.

"M'm'm, makes me hungry just to smell them," sighed Jack. "Let's go in and get some cookies." Out on the street again, they munched the goodies with evident relish.

"Methinks," Lonnie spoke rather suddenly, "that a red billfold is a strange thing to own. Did you ever see any other color besides brown, black, or tan?"

"Nope," mumbled Jack, his mouth full of cookies. "But maybe women have different colors just as they do purses. My mom has a soft green purse and it just matches one of her dresses."

Just then a tall, thin man rushed past them. As he did so something fell out of his hip pocket and landed with a "plop" on the sidewalk. It was a red billfold.

Lonnie and Jack pounced upon it with such force that they cracked their heads smartly together. There they sat on the sidewalk, each holding his head between his hands, as they groaned aloud. The red billfold lay between them.

At last Jack reached over and lifted it. "It feels empty," he remarked opening it. "There's only a dollar bill here." The name, Percy Thornton, 928 Dayton St., was engraved in gold.

"Well," Lonnie scratched his head, "as the villain in a story would say, 'Foiled again.' We'd better get this back to the owner pronto!"

Settling their caps upon their heads, they sprinted madly for two blocks before they caught up with the hurrying gentleman.

"Your billfold, sir, it fell out of your pocket," panted Jack.

"We looked inside it, sir," gasped Lonnie. "We beg your pardon, but we've been looking for a certain one that has been lost."

The tall, thin man halted. He looked surprised and then amused. "That's quite all right," he said. "You needn't apologize. I understand perfectly. You see," and here he lowered his voice as he glanced cautiously about him, "I'm looking for one, also."

The boys were amazed. "You are," echoed Lonnie while Jack looked suspicious. "The billfold that is lost contains a lot of money." He gazed searchingly at the man.

"Yes, to be sure, and now if you'll pardon me, I must be on my way." And in an instant he had vanished around the corner.

"Well!" said Jack. "Well!" said Lonnie. And they stared at one another. "You know," sighed Jack, "I wouldn't be a bit surprised if every one who read that ad isn't out searching too." "Maybe," Jack replied, "but they can't all find it."

Their steps had taken them in front of a church building. They paused. "That certainly is a nice church. Just look at those stained glass windows. Took quite an artist to design them. Say! the doors are standing wide open. I wonder if anybody cares if we have a look inside!"

They climbed the half-dozen steps and entered through the massive doors. At the front of the church was a lovely bouquet of white roses. Two women knelt praying at the altar. When they had gone, the boys walked slowly down the aisle. "A restful sort of place, don't you think?" Jack spoke softly. "From the looks of all of the pews, the congregation must be a large one, indeed! My mother used to take me to church when I was small."

"So did my mother. But when I began to get older I quit." They stood close to the altar. "An empty church sure gives a person a queer feeling." Lonnie stooped to tie his shoe.

He gasped. There, right next to the altar railing lay, of all things—a red billfold! With trembling hands he picked it up. "Look, Jack," he whispered. He opened it and there



THANKFULNESS

By Ursula Miller

**I'm thankful for the daring hue
Of the autumn leaves so red,
The brilliant russet gold and brown
That autumn's hands have spread.**

**And all the trees and lovely flowers
Are whispering of radiant autumn hours.**

**I'm thankful on a Judean hill
The Saviour's blood flowed red.
A redeeming stream for you and me
On Calvary's cross was shed.**

**The earth is lavish with gold and red;
And the saints praise Him whose blood
was shed.**

Protection, Kans.

it bore the inscription, "Mrs. McAllister, 123 Dennis Ave., Phone: 1238R."

"Shall we count the money?" asked Jack eagerly. Lonnie hesitated for a moment. "No, I don't think that we should. After all, you know it doesn't belong to us. We'd better hurry over to that woman's house and turn it over to her."

Lonnie buttoned the billfold in the pocket of his shirt. Together they left the church. "Won't she be surprised though?" remarked Jack as they hastened down the street. "I'll bet she thinks the money is gone forever."

The two boys boarded a streetcar. They rode in silence for about ten minutes. Then Jack glanced at Lonnie. He hesitated a moment, then remarked casually, "You know, Lonnie, we wouldn't really need to give that money up. Nobody knows that we found it, but ourselves."

Lonnie sat up very straight. There was a startled expression in his eyes. Then he spoke. "What shall we do?"

Jack smiled, "We could do a lot of things, buy a lot of things, too."

"Sure," Lonnie grinned. "There are a lot of things that I would like to have."

"Such as?" inquired Jack.

Lonnie turned his eyes toward the ceiling as he enumerated, "Fishing tackle, sports jacket, ice skates, and books." Five minutes passed.

Then Lonnie shook his head. "No," he said, "we'd better not keep the money. It is quite a temptation, I will admit, but we would get into a lot of hot water over it. In the first place, our folks would want to know where we got the money to get all of those things. Besides, we have to live with ourselves. And we could never be happy if we had to live with a cheat."

"Right," replied Jack.

The streetcar jerked to a stop while the boys alighted. The homes here were modest and neat. There were rows of identical white houses, each with its own bit of green lawn.

After walking three blocks the boys came to 123 Dennis Ave. Lonnie knocked. The door was opened by a cheerful looking lady. "Yes, what may I do for you?" she smiled.

"Mrs. McAllister?" he inquired. He unbuttoned the flap on his shirt jacket and withdrew the red billfold. He handed it to her.

"Oh!" gasped the lady. "You found it! Where—where did you find it? Come in and tell me all about it." She held the door open. "Come right in here to the living room and take chairs. Now please tell me all about it." She had made sure that the money was all there.

Lonnie related how Jack and he had gone into a church out of curiosity. And there right by the railing of the altar lay the object that they had been searching for. Mrs. McAllister could not get through expressing her thanks to the boys. "You see," she explained, "we have a little boy. He has been sick almost all of his life. Recently the doctor told us that unless we moved to a warmer climate, our little boy would not be here much longer."

"So we sold our home. I had gone to the bank to draw the money out. On the way home I stopped at the church. I just felt that I wanted to have a little talk with God—to let

Him know just how glad we were that our boy had a chance to get well and strong. I must have dropped the money there, but it didn't occur to me to look there. "You see, it was all that we had, and I became frantic when I discovered the loss, because that meant that we could not leave here."

Lonnie and Jack had been listening intently. Then Jack blurted out, oh, and just to think that we almost kept the money for ourselves! We finally decided that we couldn't be really happy if we did a thing like that."

Mrs. McAllister smiled with sympathy. "I can understand how you might be tempted in a situation such as that. But you know, God's Word says, 'Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.' "

"I wish I knew more about the Bible," said Lonnie.

"So do I," said Jack.

Mrs. McAllister said simply, "Give me your addresses and Sunday morning we will come by in the car, and we will all go to Sunday school and church together. You see, there may come a day when my boy will be tempted. And I would want some one to do something for him if he were not going to church.

"And Thanksgiving Day is coming too. We will all have special reasons for thanksgiving—we that the money was found and our boy can receive needed treatment, and you that you resisted the temptation to steal and that you will have the opportunity to learn more of the Bible and our Saviour who was Victor over every temptation and who helps us in all our need."

Nampa, Ida.

Benjamin Rohrer of Mechanicsburg and David Landis of Witmer. His second wife is the daughter of another Benjamin Rohrer of that section, but with his grass roots a few generations earlier, also from Lancaster County. His first wife, Mary Ann Bricker, was buried at High River, Alberta, after but a brief married life. His three children, Clarence, Mary Martha, and Edna Mae, are in this community, the latter aiding in the home. Clarence, on an adjoining farm, has five bouncing boys. Mary is aiding at the Rittman Old People's Home. Cousin John is well provided for old age, with an engraved cane of his great-grandfather John Landis, which he used as the first president of the Lancaster County National Bank.

We first reached Wooster, a city of 11,543 (1940 census), on Tuesday morning. To the north, east, and south, in an arc of fourteen miles' radius, are more than one third of the Ohio and Eastern A.M. Conference Mennonites. The Record office near the square sent more paper to the Conference than the chairman of any one of its many committees. Beyond the square was a department store, which advertised: "It pays to shop here." This some tried but could not collect "the pay." Another store had the sign, Cussins and Fearn's; we passed rejoicing and fearing nothing.

We proceeded at once to the Wayne County Fairgrounds, and it had the correct name, for it was fair throughout the week. Here the Management Committee had been working since December. In January the grounds were leased at their own price.

GENERAL CONFERENCE—WAYNE COUNTY STYLE

BY IRA D. LANDIS

Minister, historian, and observant traveler, the writer gives us an intimate glimpse into the setting and working of the recent Mennonite General Conference at Wooster, Ohio.

The "Hi" spot in O-Hi-O the last week of August was the biennial meeting of Mennonite General Conference, held this year on the western edge of Wooster. Thither brethren and sisters, young and old, assembled from the four winds for the first time in a cosmopolitan conference since August, 1941, at Wellman, Iowa. George Hostetler was there from the eastern shore and George Kauffman from the western. Milo Stutzman came from the Northland and James Lark from the Southland (now Chicago). Elvin Snyder came from South America, S. Paul Miller from India, and Vivian Eby from Africa. Here, too, were J. B. Hartzler (born 1850 and ordained 1879), in years the oldest, and in service second in the church, and Paul Lederach, seventy-five years removed and a beginner in the ministry. Here were the giants, Truman Brunk, E. M. Yost, and Fred Gingerich, and the men of lesser stature as Raymond Peachey and C. Z. Martin. Thirty came on a chartered bus from Juniata County, John E. Gingrich "flew," hundreds came by auto and train, and scores walked. In fact, to the tune of five thousand, they were all there.

Our car left at 5:30 (E.D.T.) on Monday, August 25. Tucked away therein under a smiling Providence were in addition Mother, Maris Hess, Howard Eshleman, Charles B. and Ada Landis. As we rolled along 40 to 50 we soon saw drier country in the Mt. Joy section. Entering the Pennsylvania Turnpike at Carlisle we could enjoy the beautiful scenery until we passed Fulton County. We marveled at the vast unproductive lands God has placed upon this earth, and the great engineering achievements of man in the seven tunnels, aggregating the St. Gothard, Switzerland, in importance. We wormed our way through the Smoky City (dodging New Holland bailers), again thankful for the quiet plains of Mamre which we had left.

After lunch we rolled on to the round part of Ohio. The first stop was with the veteran warrior of the cross, I. B. Witmer, northwest of Columbiana. Here at present there was an

abundance of moisture and the Brown Swiss cows were actually producing with Eshleman's Feeds (made in Lancaster). Bro. I. B. at eighty-three seems as virile and inspiring as ever.

In Wadsworth we stopped for supper at Martin's. The waitress, after serving a delicious meal, was asked where the Mennonite Church is. "I often thought I would certainly



Where General Conference Was Held at Wooster, Ohio

like to know," was her curt reply. There are three, a General Conference, a Wisler (or Martinite), and Bethel. Distinguishing them was not her problem, but one more deeply rooted. How many people know but little about us in spite of our missionary emphasis!

Leaving Route 224 west of Wadsworth, we saw John E. Lapp, his boys, and Abram Gottshall of Montgomery County at Joel Gehman's, and thus knew we were near our journey's end. The next stop was with John R. Landis near Seville. He was a first cousin of my father and came here in 1918 from North Dakota. We had a fellowship and enjoyed a hospitality with them long to be remembered. So real was it that in spite of seventeen miles to Conference, we spent each night with them.

Cousin John R. Landis is a grandson of

Through an oversight the National Guards had a lease also, and it was the hand of God that we could assemble here. On Friday and Saturday previously one hundred folks were busy, and on Monday two hundred. A large stadium and grandstand were there, as well as numerous buildings, including the sheriff's office (which was closed for the week). Two engines, the food tent, and other tenting and seating accommodations were necessary. This morning everything was streamlined, ready for the finishing touches as folks rolled in.

The missionary exhibits of both home and foreign fields, displays of the larger church schools, the Elkhart Hospital, and of the Commission for Christian Education and Young People's Work, were in one building. Here the Publishing House also had a large exhibit, making many sales. The former were

new for the Conference but met with an enthusiastic appreciation.

At the lodging desk was Amos Mumaw, father of Stanford and brother of Levi (deceased) and John R. At the meal ticket window was Brother Kreider, father of Carl of Goshen; Don and Pre. J. Robert of the home church, Bethel, in Medina County; and L. C. of Bethel College's Science Department. Here were Reuben Hofstetter and Rudy Stauffer, the General Superintendents, on their toes to see to last-minute details and then to see their plans work.

At noon Alta Housour of Wakarusa, Indiana, chief dietitian, and Ezra Weaver of New Holland, chief cook, were ready with a sumptuous spread. Here was milk for the northerner and watermelons for the southerner, lettuce for the weak and meat for the strong, coffee for those who indulge and chocolate milk for those who like it. No sugar rationing in Ohio!

In the afternoon we had the inspiration of meeting numerous church leaders, both new and old acquaintances. The first side dish was the meeting of the Mennonite Community in the Coliseum. They reported a subscription list of 4100 and 115 Association boosters for charter autographs.

The first meeting of Conference in the evening was opened by congregational singing led by Walter Yoder of Goshen, Indiana, Allen Erb of La Junta, Colorado, long-time chairman, was at the gavel. When it became heavy, C. C. Cressman, Hamburg, Ontario, was relief moderator. The first devotional period, led by that dean of foreign missionaries, George J. Lapp, stressed not only the Conference theme, the Resurrection, but also its far-reaching implications in Ephesians 3. S. F. Coffman in his masterly style looked backward over fifty years of General Conference, and Samuel Nafziger, a newcomer, presented the first message on the Resurrection.

The outstanding message of the Conference was the comprehensive keynote sermon by Bishop John E. Lapp. He was the first from Franconia to be called upon for this service. He in his masterly style raised high the banner of our Lord Jesus Christ, calling upon the whole church to return in faith and practice to it, as did our forefathers, for present blessings and future victory, in spite of the threatening inroads upon the Mennonite Church in these days of carnality, materialism, and modernism.

Since the program will be recorded in toto by others, I will glean but a few gems herein.

Preach the Lord Jesus Christ and Him crucified.

The heathen are carnal, the orthodox Jew materialistic, but the Christian is spiritual by association with the Spirit of the Lord Jesus Christ.

Spiritual things are always spiritually discerned, affecting our fellowship, exercise, liberty, speech, and victory.

Our obedience always proves our love.

Make the Christian life safe. Titus 2:11.

One tenth of one per cent of America is Mennonite, yet we are sending forty per cent of all relief materials entering Europe today.

Teach (a) salvation by grace, through faith; (b) Christian assurance for all believers; (c) all ordinances are for this day; (d) restrictions are necessary for Christian living;

(e) missionary endeavor needs to be worldwide; (f) the blessed hope.

God punishes sin as sin.

Punishment is educative and protective.

The power of the risen Christ is here and now is greater than atomic power.

We learned the value as Menno Simons reiterated: "Other foundation can no man lay than that is laid, which is Jesus Christ."—Hylkema.

Be a thermostat and change your surroundings, rather than a thermometer with no power to change them.

Our own crucifixion is the hardest battle of life.

Some people in summer are like butter and in winter like ice.

Those who know the Bible and their own history are the ones who believe it all.—Hylkema.

If we don't claim the power above us, we will soon claim the power about us.

He loves us and others through us.

The greatest of marvels in a Christian is that forgiving spirit of our Christ within.

Jesus Christ wants to shine out to the world through every believer.

If we live according to God's rules, we live. If we don't, we don't.

God is bigger than "it," whatever "it" is.

The human mind is more treacherous than the Red Sea of Moses' day.—Dyck.

New problems are arising. The strength of the Conference will depend greatly upon the unity of the spirit of those doing the work.

The resurrection, as the fact of God, needs no proof.

The more I read the Bible, the more I love Him.

"How do you know there is a God?" "I spent an hour with Him this morning."

After the first aeroplane ride a man was asked how he enjoyed it. He replied: "All right. But I never did let down all my weight." So is the trust of too many Christians.

What then is the reason for General Conference? It is to hold fast to our first love, Christ, to repulse the fascinations and allurements which estrange us, if we do not cling to our precious Lord and Christ.

The various committees of Conference presented their reports, which showed signs of much study and prayer. The delegates received them with much interest and accepted their recommendations usually enthusiastically. The first on the roster was that of the Executive Committee, given by Amos Hostetler, Secretary. The minutes of their ten meetings display the milestones in movements crystallizing in this Conference and the future. The Publication Board reported that they are now functioning under a new Constitution and Bylaws. A larger Publishing House is in the offing and greater service is assured to our constituency in the publishing field. John R. Mumaw for the Commission for Christian Education and Young People's Work outlined their present status and the interest in both the Christian Day School movement and Mennonite Youth Fellowship. The Board of Education is attempting to meet the needs of the Church and the increased enrollments, and through a special study committee, desires to correlate all the schools of the church, elementary as well as higher, Church-wide. The Industrial Relations Committee is manfully struggling with its assignment. The new Research Foundation had its first report. The Peace Problems Committee is planning for the eventuality of future wars, and is taking the initiative to go

on its own again, just as soon as the aftermaths of World War II are disposed of. Both in Music and History the committees are awake to some of our needs and they will be supplied under the guidance of the Spirit. Mutual Aid desires to project itself into other fields. The Mission Board presented its Five year plan of Advance. The Interboard Committee amalgamated the recommendations of all the committees as goals and programs for the next biennium. The General Problems Committee gave a lengthy report on the state of the health of the church.

From the Dutch Mennonites (A.D.S.) H. Craandijk and T. O. Hylkema, of Amsterdam, and N. von der Zijpp, of Rotterdam, brought greetings and expressed their appreciation of our efforts in Europe, both materially and spiritually, especially in the cause of Christ manifested by nonresistance, both positively and negatively. Peter Dyck in his climactic style gave feelingly the twentieth-century miracle, performed before their eyes, in releasing 2300 Russian refugees for embarkation on the Volendam for the Chaco. From Asia came Harry Haines who spoke of mission possibilities in West China, our new field.

The Nominating Committee headed by Truman Brunk prepared a slate of candidates for officers and committees. The delegates elected John L. Stauffer and H. R. Schertz to head the Conference for the next biennium, and a sprinkling of new faces on some of the committees. The Resolutions Committee, with J. D. Graber, Chairman, had resolutions of appreciation and greeting and recommended an evangelistic emphasis for the next Conference.

Many separate groups had recess get-togethers. To mention but a few, one was on Evangelism, another on Youth Fellowship, another by the different church schools—making a program packed full of inspiration and profit to all. In the youth group much interest was manifest in its formulation under the guidance of the Commission for Christian Education and Young People's Work.

Elvin Snyder brought the last message on the Conference theme, soon to be followed by the last benediction. The grounds following the last meal were soon cleared so that the local Samaritans could tear down and clean up. Then, too, there was lumber and food to sell. They had planned for 6000, and at the Thursday meal 2500 was the greatest number. Their giant task was soon at an end, well done.

A few reminiscences before we leave. Martin Allison and wife of Kansas City had not seen their brother-in-law, Christian Zimmerman, of Witmer, for years. It is not surprising they did not know each other. Neither were expecting the other to ever visit them, and now both had planned to include same in their Conference trip. Consequently the former proceeded eastward and the latter westward.

There were about five thousand present in the two evenings. This included 75 or half of our bishops, 187 ministers, and 50 deacons. Allowing for some to be of other groups, about twenty-five per cent of our ordained ranks were present.

Many received a new appreciation of the church and the magnitude of its work. Many

found inspiration to serve the Lord more faithfully. Some returned with new responsibilities and lasting convictions, and many are nearer to the place where God wants them than ever before. May the Lord bless this Conference through flinging out more extensively the banner of our God and King, the resurrected Lord, and intrenching the power of the resurrection in the heart of every believer (Col. 1:28), that we might grow both in quality and quantity.

We left Cousin John's home early Friday morning, again discovering that the Ohio counties are one atop the next, so small and numerous. We passed through Portage Coun-

ty near the home of Elmer Stoltzfus and on through Mahoning County, where Abraham Metzler located about 1830 in his migration from Morgantown westward. We soon entered Pennsylvania by its back door, always disappointing to those who have seen its front.

We were now home again, safe, happy, and praising our God. After our united prayers of thanks for a marvelous journey we separated as a group, with the 1947 General Conference, Wayne County style, indelibly impressed upon our hearts and minds.

Note.—All proper names of places in Pennsylvania, unless otherwise designated. Lititz, Pa.

"THE SUMMER IS ENDED"

BY J. A. DEROME

It is true that there is a certain sense of sadness in the passing away of summer. The reopening of schools, and other establishments, and the ending of many outings make the present days rather sober, if not gloomy, for many. As Shakespeare has it in his XVIII sonnet:

"And summer's lease hath all too short a date." Summer, like other seasons, has its pleasant and unpleasant features. In the word of Longfellow:

"O summer day beside the joyous sea!
O summer day so wonderful and white,
So full of gladness and so full of pain!
Forever and forever shalt thou be
To some the gravestone of a dead delight,
To some the landmark of a new domain."

We read in Ecclesiastes: "To every thing there is a season, and a time to every purpose under heaven." This suggests the variety of human interests now leading to almost countless ways of living and doing.

Summer in Palestine was the harvest time, and in Proverbs we read:

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."

Sleep is here referred to as meaning indolence, laziness, and it applies to every season of the year, and to any kind of work one has to do.

There are people who welcome the end of the summer months as offering them an opportunity to do the work that means so much to them. Summer might be called the scattering season. People leave home for various purposes, such as a vacation, work outside of their community, visits with friends or relatives, etc. The fall season brings them back to their home community and accustomed tasks. In most cases they are glad of it. We have heard many young folks say they were glad to go back to school, as they had a pretty good idea of what it meant to them for the future. What Dr. Charles F. Thwing said to the graduating class of Western Reserve University, Cleveland, Ohio, some years ago, applies to others besides students:

"But we do know and care that wherever you shall be, whatever path you may walk, under whatever sun you may daily labor, under whatever star you may pitch your nightly tent, you will recognize yourself as a trustee for the whole community. Treasure your powers as a resource for the race and

the races, holding the cup of the water of your life as strength and refreshment for all. Your mind is a mind for all, your will is a good will for all, your heart is a heart for all. To such a quest I need not call you. To such a quest your whole life calls you and will ever call. Of your obedience to such summons I am confident. I pray, now and forever, for full strength in your obedience." (The College Gateway, Boston: The Pilgrim Press).

This is an echo of the words of Paul to the Galatians: "Let us do good unto all men." Even in the busy months almost with us there is leisure, and some of it may be profitably used. As Abbe Ernest Dimnet expresses it in his famous book, "The Art of Thinking."

... "Do you know how to gather up fragments of time lest they perish? Do you realize the value of minutes? ... Mankind might be divided between the multitude who hate to be kept waiting because they get bored and the happy few who rather like it because it gives them time for thought. The latter lead the rest, of course."

Some of the notable events in the life of Christ took place in the winter. One of these

THANKFULNESS BEAUTIFIES

**Thankfulness is health and beauty
To the heart attuned to God;
It eliminates the using
Of the necessary rod.**

**Thankfulness will put the sparkle
To the dull and languid eye;
It will raise the thought and purpose
To the level of the sky.**

**Thankfulness will rout the devil
When he preys upon the soul;
It will heal the broken-hearted—
Thro' it Christ can make them whole.**

**Thankfulness is youth renewing;
It is medicine and food;
It will change the grumpy spirit
Into one of pleasant mood.**

**Thankfulness is heaven's channel
Leading up to God above,
Where thro' which He pours His blessings
Down to us in all His love.**

**If you've never thanked the Father,
Nor the Son for pardoned sin,
And for all your other blessings,
What an ingrate you have been!**

—Mabel Glenn Haldeman.

is narrated in the Gospel of John (10:22-43). The lines of Wm. Ernest Henley are true to life:

"Here is the ghost
Of a summer that lived for us;
Here is a promise
Of summer to be."

Meanwhile we have to face the autumn and winter hardships, and we know that they have their smoother characteristics. Many are earning money instead of spending it in summer enjoyments. Many are in schools that will prepare them for a desirable life-work. Churches, missions, and other religious bodies . . . strengthen the activities of the summer's religious undertakings, and help make them enduring.

Thus, we should not feel bad about the passing away of summer. The coming months have a usefulness and an attractiveness of their own. The words of Paul to the Galatians apply to all, regardless of seasonal changes:

"For in due season we shall reap, if we do not lose heart."—The Daily Argus-Leader.

A TRANSFIGURING TEXT

The famous English preacher, Dr. G. Campbell Morgan, told his great Westminster congregation how, a great many years ago, his entire ministry was altered as the result of a text of Scripture. "I had read it a thousand times," he said, "had preached from it, theorized about it; but on this occasion, when I read it again, it gripped me. I can describe it as nothing else than a revelation. The words of the text were: 'But when he saw the multitudes, he was moved with compassion.' I seemed suddenly to see into the very core of the heart of God. It changed everything in my life and in my ministry. I cried, 'O God, have mercy upon me! Touch me also with that compassion!'"

Dr. Morgan is not the only man whose life has been transfigured by a great shaft of light from the revealing Word of God. Millions have found guidance, comfort, and power in its messages of wisdom, of healing, of compassionate love. The Word of God is quick and powerful. It is indeed the Sword of the Spirit, which searches out the deep things of man's heart, and which summons him to fight the good fight of faith. Is any of its ministries more beautiful or more necessary today in this weary, war-torn world than to bring to us the selfless love which was in Him who, when He saw the multitudes, was moved with such wondrous compassion that He laid down His life for His brethren? Surely what the world needs pre-eminently is an outpouring of love. The multitudes are even yet as sheep not having a shepherd, and many among them are unloving and unlovable. Those who would do the work of the redeeming Christ are helpless to win them unless they are "moved with compassion." Until then, no man can really see into the heart of God.—Reformed Messenger.

It is better to make a good life than a good living.—Anon.

CHRISTIAN MONITOR PULPIT

LET GOD BE THANKED

BY J. PAUL SAUDER

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.—I Timothy 2:8.

Happy indeed would be the situation of the world if all men everywhere lifted holy hands in supplication and thanksgiving to the Almighty. They do not, but we can do so. There are abundant reasons for doing so.

The writer recently asked a visitor from war-torn Europe what, in his estimation, American Mennonites had for which they could reasonably be most thankful. He had seen our material possessions and prosperity, the success of our business ventures, and the vast possibilities of our raw materials. He did not choose to speak of that excepting to say that we **might** give thanks for that, but it was not paramount; it is here today and might be gone tomorrow, as it had been in his country. In fact, he dated the spiritual decline of his church from the time that it had become rich. Thanks should be offered, he said, in effect, for the opportunity to train our youth in the ways of the Gospel, and not in the ways of materialism.

I suppose we should be properly thankful for abundant harvests. They spell peace and plenty, sometimes. At other times they spell merely one more notch gained in the tight race between the Smiths and the Joneses. Such things ought not to be. For goods have no legitimate function in the world but to do good. The uplifted holy hand is a consecrated hand. Men are not made to sit on stumps in holy meditation forever, but to go from the place of meditation and purpose to the place of action, there to emulate God's creative work which filled the world with good things. Thank God, then, that holiness sparks a program of meeting the world's needs.

We can help, thank God for that. And our helping should not be a mere doling out of whatever surpluses we may have. It must help to orient the recipient. It must give him power to once more lift his dragging spiritual feet, it must give him the vision that both he and we can be "sons of God, beloved in Jesus."

The holy hand is not always stretched up to God; it stretches out to man. Indeed one may picture one hand of the holy man as stretched to man while the other is stretched to God in supplication. For such a function have we come to this age and time. War and cruelty beyond compare have destroyed faith in God and man. It is not His fault, it is the fault of men who could plan the destruction of Europe and the blot of Hiroshima. And, from their viewpoint, they **had** to do these things. To lift a holy hand in supplication, and to lift our brother's feeble hand and lay it into the hand of his and our Elder Brother, that is true holiness. Our best thanks should be reserved for expressing the gratitude that such privilege is ours.

But we must search a little deeper. In preparation for his great task the Prophet Ezekiel went to the distressed and sat where they sat by the riverside. He sat for seven days, soaking in their viewpoint, their misery, their need. It astonished him. He hadn't imagined. He could not feel. Nor could he have helped. He hadn't been there, so how could he know the way out of their situation? So he qualified as a prophet for these people by a seven-day soaking in of their problems. This principle is neglected today. With the best of intentions Christians preach and advise and tell folks how they ought to be with never an attempt to listen to see how they are. Good listeners are few and far between. All too few are the Christian islands of confidence to which wearied voyagers on the sea of life can repair to refit their tattered sails. Men who would lift up holy hands, consecrated to the tasks of today must take time to sit where they sit—the lonely, the oppressed, the needy, the guilty sinner, the hardened hypocrite, the self-indulgent lover of self, with all the men of all the categories which estrange men from God. Our most sober thanks should arise to God for the opportunity afforded us in our day and nation to emulate Ezekiel's prophetic preparation. Men are perishing for lack of qualified Ezekiels.

Why lift the holy hands? To pray that men everywhere may enjoy an opportunity to live a quiet, peaceful life in all godliness. Oh, the ache of the world! Is there nothing to do? Can the statesmen help? Why doesn't the Lord come and end it all? But why ask questions when we can pray, and lift consecrated hands to God? Why ask questions when we can stretch out our hands to our fellow man? Why ask questions when we can recommend the way of peace to professing Christendom, and light the way by example? It is said that the Mennonite Church gave forty per cent of the private relief sent to Europe. Let us gird ourselves to pray that that percentage may be **LOWERED** while our help may **INCREASE**. Let us stir others to the way of peace and good will so that it may be no longer true that less than one per cent of the Christians manifest forty per cent of the good will. Let us offer thanks that such a possibility is before us, that such a task lies within our reach. Thankfulness for this task is more in order than gratitude for corn, or wheat, or potatoes.

Then too we have an unprecedented opportunity to preach the Gospel. We can go to places as never before, and people can come to us, and have done so. We have sent our missionaries to China, and our Chinese laundrymen have come to us. Every church

can probably find a neglected area within commuting distance so that it may maintain an outstation wholly under the direction of the local congregation. For this privilege profound thanks should be given. And the best thanks for such privilege is given when the privilege is exercised.

We have the privilege of worshipping as we choose. That may be a reason for gratitude or not, depending on how we worship. If our worship be material-centered, a homage due the Almighty for material benefits conferred, how differs it from heathenism? In such religion there is little for which to be grateful. The goods may fade, and with the fading of the goods we should expect the full flood of agnosticism or atheism. No, God is not God because He sends us goods in abundance. Such worship of Him is shallow, and may pass with the passing of the goods to which it is tied. For such privilege of worship we have no gratitude.

But we do give thanks for the privilege of worshipping a God whose attitudes we can emulate. We, like Him, can do our good to the evil and to the good, even as He sends His rain on the "just and on the unjust." Only God knows how rare is that attitude these days. But we can kindle a light, we can "hold a candle from which others may kindle a flame," as the non-Heil-ing German Quaker put it. God be thanked for the privilege of witnessing to the world that we worship a God whose children have good will to all the world. For such freedom to worship such a God, we give our deepest thanks.

We thank God for our wheat. It can be made into the bread which feeds the hungry body and assures the destitute that someone cares.

We thank God for the cattle which give the milk for the little ones, for of such is the kingdom of heaven.

We thank God for the other crops which furnish clothing and food, and thereby profit which may be used to express the compassion of a Heavenly Father and of an Elder Brother. Aside from doing good with goods we have little relation to gratitude for our abundance. We must, in all fairness, not stoop to express gratitude for that which merely expands us, or lifts us up in our own eyes. Only for the good we can do must we be thankful.

We thank God for our youth, but not as for a prized possession must we thank Him. We must not be proud of them. But they can do good. It will be ours to sleep after a while, and they must be taking our place. And already their activity gives us cause for gratitude. They seek out new ways of stretching out the hand that joins to God. We are grateful that the Holy Spirit, the Guiding Hand, is with them as it has been with us. Yes, we are grateful for the young folk and for the freedom we have in passing the torch

(Continued on page 337)

Editorials

Thanksgiving Proclamations

Every year we are accustomed to reading the Thanksgiving proclamations issued by our president and by the governors of the various states. We are glad for them, for they show that our chief executives not only recognize God themselves but have a concern that the American people give their tributes of thanks and praise to Him who is the Giver of "every good gift and every perfect gift."

Thanksgiving Day is a unique American institution in one sense, and it is observed in both the United States and Canada, although on different days. Perhaps no other countries recognize God nationally in this way. This in itself is something for which to be devoutly thankful. But we are quite mistaken if we think special days of thanksgiving and praise originated with the landing of the Pilgrims on the American continent. The Israelites had their special feasts of the harvest, which were really times of thanksgiving to God for His blessings. The most important of these was the Feast of the Tabernacles, also called the "feast of the ingathering," which was held in the fall of the year after the fruits of the season were gathered in.

When it comes to thanksgiving proclamations we find many in both the Old and New Testaments. They are of a general nature and do not necessarily refer to special days, but we can certainly apply them to our annual Thanksgiving Day. We shall discuss two from the Old Testament and two from the New Testament.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Ps. 100:4, 5). The psalmist's call to thanksgiving challenges us to repair to the Lord's house to render praise to Him for His goodness and mercy and truth. We constantly need to remember the goodness of the Lord in supplying us with everything that we need, both temporal and spiritual. The hand of the Lord is open and extended to all His creatures, as we read: "Thou openest thine hand, and satisfiest the desire of every living thing" (Ps. 145:16). How glad we should be that the Lord's hand is not closed but open to all, even those who do not honor Him! But how many of us take the time to render due thanks to Him for His goodness and benevolence?

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 136:1). Once again the psalmist calls us to thanksgiving because of the goodness and mercy of the Lord. This time he does not relate his directive to public worship particularly, although this psalm was no doubt used responsively in the Temple worship. It should be a natural response on our part to give thanks to the Lord at all times. As an aid to do this the psalmist directs our minds to the goodness and mercy of God. As we meditate on these great attributes of God and recall how His goodness has been extended toward us all the days of our lives and how we have been the recipients of His boundless mercy, we can not but thank and praise Him at all times.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). Now the Apostle Paul is speaking, and he has expanded the thought of the psalmist considerably. He holds up the idea of being continually thankful not only for the good and pleasant things, but for "all things," no matter what their nature may be. It is a distinctly Christian philosophy which he preaches, for only one who has committed his all to God the Father through the mediatorship of our Lord Jesus Christ would be able to do such a thing. It carries with it the idea of complete yielding and dedication to God so that one recognizes His hand in all

the experiences of life and has the confidence that they will work together for good.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15). In this admonition to thankfulness Paul introduces the idea of peace. The peace of God ruling in and flooding our hearts is perhaps one of the greatest blessings for which we should thank the Lord. This was accomplished by the blood of the cross, and the Christian should first of all be thankful for the atonement for sin and the resulting peace which comes from it.

These are but samples of the thanksgiving proclamations which come to us from God through His inspired Word. We could cite many reasons for us to be thankful as an American people. We have peace and plenty while many other peoples of the world are still engulfed in strifes and tensions and deprived of an adequate supply of the common necessities of life. We have all the blessings of sheltered homes and Christian churches and all that comes to a people who have free access to an open Bible and the light of the Gospel of Christ. But too often we are surfeited with the abundance of temporal things and, like the Israelites, in times of prosperity we forget God.

Let us then take note of the Thanksgiving proclamations both of the Bible and of our chief magistrates and render unto God due thanks and praise for all His bountiful goodness to us. "Bless the Lord, O my soul, and forget not all his benefits."

Missionary Day

For a generation the Mennonite Church has been observing the third Sunday in November as Missionary Day. It started somewhat as a movement among the Sunday-school children, and for some time was largely built around the idea of having children make missionary investments and to gather savings to be used for missionary causes. In the fall of the year the returns were brought in and appropriate exercises were held. This movement so caught the imagination of our people in many sections of the church that Missionary Day is not only taken as a matter of course by the children and young people but by the adults as well. In fact, the idea has been so much expanded that the day now is largely used to publicize and to promote the cause of missions in general.

As in other years the Mennonite Board of Missions and Charities has issued a special Missionary Day pamphlet. This year it has the challenging title, "Advancing with Christ," and throughout its twenty pages we are challenged to advance in some phase of missionary or charitable endeavor. Page three points up some of the ways in which we should advance in the home church, and then we are led successively to visualize advancements in our homeland, in the comparatively new field of Puerto Rico, in Argentina, in India, in the field just to be opened in China, in the proposed Five-year Plan of Advance, in Africa, in the growing area of Service Units, in Giving, in Mission Study, and in Prayer.

Altogether it is a booklet with a challenging message that should help us to see our opportunities and responsibilities in the field of missions. Twenty thousand of these will be printed and distributed throughout the church. We trust that every one of our readers will have access to a copy.

More and more Missionary Day is observed by rendering special programs in the interest of missions. A missionary on furlough, or a worker in a city or rural mission in the homeland, or an official of the Mission Board, district or general, or some other missionary-minded person is usually asked to serve on the program. Thus the cause of missions is furthered in the minds and hearts of people and the work is advanced.

This is a spiritually needy world in which we live. We have unparalleled opportunities to advance our mission interests and activities. New fields are being opened and older fields need to be enlarged. The isolation of people in distant lands has practically been obliterated through modern means of transportation and communication. May we as a church enter the open doors and by the grace and help of our Risen Lord, advance with Him in the great work of spreading His Gospel which is "the power of God unto salvation."

CHRISTIAN LIFE

I KEEP MY BODY UNDER

BY GEORGE J. LAPP

For nearly forty years a missionary in India and now head of the Correspondence Department of Goshen College, Bro. Lapp brings us a practical message out of his ripe experience.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but **I keep under my body**, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:24-27).

Other related passages of scripture are as follows: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (II Tim. 2:3-5); "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8); "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2); "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world [world's ways], let him become a fool; that he may be wise" (I Cor. 3:16-18); "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the **whole body**" (Jas. 3:2); "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

We now give a paraphrase directly from the original of the scripture verses first quoted and which contain the words of our

subject: "You well know that when a number of contestants run in a race, only one wins the prize. Each one who prepares himself for such a contest rigidly exercises and disciplines his body. Such contestants do it for a temporary and decaying crown. But we are in a contest for a crown that will endure and is indestructible. I therefore run unswervingly and with accurately measured steps, and not beating about aimlessly: but I mercilessly buffet my body and bring it under perfect control that after I have also taught others I may not be rejected and cast aside as worthless."

Whether or not the great apostle had had experience as an athlete, he had observed the rigid conditions under which contestants trained for their tournaments. His reference to the Isthmian games of Corinth, which were like the Olympic or the Pythian or the Nemean contests, was made in order to impress the reader with the greater importance of severely subjecting one's self to rigid discipline in the great spiritual conflict in which the issues are eternal. As one reads the passages quoted above he is increasingly conscious of the comparison between the transient and the eternal; the corruptible and the incorruptible; that which is but for a day and that which is for the ages to come; and

OUR BODIES—HIS TEMPLE

This body God has given me,—
How wondrously 'tis made!
What wisdom, what creative skill
In every part displayed!
'Twas meant, He tells me in His Word,
His dwelling place to be,—
A temple, holy unto Him,
From all defilement free.

That He, the Lord of all the earth,
The universe, as well,
Would choose this humble house of mine
In which Himself to dwell;
That He the heav'ns cannot contain,
So low would condescend,—
The thought is one too high for me;
I cannot comprehend.

But while I cannot understand
This holy mystery,
I yet believe what He has said:
His Spirit dwells in me!
"This earthly house,"—His temple now,
How sacred has become!
And He, my Heav'nly Guest, shall have
The freedom of each room.

—T. O. C., in The C. Herald and H. Banner.

that which gives only temporal satisfaction and that which gives everlasting joy.

1. The Relation of Spirit and Soul and Body.—Complete sanctification is expressed in I Thess. 5:23. Paul is not giving a scientific division of the respective parts of the human nature. Spirit and soul are words used interchangeably, expressing relation toward God in the former and one's relation and attitude toward one's body in the latter. The soul may be taken as the life within man with all its powers. The spirit means the same life in its relation with God, using one's powers in loyalty to Him. The inward life of the individual involves both spirit and soul. Both together are the heart from which are the issues of life. "With the heart man believeth unto righteousness; and with the mouth [as its spokesman] confession is made unto salvation" (Rom. 10:10). "As he thinketh in his heart, so is he" (Prov. 23:7). "Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15:18-20). Bodily defilement, then, is the result of the evil in the heart of the individual. Man stands in need of that cleansing which can come only from opening his heart to the indwelling of Christ through whose shed blood cleanness of heart and life is possible. Without it soul and spirit and body remain defiled.

2. The Importance of Keeping the Body under.—The Apostle Paul as a young unbelieving and hot-tempered and deeply prejudiced Pharisee had given himself over to violent passions and desperate measures to gain the ends which he sought as an active enemy of Christ and His followers. Hatred, murder, and envy filled his heart and he gave violent expression to them. He did not spare his body in his attempts to stamp out the very name of Christ the Messiah. He buffeted it mercilessly. After his heart was changed and the course of his life was changed he had to discipline his whole being to a constructive instead of a destructive program. The whole outlook was changed. He would have to endure persecution for Christ's sake, face manifold temptations, endure extreme hardness, travel great distances, become exposed to many dangers, and finally suffer imprisonment and violent death. His hands, eyes, feet, mouth, ears, impulses, and urges all must be subjected to the strictest discipline and directed in the proper channels in order to enable him to serve the purposes God had for him according to the call of the Lord to serve Him among many people of many different countries.

It is not only a matter of example that the members of our bodies be directed in channels consistent with scriptural standards, but it is also a matter of preserving us blameless before God. Physical handicaps may or may not be the result of social or other sin in the life. The sin of only a few minutes can wreck a whole life either by causing distressing disease or by searing or creating terror to a tender conscience. It is one thing to be

stricken from natural causes and another thing to be stricken from the deliberate acts of sin.

Therefore, keeping the body under means building up moral resistance against the attacks of evil through temptation. The devil attacks in many subtle ways. They come through suggestions from evil men or women, from suggestive pictures, or from suggestive stories and remarks over the broadcasts. It takes close fellowship with Christ on the high level of His will to build up resistance against temptation, to bring into full subjection all the urges of the human nature and all the impulses of one's physical make-up and all the thoughts of the heart. We are in the race of life and it takes the grace of God to keep this mortal body, the temple of the Holy Ghost, under. "But where sin abounded, grace did much more abound" (Rom. 5:20).

3. How Keep the Body Under.—We must first know the normal uses or functions of the body. The child comes to know the normal use of the various members of his body by practice. He eats, sleeps, plays, exercises, etc., in a perfectly normal manner. If he is ill, some functions become inactive and he needs treatment. As the adolescent develops new urges and impulses and discovers new members and their urges, then it is that he or she stands in need of teaching and careful

and also prayerful and wise study and guidance. He must come to know that any urge or impulse that will lead to an abnormal use or misuse of any organ, or to a use that was not intended, must be suppressed and that there must be such exercise and discipline as will turn the impulses and urges into constructive channels. This is true of all social relationships, of personal habits, and of the expressions of the life. By God's help and through the wise guidance of parents, tutors, associates, and helpful literature we can keep our bodies under. Let us remember that God has so designed that we become makers of homes, parents of children, and members of society. Let us so live in the sight of God and before men that in the coming years we can look our families and society in the face and witness to the fact that our lives have been pure and our bodies have been chaste. What a heritage we may give! What a trusteeship! What a stewardship! What wouldn't we give for such a manhood and womanhood! God grant it to all of you, my dear young people. There are plenty of older people who wish they had their lives to live over again. They may be saved as by fire, but they sowed to the wind and reaped the whirlwind, to their regret now. Seek God's help to KEEP THYSELF PURE and THY BODY UNDER.

Goshen, Ind.

JUST LIKE DOGS

A Thanksgiving Message

BY MIRIAM S. LIND

A minister's wife and mother in the home gives us a real challenge to be more sincere and expressive in our thanksgiving.

The little boy was amazed to find that, upon sitting down to the table at his friend's house, the eating began without the preliminary prayer to which he was accustomed at home. He sat dumbfounded, then burst out in his high, wondering voice, "Why, you start right in, don't you! Just like dogs!"

The little boy told more than he realized when he compared people to dogs in this matter of being thankful. If he had asked those people, "Are you thankful to the heavenly Father for this food?" no doubt they would have replied, "Of course. We wouldn't eat it if we didn't appreciate it." Just like the husband, who, through years of his wife's cooking never makes it a point to express his appreciation for a meal. If we should ask him, "Don't you think she's a good cook?" he'd say gallantly, "Of course! I eat what she cooks, don't I?" To that man we would say, "Go out to the barn, and observe your horses and cows. You throw forkfuls of hay to them, pour feed before them, and they eat with relish. Do you think that because they eat they are thankful? Oh, no, they are just hungry, and are now being fed. Look at their big dumb eyes on their food—not on the faces of their benefactor! And is that inexpressive man any better in this matter than animals—animals in whom is no eternal life, no spark of spiritual perception, no intimate fellowship of soul with soul?

And when we are not expressive of our appreciation to one another, then more than likely we are the same way about God, too—taking His gifts for granted, enjoying them, and denying Him the praise for which He craves and for which we are made. Oh, yes, we ask a blessing and return a thanks at the table, but to many of us such a thanks can be sort of like the wag of the dog's tail when he sees his food coming. Oh that men would praise the Lord! Verbally! Vocally! Really! If we would only be honest in our worship! Then we would not sit through the divine services as a dog waiting at the feet of his master, alert to the first signal that now he may go and romp with the other dogs. Then we would not sit chewing our gum, wagging our feet, playing with our watches, until "that long-winded preacher" is done with what he has to say. Then we would not be content to sing, "Oh could I speak the matchless worth" with an empty stare, nor would it be likely that we would unconsciously mix the possessive pronouns in the hymn, "Thy will, not mine, be done." Then, whether we had good voices or not, we could sing truly and fervently, "Holy, Holy, Holy!" Then we would not be embarrassed when an aged brother would say, out of the fullness of his heart, "A-men!" Then we would not be dumb when testimonies were invited. Then we would be spiritual, not earthly; God's children, not dogs!

As a dog wags his tail at sight of his master or a friendly child, so are too many of the attentions a minister receives as he waits at the door to greet us after the service. What can we honestly give him besides a wagging of the head and an enigmatic smile? Oh, let us love in deed and in truth, but **also** in word! No one needs that word more than this humble servant of ours and of God's. Can we tell him that his sermon helped us? No? Then let us listen more closely next Sunday, and we will be sure to find food, comfort, sustenance, chastisement, for our souls—even in the most badly put, grammatically incorrect, and seemingly "dry" sermon. God never sends us away empty when we come with a good appetite. And if the sermon has helped us, let us tell him! Tell him what helped us, and why! Ministers are sometimes skeptical of the person who says, "I certainly did enjoy your sermon!" (Enjoy? They do not preach for enjoyment!) And if one of them should be so bold as to say, "Just what, in my sermon, did you enjoy?" many of us would have to do some frantic searching for a reply. But whatever we feel, let us tell him! **Tell** him how he has helped us! **Tell** him how glad we are that he puts the work of the church first; of our appreciation for his visiting us in health and in strength, as well as in sickness and in sorrow.

Husband, has it ever occurred to you to tell your wife how lovely she is—even though she is on her knees scrubbing the floor? Do you know that those magical words from a sincere heart can make her feel, even in that position, not a servant, but a queen!

Wife, do you often express to the man you love how you appreciate his patience—that patience which bears the brunt of every change of your capricious temperament, every accusation, every bitter word? Have you told him how glad it makes you to see him delighting in the care and company of your sons, and how thankful you are to God that those children will not find it hard to conceive of God as a loving Father, since they know "Daddy"?

Parents of all little ones—those little ones who come to us with their quick fingers, inquisitive hands; eager eyes that see objects in their true glory, untrammelled by the dust of adult evaluations; those dearnesses of speech and look and mannerism; those noisy little wills; and, best of all, those wide-open, honest souls that know no deceit—O parents, we care for those children so tenderly! Good food, good clothes, sturdy toys, proper training! But do we often take them up in our arms and with soft words and dear nothings give them verbally the security and love which they need? We insist that they "say 'thank you' to the nice lady," but do we often thank **them** for their attempts to help, for their comfort, for their successes, for their winsome and heart-warming expressions of love!

In the Christian community we meet our brethren—friends to whom our hearts go out in love and appreciation. But so often the heart warmth fails to reach the lips! There is enough of backbiting, enough contempt, enough silence in the world. Let us be wide and sweet with one another! We see

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OUR HOME CIRCLE

KEEPING HOME TIES TENDER

BY EVA OSBORNE

A mother of a number of children and a minister's wife, the writer is well qualified to speak of tender home ties.

"If I could just be home long enough to walk through the house! If I could just help clean the rooms! If I could just take a walk to the barn!" These were expressions of a young girl, away from home, happy in Christian service, yet homesick. Not only the members of the family itself, but multitudes of homey things pull one's heartstrings and bind a family together.

Of what do home ties consist? They are something hard to describe, yet definitely felt. Every home has within it the opportunity of forging tender home ties. Being dependent upon human nature and very commonplace things, they are within the reach of all. Yet this proper family tie, established and kept, can exist only in homes where Christ is the head and guide.

Home ties are not the parents' selfishly drawing the children to themselves. This would only pave the way for future "in-law" troubles. Parents who feel that they cannot release their children, or youth who are too much dependent upon the parental home—both cause difficulties in a newly established home. According to the Scriptures son or daughter leave father and mother to cleave to husband or wife. This "leaving" is not in regards to esteem, love, respect, teaching, and counsel of parents; rather it deepens one's appreciation of these.

Home ties are relationships within the home that bind the family together with an unbreakable band of love, yet cause any one within the home to be willing to go into any far-away place to fulfill life's calling. This in no sense brings about a feeling of disloyalty to family. The constraining love of Christ is the supreme motive for Christian service, but home conditions are influential in this service.

We might think of a young father and mother and their first-born babe as a picture of perfect tenderness. As the years go on, however, there is a tendency for this tender tie to become marred. For example, we see Adam and Eve and baby Cain—the joys, plans and hopes that must have been theirs—and the disappointment that later came when this first son slew his brother.

How can proper home ties remain tender? Like other worth-while things, this is a part of a great life work that requires prayerful attention and action.

Looking again at the new home, we know conditions do not remain the same. The child grows. The parents grow with him in understanding. Never would we wish a baby to stay a baby in body; neither should we keep him infantile in thought and ways. Problems

are new but very real to the growing child. A parent might think of these as insignificant, but looking at them through a child's eyes, they are not so. If parents consider these problems with respect and understanding, then very likely in later years the adolescent and youth will want to continue bringing problems to parents, desiring counsel.

Recognizing our children as individuals is very helpful. A child not only learns to think for himself, but each one is different from his brothers and sisters. To bring out the best in each individual requires the wisdom of God. Not every modern theory of developing individual personality has proved successful. Likely the resultant spoiled children contribute to the wave of juvenile delinquency of our country. Children by reason of human nature do need discipline, guidance, and sometimes punishment, even corporal. Given wisely, the recipient's individuality need not be thwarted, but rather benefited. One who always insists on his own idea, or way, becomes a misfit; likewise one who is afraid to think for himself is not very useful. To find the proper middle road requires divine guidance.

A smoothly run household helps in binding together the family. Children should be taught not only how to do tasks properly, but to assume responsibility for certain tasks. In the duties and privileges no partiality

TO ANY DADDY

There are little eyes upon you,
And they're watching night and day;
There are little ears that quickly
Take in every word you say;
There are little hands all eager
To do everything you do;
And a little boy who's dreaming
Of the day he'll be like you.

You're the little fellow's idol;
You're the wisest of the wise;
In his little mind, about you
No suspicions ever rise.
He believes in you devoutly,
Holds that all you say and do,
He will say and do in your way,
When he has grown up like you.

There's a wide-eyed little fellow
Who believes you're always right;
And his ears are always open,
And he watches day and night.
You are setting an example
Every day, in all you do,
For the little boy who's waiting
To grow up to be like you.

—From "Victory Poems"
by Clifford Lewis.

should in any way be shown to any child. A very outstanding example in the Bible shows the result of partiality—Rebekah preferring Jacob, who later with his favorite wife preferred Joseph. Joseph innocently suffered, and the band of love in the family was broken.

In the well-ordered household, promptness and accuracy are given a place of importance; the Word teaches diligence and wholeheartedness in whatsoever we do, and as unto the Lord. These are things that help the family to get along well together. A clean, tidy home helps in making the family happy to be there.

The family unit kept as a unit is necessary to maintain tender ties. A churchgoing people are well along on this road. When Sunday comes, or any weekday service, without question everyone goes to church. These are high points in the week, and other plans of the week are made accordingly. I think family pews would help in this, as well as in church conduct. A family worshipping together is a lovely thing and fosters a binding together that is more than mere sentiment.

Very close to going to church is going to conferences and other church programs. Meetings adapted for definite age groups are filling special needs and help in individual development. But I would stress here not to neglect also going to places where the entire family can go.

To me there is an object lesson on tenderness in Hannah's making Samuel a new coat each year. I can see several children surrounding mother Hannah as she lovingly made stitches by hand, and all of them talking about their big brother who was away in the Lord's service. Then too, planning for the yearly trip to see him must have been exciting. I can see them, too, returning, and the little children who could not go running to find out all about Samuel, how big he is, what he said, and so forth.

Planning and doing other things can be very interesting. Working, singing, visiting, playing, and outings together can all be a blessing in keeping home ties tender. As one of our recent church papers stated, we need to develop "re-creation," not "wreck-creation."

Obedience is absolutely necessary for children to learn, else how could the family ties be kept? In ungodly homes where obedience is not taught, it is very, very hard for the members of that home to obey God, even though they feel the need of a Saviour. Teaching children willing obedience is rooted first of all in the parent's willing obedience to God and the church.

Very close to this is respect for parents. Honesty, truth, purity, and all other virtues must be exemplified in both parents to be effectually taught to children. This respect is more than celebrating annually "Mother's Day" and "Father's Day." The world especially stresses the Mother's Day. I would not underestimate the influence of mother, but Scripture uses father's love to illustrate God's love—"Like as a father pitieth his children" (Ps. 103:13). The prodigal son returned when he thought of his father's love. Each parent filling his or her own God-given place should win the respect of all the children.

How do home ties that are kept tender influence the members at home and away from home?

We see Jesus in a perfect home in heaven with His Father. God might have kept Him there where His only Son would know only beauty and joy. But God the Father was willing to send His beloved Son into a sinful world, not only to live among sinful men, but there to be killed, even on the cross. The tie between Father and Son was perfect, yet each willingly suffered to fulfill God's plan, and withal the tie remained.

Proper home ties inspire constructive living and service to God. Instead of merely standing in awe at the memory of a godly parent, there should be on the part of the child a readiness to diligently serve the same God. Ruth might have said to Naomi, "You've been a lovely mother, and I'll always remember how you served God." But something caused her to say, "I'll serve your God too." The man who was not ready to follow Jesus, who said, "Suffer me first to bury my father," had somehow not received from his father the inspiration to serve at whatever the cost.

Worship to God should be deepened in homes where tender home ties stir within each one a deeper worship and love of God. Thinking of the unusual home of Abraham, Sarah, and Isaac, with the close tie that must have been theirs, I believe this was the source

of expression of the highest worship to God. Abraham was willing to offer his son, his only son Isaac, and Isaac willingly yielded himself. In another home, Hannah's worship was no doubt deepened after she gave young Samuel to the Lord's service. In both homes we see the blessing of God, and surely a strengthening of the family ties.

The life of Samuel offers other examples to us. As a very young child he seemed established in his faith and was willing to live away from his parents. Even though he loved his parents dearly, it is not likely that he cried and fretted and objected when it was time for him to go to live in the house of the Lord. No doubt his young heart knew a new joy in his obedience.

Later we see Samuel maintaining a life of purity amidst sin, even in Eli's family. The love and interest of his parents during his few years at home and in the yearly visits must have been an influencing factor in his pure living.

Children are not kept within the circle of the family tie by keeping them within the walls of our home. Rather, the family tie enlarges to surround each individual of the home who serves in his place in the kingdom, at home or abroad, and carries constantly with it an influence to the glory of God.

Germfask, Mich.

SINNING AGAINST THE BABIES

BY W. O. KLOPFENSTEIN

What a world is this into which innocent and helpless babies are being born!

Not long ago this writer was riding in a crowded bus. From his standing position in the aisle, he had a fine opportunity to study the behavior of his fellow passengers, most of whom, naturally, were adults. In the pair of seats to his right sat a young father and mother, the latter with a several months' old baby on her lap. Both parents were smoking and thoughtlessly blowing their foul smoke over their sleeping baby. As if the air in that bus was not already stale and fetid! Those parents and other inconsiderate adults with them, were preconditioning the very air which that tiny babe had to breathe. Moreover, in the seats just ahead of this little family sat two men who were engaged in animated conversation, much of which was unblushingly profane. That little baby, I say, had come into a world that is preconditioned by the follies and the sins of adults.

All of which is a parable that is as universal as life itself. The world into which these helpless infants come—without any option whatsoever—is a world that is overrun by drunkenness, vice, greed, profanity, cruelty, deceit, violence, and bloodshed. And yet we expect these little children to grow up into fine stalwart men and women in such an environment and with such a social heritage! Needless to say, unless sound moral and spiritual counter-influences are brought to bear upon these growing lives, the future of humanity is hopeless indeed. To let little children "grow up like Topsy" is the surest way to send them to perdition. To nurture

and to guide them into paths of moral purity and sound Christian principles is a task that would tax the ingenuity of an archangel.

But archangels have not been entrusted with the responsibility of training up children in the way in which they ought to go. That responsibility has been committed to the fathers and mothers of the world. Some parents, we know, are unworthy of the name and utterly unfit for this high and holy task. Their only qualification, apparently, is biological; of moral and ethical fitness they exhibit none. Others possess at least some of the potential qualifications of parenthood, but are preoccupied with lesser things, and allow their children to grow up wild like unpruned trees. They are like Jean Jacques Rousseau, who preached the ideal of universal brotherhood, but sent his own children, one by one, to the foundling homes to save himself the bother and expense of training them, in that they are asking society to relieve them of their rightful responsibility. Moreover, the average home is gradually abdicating in favor of outside interests and organizations, and then we wonder why we have a delinquent youth problem on our hands. For some people home is just a place where they can still go to have a bit of privacy while they change clothes to go somewhere else! Even this function will soon be surrendered if present trends continue. Back of it all is a multitude of men and women—fathers and mothers—who are too lazy, too selfish, too indifferent, too pleasure-bent, too irresponsible, too irreligious, to be anything other than prodigal parents!

At the very center of our delinquent situation today is the neglected child. But back of the neglected child, in nearly every case, is some father and/or mother who is neglecting him. Broken homes are multiplying on every hand and little children are being crushed under the ruins. Trace the delinquent youth back to his cradle and you will discover that somewhere along the line, some adult had failed in his God-given duty. Jesus said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). That's straight language, my friends, but it comes from the heart of Him who was Himself once a child, the Lord Jesus Christ. How His great heart must bleed today for the neglected little children of America, to say nothing of the millions of starving babies in other parts of the world!

Some of the fathers and mothers of this land of high Christian privilege will have plenty to answer for in the day of judgment for the sins which they are committing against the babies and children of this generation! But what will become of the babies and the children?—The Missionary Worker.

JUST LIKE DOGS

(Continued from page 331)

a friend approaching, and suddenly it is as if a light is turned on inside us. How we love him! How we thank God for his friendship! How grateful we are for the stimulation of his mind opened to ours! How we would like to talk to him of the things that matter! Yet, as we meet, we make remarks about the weather, pull a witticism, make inane questions and conversations around the prices of commodities, and we go our ways, "just like dogs"! And we know that something is wrong. The light goes out; we feel lost, and frustrated, and empty.

Our Thanksgiving time is ever with us! Oh, let us be honest in our thanks—wide and sweet with our brethren, open before God! Let us remember that we were made for God's kingdom—and not for the passing animal kingdom; that we should respond to the gifts of life as children of God, and not "just like dogs."

Scottsdale, Pa.

THE BIBLE AND CONSCIENCE

It is necessary that there shall be for us a correct standard for determining what is right and what is wrong. For Christian people that standard is the Word of God as found in the Holy Scriptures, and we ought to accept its guidance. There is a majesty about the word "ought." The apostles, when they were commanded by the ecclesiastical authorities to preach no more, said they ought to obey God. How that answer of the apostles rings down through the centuries! Yes, "we ought to obey God"! If we are filled with the sense of these uncompromising words, we shall be carried safely through many a time of moral peril.—The Presbyterian.

MISSIONS

MISSION WORK AT PUEBLO, COLORADO

BY VERLA H. LEHMAN

A worker in one of our newer city missions gives us an inside view of the hard tasks as well as the joys of work among the needy in the cities.

It was quite a challenge to leave a loved place where one is protected and cared for to launch out into a place which looked dark and foreboding. That is how I felt when I was first asked to come to Pueblo to help in the little mission here. No! that was all right for some, but somehow not for me. Was I not serving Him where I was? Besides, I was very inexperienced in any kind of mission work, not realizing that "with God all things are possible," which I found to be very real and dear to me later.

During this time I came across a little poem, "Walking in the Light," and I felt ashamed and grieved at my own selfishness as I read—

I said, "Let me walk in the field."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
But He wept as He sent me back.
"There is more," He said; "there is sin."

I said, "but the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends shall miss me, they say."
He answered, "Choose tonight,
If I am to miss you or they."

I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look on the field,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for a crown?"

Then into His hand went mine,
And into my heart came He,
And I walked in a light divine,
The path I had feared to see.

What more could I apply to my own life? So I went. Pueblo has a population of about 85,000. We have only a small church situated at the entrance of Pueblo City Park. It is a mission Sunday school, and since we own the building we now call it the Pueblo Mennonite Church and City Park Sunday School.

It is quite small and not beautiful to behold, but it draws our hearts to it in tenderness and love. Its appearance has been improved by painting inside and out, replastering the auditorium, replacing benches for chairs, and putting in new windows and screens. We thank God that He supplies our every need.

At present there are only five Mennonite families and seventeen members. Three young girls from the near-by community have come into the church and one of these is helping in the Sunday school. These young members are a challenge to us older members by their zeal and love for Christ. We rejoice in this—because of their testimony.

The Work of the Church

The church's main work is the work with the children. Recently we bought a bus for the Sunday school and thus can gather chil-



An Outdoor Sunday School Class at Pueblo

dren from all parts of the city who otherwise could not come, though at present we have a regular route over only one part. This gives us a very fine group of boys and girls if they all come. But whence come the teachers? For lack of teachers we must rely upon the youth of our church for help, and here is where we willingly receive it. We now have a young lady of sixteen and a young man of fifteen teaching the youngest two classes. They never miss a Sunday, nor would they give up their classes, as one would be prone to think of such young folk.

Oh, that others would be more willing to give up their lives to Him and be willing to help in a place such as this! We could use two more teachers, and what about these young people if they decide to go away to school? Who will take their place?

We do not know how many children we are actually reaching, nor when they will drop out of our Sunday school to go to other Sunday schools, as has been the case several

times. But we have God's promise that His Word will not return unto Him void, and so we labor on in His vineyard.

Each year we have a Bible school. By the help of our bus we combined our two Bible schools this year. Through the Bible school we contact new Sunday-school pupils, always inviting those who do not attend Sunday school. It is surprising how many do not attend Sunday school.

Young People's Bible Class

Each Friday evening a group of young people between the ages of twelve and eighteen have a young people's Bible class. As yet they have not decided on a name for it. Sister Mattie Miller is the teacher and the leader of the project that they started this summer. There is a lot of ground beside the church, where they planted tomatoes, corn, and cucumbers. There was a lot of work put into this project. They are planning to give the proceeds to the African Mission.

One of the hardest tests was when our pastor, Brother Marcus Bishop, contracted the dread disease, poliomyelitis (infantile paralysis). There were months when we had no leader or shepherd to lead us over the rough places, but there was a heavenly Shepherd who did not forget His own. He sent us other pastors and friends to fill the gap and healed our own pastor so that he is with us again. During this time a new member was added to the family, which also added to their care.

No one can understand how all the extra work of a pastor was placed upon the members' shoulders and, being so few in number, it was harder to bear; but the One who said, "I will never leave thee, nor forsake thee," tenderly cared for us. There are tests permitted to come to man to draw him closer to his Maker.

East Side Evangelism

We have started evangelistic work on the east side of Pueblo. In this slum district the people live in very close quarters. One family, especially, received us with open arms. One man and his wife and their granddaughter have accepted Christ. It took a long while and many visits for them to give up all, forsake sin, and come to Jesus. After they accepted Him they told us we were the first group that never failed to come back faithfully. Our labor is not in vain in the Lord. What the Lord orders He pays for. It is a glorious experience to lead others to Christ.

Union Avenue Evangelism

A new work has been opened on Union Avenue, which is also a slum district of Pueblo. It is the roughest and toughest part of town. One would not dare to describe the sin and vice that go on there. The children roam the streets and alleys in dirt and filth. Every Friday afternoon a group of three or more young people go here and conduct a class for the children—all who care to come, most of whom are Catholics. We are using the theme, "The Life of Christ," a preparatory effort to lead to Christ, the children's Friend. They especially love the singing and have even sung by themselves in almost perfect tune.

At first the children were reluctant to come. By some irresistible force they were being held back; yet the irresistible power of Christ was too much, and they came. One little boy, Larry, the most zealous of all, kept calling to the others not to be afraid but to come and sing.

At present we hold these classes behind the tenements. A fence protects us from the jeering eyes of occupants who, out of curiosity, have watched from windows and even lined the rickety steps, sometimes hindering us and the children in our study. Once two little boys came to scoff and remained to listen.

After the first several meetings three little girls picked out a spot below the tenements and made it ready for us by sweeping it, moving the furniture to one side, and bringing in boxes for tables.

"Here come the ladies who sing with us," is their cry as we make our way through the broken glass and weeds. It is a joy to us to see them in their innocence, listening to our stories and object lessons and singing. They don't even mind how bad our singing is! "All souls are mine," saith the Lord. Ezekiel 18:4. Can we let any of these perish without putting forth an effort to save them? Here again we know not the outcome of such a work, but we know that we can do all things through Christ which strengtheneth us.

The city with its great number of people offers a great opportunity to the Christian church.

If one questions the laboring of our church in these city missions, then one questions the command of Christ when He gave the Great Commission, in which He bids us to begin to labor in Jerusalem, then in other cities round about, and finally to reach out to the uttermost part of the earth.

What if we don't have the finest things of life nor the best that we could have? One thing holds me to the truth which makes me free—

"Only one life, 'twill soon be past;
Only what's done for Christ will last."

And so, dear reader, although it may seem hard to go where He wants you to go and do what He wants you to do, if you are resting in His strength, letting Him have complete sway, your time will not be lost. He will use it for His glory.

Then it is not hard to work for Him, and the years slip by like so many days. One can truly feel concerned when he feels that no worth-while thing is done. One can truly feel concerned when he sees the trend of the age and the coming of the Lord drawing nigh; nor does man know when he will be called into His divine presence. Are we not all looking forward to that time? Thus we may well ask ourselves the question, "What have I done today?"

What Have I Done Today?

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now—do we do our task?
Yes, this is the thing our souls must ask,
"What have we done today?"

—Selected.

Pueblo, Colo.

THE TEST OF SPIRITUAL HONOR

A Missionary Day Message

BY JOHN H. MOSEMAN

A member of the Mennonite Board of Missions and Charities, a teacher in the Goshen College Biblical Seminary, and a former missionary to Africa, Bro. Mosemann gives us a challenging Missionary Day message.

Within recent months an auxiliary of the United Nations Organization held a meeting in Paris. This auxiliary has as its purpose an exchange and interchange of cultural and educational values among all nations. Among those who lead the movement are men noted for their unbelief. At the meeting referred to, the following blasphemous idea was spoken. The most outstanding phenomenon of our spiritual history in the nineteenth century was the death of God! We face the shocking and terrifying prospect that in the movement to disseminate culture and training throughout the world, unbelievers are playing a dominant role. These heralds of God's demise purpose to blanket the world with the vaunted achievements of human wisdom and resources, but they have little fitness to touch the vital needs of the human heart. Men engage to bear every conceivable ideal to the ends of the earth, while the one sure remedy for human ills—the Gospel—begs for heralds. This discrepancy between the way in which men, organizations, and nations are so ready to give to the world something so totally inadequate, and the reluctance with which the Christian Church shares its eternal secrets is most disturbing.

The Apostle Paul, eager to the point of restlessness, asserts in the tenth chapter of

SHINE ON

Carrie Judd Montgomery

The glowing sun, with fervent heat and power

Shines on:

It recks not if its beams meet damp and mold,

Or if it light on icebergs bleak and bold,
Or on Spring blossoms with their hearts of gold—

It shines, shines on.

The love divine from God's vast heights above

Shines on:

Though objects of that love unworthy be,
The nature of our God is to set free
Souls bound and held in sin's captivity:
It shines, shines on.

O love Divine, held deep within my heart,
Shine on!

All darkness scatter by thy beams of light,
Till midnight is illumed like noontide bright,

And Jesus is revealed to inner sight:
Shine on, shine on!

—Leaflet.

Romans his undisguised yearning for his own people. His is a not-to-be-suppressed desire. An unquenched flame lay upon him. Accenting this personal conviction was the blindness of those in whom he was interested. They completely missed the God-provided righteousness, and rested rather upon their own. They were ignorant of the fact that Christ fulfilled in Himself all the requirement of God. They overlooked the fact that their own religion emphasized heart experience. They neglected the truth that "the same Lord . . . is rich unto all that call upon him."

This emphasis on the fact that all men were eligible for the divine provision awakened again in Paul's mind the fact that God invites all men, irrespective of their class or race, but that many have never known what God has provided. It is Rom. 10:14 which brings us to test—assuming that we have heard and believed that most satisfying and redeeming message. The succinct and demanding responsibility which reposes squarely upon our honor is this: **How shall a salvation which has been wrought for all men be made available to all men?** There was only one answer to this question in Isaiah's day, one answer in Paul's day, and there is only one answer in our day: Men and women must be sent! "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things (Rom. 10:15b)!"

I am not suggesting that all Christians must engage in foreign missionary work. But, on the other hand, we cannot dodge the inescapable fact that every man, woman, and child who has effectively heard and believed is sought out by the question: How shall they hear? How shall they believe? By no conceivable principle, by no demand of honor is any one of us excused from the responsibility of making known the matchless Christ. We must personally confront the question: How? "Can you conceive of anything more fatal, more monstrous, more immoral than a doctrine which declares men lost without Christ, and then refuses to make Him known to them?"

Many of us recall the stir caused about a year ago by a report that a number of Americans were held captive by an aboriginal tribe in inner China. They were presumably the crew of an American plane which had been forced down in the strange land. The report stated that these five men were veritable

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THE WHISPERED DOOR

BY C. WARREN LONG

The pastor of the Belgian Builders' Unit gives us an insight into another aspect of Mennonite relief work.

"The words of a whisperer are as wounds, and they go down into the innermost parts of the body" (Proverbs 18:8, marg.).

One of the projects that is being carried on in the Belgium relief program of our church is the ministering of spiritual and material aid to the families of men and women who are accused of being collaborators with the enemy forces. There are many thousands of these men and women in prison today. Courts have sentenced many to serve terms, such as five, seven, ten, and fifteen years.

The homes of the accused are frequently hissed at or used as a byword. Occasionally those who desire to retaliate and heap wounds upon wounds, will blot out the house number or paint a crude swastika on the door or house of the accused family. Many of these families suffer untold mental, social, spiritual, and physical agony because of the conduct which caused the imprisonment of their loved one as well as the wounds that whispering neighbors create. These homes repeatedly illustrate that "a froward man soweth strife; and a whisperer separateth chief friends" (Prov. 16:28).

Some of the accused men who now are serving their prison term became Christian through the ministry of the government Protestant chaplain. In the course of time, these Christian prisoners appeal to the Protestant chaplain to investigate the circumstances of their families, and if possible, give them some assistance. The Protestant chaplain, as well as the Belgian government agency, refers many of these requests to our Belgian M.C.C. office.

Our relief director, Brother Cleo Mann, sends a team of two out by truck with food and clothing to call on these unfortunate families with instructions to give spiritual and physical aid as needs warrant. This relief team in turn makes regular reports to Brother Mann, as well as to the Belgian government agency. The chief interest of the government is that our relief team, through their spiritual and physical ministry, help to heal over the wounds that the war years have brought to their homes and their neighborhoods.

Since most of the people upon whom our relief team is calling, speak French or Flemish, an interpreter is one member of the team, and a relief worker from America is the other member. We invite you to come and go with us for a day's calling. For convenience we will know our associate or interpreter as Pete. Our friend Pete knows the French and Flemish languages very well. He knows a few English and German words also. With the language we know and those which Pete knows, plus much use of our hands, we can communicate with each other. As we drive along, Pete is quite busy reading his road and street map and telling us which way to go. To make our calls today we will drive about one hundred and fifty miles. Let us review a

number of cases taken at random from the list given to us for today.

Case No. 2. After a long rough ride over cobblestone roads we stop in a small town and rap on the door of Mrs. B. As the door opens, a smiling man greets us and wonders who we are and why we have called. Soon two happy little children gather around the jolly man, and then Mrs. B appears. This is the repeat call that is being made upon Mrs. B, for we have a package of clothing for her and the children. Pete is busy talking with the man, and soon we learn that this is Mr. B and that he has been shown clemency by the government and released from prison. This is his second day at home. We do not need Pete's help to interpret all the smiles and glowing faces. As we hand the package



Wreckage in a Village in Southern Belgium

of clothing to the mother, Pete is already explaining how Christian people in America earn money and produce food and send it to European countries to be distributed to needy people. He is saying, "Belgium is fortunate that these Christian people have come here. These who are with me are American Christians and represent the Mennonite Church which is a Protestant church. All that they are doing is done in the name of Jesus Christ. They are believers in Christ and serve in His name." Mr. and Mrs. B are now saying, "Many, many thanks, and thank these Americans for us." Pete replies, "Let us give thanks to Jesus Christ, for it is in His name that we serve you."

Case No. 4. As our truck comes to a bumpy halt on a bomb-cratered street, Mrs. J is sitting in her doorway. Beside the house are three small boys, ages five, seven, and eleven, playing in a sand pile. Pete at once introduces himself and us to Mrs. J. She invites us into her three-roomed home. As Pete inquires about her husband, she weeps great salty tears. Through those splashing tears she tells

us that Mr. J was to be released. Seven weeks before his release he passed away with tuberculosis, and they buried him a week ago. Through Pete we question Mrs. J about her needs and whether she is receiving any government aid. We learn that she is receiving a little more than her month's rent bill would be. Thus it was more clear to us why the boys on the sand pile had such small bodies, large joints, and ashen complexions. As we were giving some canned food to Mrs. J, Pete was testifying to her that all we do is in the name of Christ, and that all praise and glory should be given to Him. Before leaving we made a list of clothes which will be prepared and delivered on our second call.

Case No. 8. Here is the second call on Mrs. M. As we rap on her door, we find her scrubbing the floor. She is a young mother with two children, ages two and four. Mr. M is serving a ten-year prison term. Mrs. M is a believer in Christ and finds much comfort in her fellowship with Him. As we gave her a package of clothing, she said with tearful

eyes, "In the name of Christ I thank you and the American Christians."

Case No. 11. Mrs. R is a lovely Flemish Christian mother with two children, ages fifteen and three. Mr. R. is serving a seven-year prison term. Mrs. R soon takes the initiative in giving a testimony for the Lord. She is rejoicing that her husband has come to Christ since he is in prison. While Mrs. R and Pete are speaking to each other, the three-year-old son came to the writer to be held and loved. Is it required of a relief worker to give fatherly love to a child that is starved for his daddy's love? Here was an opportunity to give such love to such a child. The little boy reciprocated with a boy's hug and a Flemish kiss. As we were leaving the home and saying "good-by" the little boy in tears said, "Nay, nay." The friend he had found a few moments ago is now departing, and Mrs. R rejoiced that a messenger of God had called at her home today.

Case No. 18. Mrs. W is a very portly, distinguished-looking lady who speaks perfect French. When Pete introduced himself and

us and told what our mission was, she wondered how the news of their plight was given to America. Pete explained how her husband, who was in prison, gave his heart to the Lord Jesus and became a Christian and how he desires his chaplain to assist his family, if possible. It is through the chaplain that the family plight is known. The American Christians are doing relief work in Belgium, as well as in other European countries, and they do their work in the name of Christ. Mrs. W replies, "The American Christians must be a distinguished, intellectual people." Pete assures her that they are distinguished, for they take a neutral position in all social organizations or political parties, but come to give assistance in a material and spiritual way in the name of Jesus Christ. As canned food was placed on Mrs. W's table, she said, "How can I, a mother, be worthy of such kindness and love from Christians in America? Do you know that because of my husband's conduct during the war, our house is hissed at, and when my neighbors talk about us they always drop their voice? The war has brought wounds into my life and home which time does not heal. Then, too, the hurt in my heart that comes from the neighbors who once were our closest friends. They talk about us in low tones and speak of me as 'Mrs. Goering,' and they have painted a swastika on our house. Oh, I have wondered many times during and since the war, 'Is there anyone whom you can trust?'" Pete, like a falcon seeking his prey, says, "Yes, you can always trust Jesus Christ. It is through Christ that people become peaceful and trustful and kind. It is in the name of Christ that the American Mennonites bring you this help today." Mrs. W repeatedly said, "Merci beaucoup" (Thank you very much).

Case No. 22. Our friend Pete somehow missed his street in the City K and we were lost. Pete inquired of a man on a bicycle where Street L is located. The man said, "One block to your right; who do you wish to see there?" Pete said, "Mrs. K." With a drop of the voice the stranger said, "Oh, oh, yes, yes, they are the friends of the _____. Yes, we do not go in there. They live in that house that has no number (low whisper). People do not like them." After thanking the stranger, Pete said, "Turn the truck around and go back to Street I and turn left." Only twenty feet between the long rows of houses, no driveways or alleys, and a truck to be turned around! In the process of turning the truck in such a cramped street, we backed into a rain spout on a house and broke it a little. Pete became excited and rushed to the door of the house to explain the accident, and in his excited effort to make an explanation to the Flemish family, he said, "This is an American truck with an American Christian driving. He comes here in the name of Christ, and what he does is in the name of Christ." Because of our inability to speak Flemish, our hands quickly went into a series of gymnastics to correct Pete; we did not come in the name of Christ to back into people's houses and break their rain pipes. The aged Flemish grandfather of the house understood the correction and smiled at Pete. He then said, "It's O. K." I suppose if Pete would have been an American he would now say, "And

was my face red!" Let us leave Case No. 22 and go to the last call for the day.

Case No. 29. The sun has gone down behind Flanders Field, and as the shades of night are blotting out the crimson poppies, we call on Mrs. Y who is a young Flemish mother with three children. As we are invited into the home, the children, ages two, four, and six, are eating supper, which is composed of a few small fish and some hard, brown bread. Mrs. Y freely tells of her needs as Pete inquires. However, she first closes her French windows and the shutters to keep the inquisitive eyes and ears of the neighbors who have gathered around the truck in front of the house, from receiving anything that would add to their whispering, gossiping tongues. We inquired through Pete about her needs and learned that her relatives as well as her husband's relatives have refused to give her and the children any assistance because of her husband's conduct with the enemy forces. Mrs. Y and her children now must suffer at the hands of relatives and neighbors. How true it is that no man lives to himself and no man dies to himself!

Upon going to the truck for canned goods to leave with Mrs. Y we heard an undertone of voices. People were saying to each other, "What does he have? Why does he take it into her house? Who are these men? Do you think they are government men? Wonder if they will take away the women and children too?" As the canned goods was left on her table she said with many tears, "Danse-Ivel" (Thank you), and locked herself and her children behind a whispered door. "The words

THANK GOD

Thank God for life!
E'en though it bring much bitterness and strife,
And all our fairest hopes be wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and reckon not the cost.
Thank God for life!

Thank God for love!
For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's dear sake;
Only in heaven is bliss without alloy.
Thank God for love!

Thank God for pain!
No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, but blessings in the hand of pain;
Even when he smiteth, then is God most kind.
Thank God for pain!

Thank God for death!
Who touches anguished lips and stills their breath
And giveth peace unto each troubled breast;
Grief flies before thy touch, O blessed death;
God's sweetest gift; thy name in heaven is Rest.
Thank God for death!

—Author Unknown.

of a whisperer are as wounds, and they go down into the innermost parts of the body" (Prov. 18:8).

Copy of a Letter Received from a Family Visited

September, 1947.

I could not neglect to thank you and your friends and co-workers for such a beautiful package that you brought to my home on Wednesday, the 27th instant, as well as for the meat and milk.

You are the first and until now the only person to take notice of a poor woman and unfortunate mother. Therefore, I thank you and your friends for all the good that you have done for my children and for me, and also my husband is deeply grateful. Dear Sir, if the Ministry responds to the letter which you wrote to him, with the wishes of my husband, how happy you will have made a whole family.

Inspired by an earnest hope, I thank you again in the name of Christ, and we fervently pray that you should be rewarded for all you have done for us.

Again with my deep thanks, and my regards,

(Signature).

Bullange, Province of Liege, Belgium.

LET GOD BE THANKED

(Continued from page 328)

and the vision to them. They and their vision, and the fire they yet shall kindle in the world, are worth a thousand bumper harvests, and let our thanks be in proportion.

We thank God for our day, the day of challenges. Things may have been serene in the "good old days," but the air is thick with opportunity today, thank God.

We thank God for a free press. He will throw His weight behind a free press which makes men free by giving them the truth. Thank God that our presses turn out the Word of God in unprecedented numbers of volumes. And thank Him for your opportunity to help do that particular task.

Thank God for the opportunities for relieving the distressed near you. They may not need your money, they may need YOU. Thank God you can be their helper. Thank God for time, time to "sit where they sit," just to be with them. Thank God for HIS way out of THEIR problems.

And finally, thank God for His unspeakable Gift, the person of His Son, the brightness of His express image. He is what the Father is like. And, what is more, He is what we can be like, as we are changed from glory to glory, here and now. It is still true that men have found out a little about what Jesus is like by looking at Christians. For this we thank God, and take courage. The world needs Jesus—well, putting it otherwise, it needs you, lifting up your holy hands, joining men to God. And in such function your heart will be singing, "Praise God from Whom All Blessings Flow." That is Thanksgiving.

Harrisonburg, Va.

And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you.—I Thess. 4:11.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXIV. Sanctification—Continued

BY THE BIBLE STUDY EDITOR

It may be said that the word "sanctification" has many applications, and is to be variously interpreted. Yet the significance of the word is such that it applies to holiness in its various phases. Sanctification is a work of God and thus is a holy act. "Sanctify them through thy truth: thy word is truth" (Jno. 17:17). "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (v. 19). Here the term is significant of the holiness of God, for both God and all of His acts are holy. In the same manner every term has in it the sense of some character of holiness, but it does not necessarily signify that every time the term is used it means absolute holiness of being, as is the case with God and the Son, Jesus Christ.

The divine Being is perfect in His holiness. The human being, so long as he is in the flesh, has the grace of sanctification upon him when he is a believer in Christ, but may lack the virtue of absolute, or divine holiness. That sanctification of his being unto perfection is attained as the consummation of his faith and hope in Christ is fully attained, and when "we shall be like him; for we shall see him as he is."

A Biblical Term

It has already been pointed out that there is a difference in the term "sanctification" in the English, Greek, and Hebrew—the Hebrew **quodesh**, the Greek **hagiasmus**, and the English **sanctification**. We lay our stress on the Latin form and its primary meaning, "holiness." But, as stated, holiness has its various implications and these must conform to the nature of the Scriptures and not to the nature or form of a word alone.

The term "sanctification" is a Biblical one. While the term "sanctification" is not used in the Old Testament, the word "sanctify" is used sixty times and "sanctified" forty-one times. The New Testament finds "sanctification" used only five times. "Sanctify" is found seven times and "sanctified" fourteen times. If the word was used by the Greek writers of the New Testament, their definition must have come from their understanding of its use in the Old Testament, for they were all familiar with the law of Moses and the ceremonies of worship under the law. It is essential that our appreciation of the Scriptures must proceed from the Word of God as it is given to us by the inspired Book. It would become unfair to Christian experience if we should proceed to define our doctrines by borrowed words rather than by the apparent uses of Biblical terms. Because there was no word found in the King James vocabulary to correctly define that state of grace which

belonged to those whom God set apart for Himself in a holy relationship, the Latin word "sanctify" was made use of. But the teaching of the Scripture concerning the grace of our relationship to God remains as it is interpreted by the law and its expository sacraments.

The only derivatives of the Greek term **hagiasmus**—translated sanctification—which we have in our English vocabulary are those applying to the rule of the priests over the people, **hagiocracy**, and those applying to the writings and worship concerning saints, **hagiography**. There is a degree of holiness attributed to such, but it is strange that we do not have the specific term for our state of grace in Christ either from the Hebrew or Greek. It behooves us to find our definition for our holiness from the teaching of the Word and not from the form of a word.

Definitions

The author of Cruden's Concordance uses a column and a quarter of space to define the use of the word "sanctify." He points to five uses of the word when referring to God, and to three uses when referring to men. But it is interesting to note that in Young's Analytical Concordance the term is generally given only one significance—that of "setting apart" or "to set apart." This definition is applied to both the Old and New Testament uses of the word "sanctify." So also, in Strong's Complete Concordance, only one form of the Hebrew term is used for sanctification and its derivatives, and only one Greek term is used in the New Testament. This being the case, there is justification in the one definition of the term by Young. But, as is the case with many other words that are used in the Book, the significance of it depends largely upon the manner in which it is used in the Scriptures. And for this reason there is justification in the varied definitions as given by Cruden.

In a few instances the Hebrew term is translated as "purified" and "holy" and "holiness." The same is true concerning the Greek term. We know that it had been the habit of the translators to use a variety of terms in order to enrich the language of the text. But the English enrichment has made some confusion in the understanding of the text. In order to appreciate the significance of the term "sanctification" it will be necessary to find the meaning in its use in the original language and apply it to the setting of the text. Any other interpretation will lead to confusion, as it has already done, and leave the soul that seeks comfort and light from the Scriptures in uncertainty and

spiritual darkness. There are a number of terms which might be thought of as being related to sanctification. They are, to purge, to purify, to clean or cleanse, to be righteous, or to be perfect. But none of these, except in one case—II Sam. 11:4—refer to, or are derived from, the term "sanctification." The reference in question refers to a ceremonial cleansing—sanctification. The term "hallowed," as used in Gen. 2:3; Matt. 6:9; and Luke 11:2, is everywhere related to the same root as sanctification. The same may be said of the terms "holy" and "holiness," which are also derived from the same root as sanctification. But not all the words translated "holy" are from the same root as that of sanctification. But in the case of "holy" there are few exceptions, either in the Hebrew or Greek.

The form of the word determines whether it is translated sanctify, sanctification, or holy and holiness. The former is the verb and noun of the English term. The verb describes the action and the noun the consummation of it. In the word "holy" we have the adjective form describing the character of the thing which has been sanctified, and in the term "holiness," the character is given of that which has been sanctified. The need of descriptive words has given us these varied forms which spring from the Hebrew and Greek terms which have but changed their structural forms and not their root forms as in the English.

Uses of the Term "Sanctification"

The first time that the word is used is in Gen. 2:3—"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." The expression used in connection with each day of creation is, "And God saw that it was good." But on the seventh day there was nothing done concerning which God said, "It was good," for on that day He rested, or **Sabbathed**, from all His works. The day was blessed. It was not made more holy than other days, because all of the days were equally holy unto God and because of all the good works which God had done in His creative power. As each particular day was honored by God for the good works that had been done, the seventh day was honored because of God's resting from His works on that day. This day was blessed by what God did in it, and was honored by God for its use as much as any of the other days. God had set apart each day for its particular service. The seventh day was set apart, hallowed, and made distinct for what God had done on that seventh day. "Because that in it he had rested from all his works." The days were all holy, but the use of the seventh day differed from the six. When the day was set apart for a special use, it is the use of the day which is violated. The day was made for man and "not man for

the sabbath." A special spiritual significance is attached to the day, as stated in Heb. 4:10. A finished work of God for man by grace requires that man should cease from his own efforts of righteousness to rest in the salvation of the Lord. It may be that many men who rest from their physical labors on the seventh day, burden themselves with their own works of righteousness, and make the service of the Lord's day a hardship in order to win salvation. This is not entering into the rest prepared for the people of God. The Lord's day should be a time of delight in the Lord, to honor Him for the finished work of creation and salvation. Failure to honor the day as He designed it, means the dishonor of the Lord who instituted the day for His honor. The sanctification of the day was, then, its setting apart for a special purpose in honor to His name and His work.

Another instance of the use of the word is found in Ex. 13:2. God commanded Moses, "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine." The intent of this **setting apart** of the firstborn was that they should belong to God for a holy purpose. They became the property of God and were to be used by Him. In the case of the first-born sons, they were used typically of the first-born Son of God. They were used for the service of the tabernacle. The tribe of Levi was taken instead of the first-born sons of each family, but every first-born son had to be redeemed with a piece of silver, the shekel of the sanctuary, and the silver was used in the service of the Lord's house. The first-born of the clean beasts were either offered up or were redeemed. The first-born of the unclean were either redeemed or they had to be slain. Not to set them apart for God was considered robbing God of what belonged to Him for worship and service. It may be readily seen that the act of sanctifying these first-born sons of men and cattle did not constitute an act which made them more holy in themselves. It was the babes that were sanctified, when in their first month of life. Could one young bullock be more holy than another by reason of its having been the first-born? Could the Lord account the colt of an ass as a holy animal because it was the first-born of an ass? If it was not redeemed by a lamb or a kid, its neck must be broken; and if it was redeemed by a lamb or a kid, it continued to live, but its nature remained unchanged; it continued to be an unclean beast to the Jew, and its offspring continued to remain unclean. Again the use of the thing that was set apart constituted its purpose of the sanctification. It was a memorial of the deliverance from Egypt through the death of the first-born sons of the Egyptians. It was a type of the death of the first-born Son of God by whom we are redeemed from our bondage and death through sin. The sanctification of the first-born made nothing holy except the act which fulfilled the purpose of God and honored His name and His truth.

There is a typical sanctifying ceremony given in Exodus 19. The Lord was to appear to the people at Mount Sinai. He gave Moses directions as to the preparation of the people to meet Him there. The Lord appealed

to the people to obey His voice and keep His covenant, and they would be a peculiar treasure unto Him—a kingdom of priests and an holy nation. To Moses, God said, "Go unto the people, and sanctify them today and tomorrow." To Moses was given the directing of this ceremony. The people performed their own rites of washing their clothes and separating themselves from social relations for the time. No man had the right to press into the presence of the Lord. "Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them." "Set bounds about the mount, and sanctify it." The people were separated unto the special honor of God by washing their garments and denying fleshly pleasures. The priests were separated from their usual privileges of approach to God. The mountain was separated unto God and from the people. Here was a temporary sanctification. For the people's clothing became soiled again. Their habits of life were again permitted. The priests returned to their approach to God, and the mountain again was accessible to the people.

What was the purpose of the form of sanctification? Did any spiritual benefit result from it? The entire demonstration was God's purpose to magnify Himself in their estimation. He is a holy God. He is a God to be respected (not as a common being), to be glorified as the Almighty One. This fear was established in their hearts because their pledge was made—"All that the Lord hath said will we do." But their being and nature were that of men. A few months later they fell under the curse of God because of their worship of the golden calf. But the sanctification ceremony and the manifestation of God's glory because of it, was fulfilled as He had spoken to Moses—"Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." When they had set themselves apart unto God they had also set God apart for themselves, and His Word remained with them.

The ceremonial consecration of the tabernacle, its furnishings, offerings, and the consecration of the priests to their service, is of interest as it represents the sanctification of these things to the service of the Lord. Exodus 29 and 40, the chapters relating to the service of consecration, are most descriptive of this service. "Thou shalt consecrate Aaron and his sons" (Ex. 29:9).

There were a number of services required before there could be a consecration of these servants of the Lord to the ministry for which God had chosen them. The offerings had to be provided; the clothing was brought and the sacrifices were to be made at the altar as the Lord had said. This was all significant of the redemption of God's people from their sins. The ceremony of consecration in itself consisted in the offering of the ram of consecration which included the touching of the blood upon their ears, thumbs, and toes, and later sprinkling the blood taken from the altar and mingled with oil, upon both Aaron and his sons. But, in connection with the holy oil, there is used the expression "sanctify."

There was but one kind of oil that was called holy. Ex. 30:22-33. According to the Scriptures there is but one Spirit that is called holy. The oil of the candlestick was olive oil. The oil used by the shepherd was olive oil. The oil used by the elders—James—was olive oil. But that used by the priests for anointing the tabernacle and the priests and the kings, was the holy oil of the sanctuary, of which there could be no other like it. When all of the vessels of service were prepared, then the holy anointing oil was sprinkled upon them. Ex. 30:26-30. These vessels were not first sprinkled with blood. They had been made according to the plan of God, and no other ceremony was used to set them apart for the service of God but the anointing with the holy oil; and it is said, "Thou shalt sanctify them, that they may be most holy." Thus were they set apart for the holy service of Jehovah, and by the same anointing were Aaron and his sons set apart. "And thou shalt . . . anoint them (Aaron and his sons), and consecrate them and sanctify them, that they may minister unto me in the priest's office." The common anointing joined the furnishings of the tabernacle with the servants of the tabernacle. They were set apart by a common holy anointing for one service unto God. This is typical of the sanctification of the Spirit in the New Testament of which we shall see later.

But, with the sanctification of the priests and tabernacle, there were other things sanctified for the Lord and for the use of the priests of the sanctuary. As a part of the ministry of the priests came those things which belonged to the priests for service. The breast and the shoulder of the ram of every peace offering of the children of Israel became the portion of the priests. The fat, the kidneys, and the right shoulder of the consecration ram were made an offering by fire unto God, while the breast was the portion for Moses. Again, a memorial was sanctified for the priesthood. Cp. Ex. 29:22-26 and vv. 27, 28.

Portions set apart were called sanctified portions. All that had to do with the consecration of the priests of the Lord, was considered as a part of the sanctification of the altars and of the tabernacle. Ex. 29:33, 36, 37, 44. (To be continued)

SILENT WISDOM

Keep still. When trouble is brewing, keep still. Even when slander is getting on his legs, keep still. When your feelings are hurt, keep still—till you recover from your excitement at any rate. Things look different through an unagitated eye.

Dr. Burton relates how once in a commotion he wrote a letter and sent it and wished he had not. "In my later years," he said, "I had another commotion and wrote a long letter, but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed." Time works wonders. Wait till you can speak calmly, and then you may not need to speak.—The P. H. Advocate.

EDUCATIONAL

OBSERVATIONS ON THE LIFE AND WORK OF MARTIN LUTHER

III. Evaluation Observations

BY BYARD W. SHANK

This ends a series of three articles on the life of the famous reformer of Wartburg. The writer is objective in his observations of both strong and weak points of Luther.

A. What Did He Accomplish?

In the Old Testament dispensation the people were not allowed to come into the holy of holies; they had to have a priest to hear their sins confessed and to mediate for them. But when Christ died on the cross the veil that separated the people from the presence of God was rent in twain. In the New Testament dispensation there is a universal priesthood of believers. Our high priest is the God-man, Christ, who intercedes for us. The Roman Church picked up, somewhat, the Old Testament procedure and established a human mediating priesthood in the sacerdotal system. The fifteenth and sixteenth centuries produced many men who saw the inconsistencies of the Roman Catholic Church compared with the New Testament standard. Luther, for one, became so intensely aware of the abuses that were placed upon the people by the clergy that he insisted on reform and had the stamina and courage to denounce the prevailing practices. He was successful, perhaps beyond his anticipations, in destroying the idea that there was yet need for a mediating priesthood. He upset the belief in the infallibility of the pope. By his preaching of the "faith alone" religion he insisted that the many "works" of the Catholic Church were without merit. To sum up this accomplishment of Luther, I will quote from one of the great present-day historians, "He overthrew papal authority in Germany. He secured recognition of the doctrine of justification by faith, and thereby overthrew a vast amount of the mediaeval superstition, to a great extent sacerdotalism, on which the whole mediaeval system rested."⁶

Luther's program fostered individualism; every man could do his own thinking and interpreting; he could work out his own salvation. This individualism, however, was promoted involuntarily on the part of Luther and caused much opposition, against which he fought with all his power. Freedom of thought naturally led to the desire for an education on the part of the layman. Under the Roman system an education was considered necessary only for the few. Luther thought that all should be given the privilege of an education and strongly urged the civil authorities to improve and expand the school program, which they did. The contrast in the education of the Protestant and Catholic

countries today shows that this thinking still obtains.

The greatest of all Luther's achievements was his translation of the New Testament into the language of the German people. His translation has not been surpassed or even equaled and is still in use. He was a master in the use of the vernacular. His very learned colleague, Melancthon, assisted him in the translation because Luther was not thorough in his knowledge of the original Greek. The printing press had been invented and now the Word of God was placed into the hands of the people for their reading and study in their own language, free (in the main) from the biased interpretation of the clergy.

Luther gave the church an evangelical worship service. He abolished the ritualistic service of the Catholic Church in favor of a simple inspiring period of fellowship in congregational music with a sermon that would feed the people. He was a powerful preacher, though he preached not to the learned, but to the children and simple in understanding. "To them I preach," he said. "To them I adapt myself. They need it."

Luther's contribution to the Christian church in music is outstanding. He loved music. "The heart," he said, "is satisfied, refreshed, and strengthened by music." To him a song was a weapon against temptation, and a boost when his spirit was tired. He gave the church a number of hymns and tunes; perhaps the favorite and best known is "Ein feste Burg." This song has bolstered the faith in many a heart, that the Gospel is triumphant over evil. It will probably remain a favorite among Christians until Jesus comes.

B. Where Did He Fail and Why?

I sincerely believe that Luther was God's man; that he was at one time Spirit-directed and had a sound scriptural program of church organization, administration, and discipline planned. But now we have four hundred years of the fruits of his labors, and in looking back over these years we clearly see that he did not continue as he was first led of the Spirit. "He was too much bound in his thinking to the traditions and customs of the past, and was unwilling to go the whole way in breaking away from Catholic practices."⁷

Philip Schaff defines a revolution as destructive and emancipative; a reformation as constructive and affirmative.⁸ According to

this definition, Luther's work was a revolution reaching its climax at Worms. His work up to this time laid the foundation for a New Testament church, but from this time it failed to result in a moral and spiritual advancement in the church. On this point a contemporary of Luther's said, "Luther had led us through the sea into the wilderness and would now have us believe that we are already in the promised land."⁹ Because those who really desired the organization of a New Testament church were left as it were in the sea, certain men who were willing to step out on the promises of God, accepted positions of leadership in forming churches of voluntary membership.

There was much unrest in politics as well as in religion in the sixteenth century. The reformers in both fields had much in common and co-operated in their efforts. That was only natural since both political and religious authority were vested in the pope. But "in a religious movement we demand not what is natural, but what is Christian—not the methods of the practical politician, but the methods appointed by Christ."¹⁰

Luther "was earnestly desirous alike of ecclesiastical reform and of the alleviation of the burdens under which his people were groaning."¹¹ But "his character was seriously damaged by his experiences as a politico-ecclesiastical leader."¹²

Luther became drunken with power. Perhaps never before had the people of a nation so quickly and completely rallied behind a man as did the Germans rally to Luther after the posting of the ninety-five theses. Many of the secular rulers were behind him. He was popular and he liked it. He thought that if he should organize a church on New Testament standards, only a minority of the people would become members voluntarily and he wanted all the people in his church. Only the secular authorities could bring all the people into the church; so Luther provided the incentive to the rulers to compel the people to become members. He decided to join hands with the state, that together they might run the church.

The church-state idea had been destroyed and the state-church concept accepted. Which of the two are productive of the greater evil, I cannot say. Both are productive of much evil; both are unscriptural. In acceptance of the state-church idea, Luther gave the civil ruler in each territory the authoritative status of a bishop. Union of state and church was nothing less than a compromise, and the effects were far-reaching. On such points as the Mass, which Luther considered blasphemy, he was so inconsistent as to say that no move should be made until directed by the civil authority. The rulers were glad to accept Lutheranism because they were then able to dictate policies rather than be in subjection to Rome. They were not particularly interested in the best good of Christianity but saw in this union an opportunity for temporal advantage. The princes were given the authority to determine the religion, each in his own territory. "Whose territory, his religion." "It is no accident that Germany, the home of Lutheranism, became increasing-

ly, in the eighteenth and nineteenth centuries, the champion of this type of government (state-church) and that in the twentieth century it became a leading exponent of the totalitarian state."¹³

God can perform His good pleasure in man regardless of the supposed and real odds that present themselves if man will trust in Him, but Luther was coming to place too much confidence in the flesh. I believe this was his greatest error. He had up to and including his stand at Worms appeared steadfastly courageous. This courage appears to have been placed in the arm of flesh, however, for he said, "I will proceed (to Worms), and entrust myself to the Emperor's protection." We must remember that the people were good for his protection. Any attempt on his life would have been dealt with speedily by those who were his followers. But we as Christians "demand faith not in the arm of flesh, but in the Lord, such faith as does the right regardless of consequences, assured that God will take care of the consequences."¹⁴ "Like a thunderbolt [he] sought to strike down everything and yet [he] failed to build up anything better. Rather did [he] turn at once to the civil power and authority—there to seek protection for the cross—and trusted more in man's aid than in God. For this reason, though in the beginning [he] seemed to have a heaven-sent vision, the light of real truth was again dimmed in [him]."¹⁵

I have earlier mentioned the intolerance of Luther. He could not think that any one was led of the Spirit if he held opinions differing from his own. Those who did differ with him were treated unmercifully. He considered tolerance only for himself. When he was in the minority he begged for tolerance; when the opposition was in the minority he had no tolerance. This is such an absurd inconsistency that I marvel that a man of such intelligence as Luther was, should be guilty of it. "How is it to be accounted for that those who had preached Christian liberty and demanded toleration from the Romanists, stained their hands with the blood of devoted Christians whose only crime was that they had the courage of their Christian convictions?"¹⁶ It is the old story of trying to beat the devil by compromising with him. It is clearly evident that it cannot be done.

One point in which Luther came in error was in the handling of the Word of God. He wrote in 1518, "The Bible cannot be mastered by study or talent. You must rely solely on the influx of the Spirit." That is absolutely true, but he failed to consider that the human element is still present and may be the cause of discrepancy of interpretation. "Luther could be Biblical when it suited his purpose."¹⁷ Frequently, when he could not justify his teachings by the Scriptures, he would say, "What is not against scripture is for scripture, and scripture for it." When he began his translation of the New Testament he had established his creed and he translated accordingly. In Romans 3:28 he inserted the word *alone* after faith, and because the Epistle of James conflicted directly with that, he called it "a right strawy epistle." "Whatever scripture could not be made to teach justifica-

tion by faith alone was for Luther no scripture at all."¹⁸ Several of the New Testament books, especially the writings of Paul, he considered primary to the others, for they show how faith meets our need and are more evangelical in nature, while the others contain that which tends to destroy his "faith alone" creed. Because of his much criticism, Luther has earned the title, "Father of modern subjective Bible criticism."

It seems that the devil had much influence on Luther's life in that he was successful in getting Luther to spend a lot of time thinking about him. While at the Wartburg, Luther was constantly hearing things and seeing things. He could hear noises on the stair and in his furniture. A black dog on his bed could not be accounted for. Perhaps it is only traditional that he once threw an ink bottle at the devil himself.¹⁹ He suggested that one should occasionally commit some sin in contempt and hatred of the devil. He further advised one to drive Satanic thoughts from his mind by the use of other thoughts of lust or dissipation or even a fit of anger.²⁰ He invited Melancthon to "sin a bit and taste of the grace of God; it is good."

Luther taught that God had no desire to inhibit or control the physical faculties of man. The creature was the master of his own body and as long as his indulgences or sins did not grieve or harm his fellow man, God had given him liberty to do as he would. "Before God it is a matter of indifference that a man should forsake his wife, for the body is not bound to God, but is made free by Him with respect to all things external, and is only inwardly God's own through faith; but before men the obligation holds." In regard to marriage he said, "Marriage is an outward carnal thing, like other worldly matters. Just as I may eat, drink, walk, ride, buy, and talk with a heathen, Jew, Turk, and heretic, so I may also enter the married life with him and remain therein."

Irreparable damage was done to the Lutheran cause when Philip, landgrave of Hesse, took a second wife. Philip had accepted Lutheranism for his territory and was one of its most zealous supporters. Philip threatened to desert the Protestant cause in favor of the Catholic, if Luther would not approve his bigamy. Luther reluctantly gave his approval, insisting that the marriage should be kept secret. It, however, could not be kept secret and Luther urged Philip to stay the inevitable result by "a good strong lie." Luther later excused himself because the case was one of necessity.

C. Where Shall We Place Him in History?

Luther has been popularly acclaimed as the leading reformer of the sixteenth century. I believe, however, this is a misrepresentation. The evidences cause me to think otherwise. In the **Revolution** he was very successful; in the **Reformation** he was not successful to the extent of being worthy of the title: "The leading reformer in the modern church period." The facts of history prove it; Luther admitted it.

Luther had the support of the civil authority in the Revolution, and when the time

came to work for reformation he did not have the courage to step out of this protection. As he enjoyed this protection he was dictated to by the civil government and had no alternative but to obey. For this reason, principle gave way to expedience. The word "expedience" explains so many of the actions and decisions of Luther after Worms.

Some one has said that Luther reformed the doctrine of the church, Calvin the worship, and the Anabaptists the life. Luther's concept of "faith only" led him far afield in regard to the outworking of the redemptive work of Christ. He thought of God as requiring the doing of some things in the Old Testament but in the Gospel there is no requirement but "to believe and confess." He wrote, "The life is far less important than the doctrine, so that even if the life be not so pure the doctrine may yet well remain pure and the life may be borne with." This teaching shows an extreme swing away from his early belief under Catholicism, both of which are unscriptural.

Luther's "faith only" preaching led to the belief that when the heart is right the rest does not matter. Conrad Grebel in a letter to M nzer calls it a "superficial faith," a faith that produces no fruits of righteousness, a faith "without the baptism of test and probation, without love and hope, without right Christian practices." A faith that continues "to persist in all the old fashion of personal vices, and in the common ritualistic and anti-Christian customs of baptism and of the Lord's Supper, in disrespect for the divine word and in respect for the word . . . of the anti-papal preachers, which yet is not equal to the divine word nor in harmony with it."²¹

Those who were afterward called Anabaptists had an inward longing for and waited to see amendment of life as a result of the preaching of the reformers. It did not come. There was no evidence of an inner experience, of discipleship, of stewardship, of a desire to follow Christ and obey His teachings. There was not the evidence of a brotherhood of believers (not sinless, but blameless), in which Christians could enjoy the fellowship of born-again souls.

Luther's contribution to Christianity was indirect. The Revolution opened the way and was necessary if the Reformation was to be as successful as it was. But Luther did not found a New Testament church. Great as his contribution may be in breaking away from the Catholic Church, the fact remains that his contribution ends there. Let us not give him credit for something he did not do.

Luther has a place in history and we cannot change that. His life affected millions of people in his day and millions in successive generations. Anyone whose life affects so many individuals has his place in history assured. It is my desire that in our study of church history, we will receive the proper concept of his contributions to the Christian church and to the world.

Mt. Crawford, Va.

⁶ Newman, *op. cit.*, p. 122.

⁷ Harold S. Bender, "Mennonite Origins in Europe," *Mennonites and Their Heritage*

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(Akron: Mennonite Central Committee, 1945), p. 9.

⁸ Philip Schaff, *History of the Christian Church*, Volume VI (New York: Charles Scribner's Sons, 1901), p. 329.

⁹ Quoted in John Horsch, *Mennonites in Europe* (Scottsdale: Mennonite Publishing House, 1942), p. 138.

¹⁰ Newman, *op. cit.*, p. 122.

¹¹ *Ibid.*, p. 46.

¹² *Ibid.*, p. 53.

¹³ Latourette, *op. cit.*, p. 387.

¹⁴ Newman, *op. cit.*, p. 122.

¹⁵ Quoted in Evans, *op. cit.*, p. 143.

¹⁶ John Horsch, *The Hutterian Brethren* (Goshen College: Mennonite Historical Society, 1931), p. 48.

¹⁷ Newman, *op. cit.*, p. 116.

¹⁸ *Ibid.*, p. 117.

¹⁹ Julius Kostlin, *Life of Martin Luther* (New York: Charles Scribner's Sons, 1883), p. 251.

²⁰ Newman, *op. cit.*, p. 90.

²¹ Quoted in Harold S. Bender, "Anabaptist Vision," *Mennonite Quarterly Review*, Goshen College: Mennonite Historical Society, Vol. XVIII, No. 2 (April, 1944), p. 75.

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Tell Me About Jesus, Mary Alice Jones; Rand McNally and Company; 1944; 72 pp.; \$2.00.

Any basic treatment of Jesus requires some notation of His death and His resurrection. What the writer has to say about the nature of Christ's death and resurrection indicates a vital attitude toward the plan of salvation. The core of Christian belief is expressed in New Testament teachings of atonement and resurrection.

To give a comprehensive treatment of the major doctrines of salvation, such as atonement and resurrection, may not be necessary in a message to children. It is highly important, however, that a child gets a correct impression in its early contact with truth about Jesus. We admit it is very difficult to translate the meanings of such doctrines, as atonement and resurrection, into the language of the child. Since such teachings involve the fact of sin in human nature it becomes a difficult matter to explain to innocent primary children.

In *Tell Me About Jesus* Mary Alice Jones has written in very interesting style a story-like text from which the child gets impressions about Jesus. The interesting conversational style makes the book very attractive to the child. The beautiful illustrations make a strong appeal to the primary reader. It has definitely superior quality in diction, typography, and arrangement.

We regret, however, that the author at a crucial point (p. 9) ignores the inspiration of the New Testament. She has the child reading a very beautiful setting in which it would be possible to give him an impression that the New Testament writings are a product of supernatural guidance in those who were responsible for its recording.

There is a more serious defect in the handling of the death of Christ. In fact she evades the telling of His crucifixion (p. 66). The reviewer is fully aware of the point of view which holds that such shocking treatment of Jesus should not be paraded before the child. That is not to say, however, that when one handles the truth conscientiously he will not find adequate terms to express the facts moderately without playing on the sentiments. With the ability of Mary Alice Jones it would certainly be possible to give a description of Christ's death in moderate tones to avoid shocking unduly the sensitive emotions of the child.

In the last chapter where the author treats the Easter theme, she gives a very inadequate treatment of the doctrine of the resurrection. This being the central theme of the Christian message makes the omission a very serious fault. Instead of telling the child how Jesus was resurrected to eternal life, she refers to it as His coming back to His friends. This might easily be interpreted to mean His coming back from another country.

Such indefiniteness about fundamental truths definitely curtails the value of the book. The reviewer does not expect any writer for children to give a comprehensive treatment of the doctrine of atonement but does expect the writer to provide for a favorable impression of substitutionary death of Christ. No child is too young to learn that Jesus died for him. This same principle applies to resurrection truth. We do not expect the writer of children's books to explain all the implications of Christ's resurrection, but he should lead a child to understand that though Jesus was dead and buried He came back to life. This sense of the supernatural in the Christian faith needs to be impressed upon young minds too. We wish that some person who holds a fundamental point of view and who has the ability of Mary Alice Jones would present these truths with the same quality of style and appeal. He would be rendering a great service to the church of tomorrow.

There are other items which tend to counteract Mennonite practices and ideals. To have the story begin with a beautiful new picture in the church window tends to discredit our simplicity

of worship. There is also favorable use of a Christmas tree to represent Jesus' birthday. It seems rather inconsistent to bring in a heathen practice to symbolize Christ's birthday. Some of the illustrations tend to counteract the Mennonite ideal of nonconformity to the world in dress. While these points are not especially serious, an expression of our ideals would more adequately meet our needs.—John R. Mumaw.

Tell Me About God, Mary Alice Jones; Rand McNally & Company; 1946 edition; 71 pp.; \$2.00.

In this book the author approaches reverently great fundamental truths of Christianity. She writes a simple story-like text in which a mother explains to her inquiring boy some of the most perplexing religious questions in the mind of a child.

Of the three "Tell Me" books written by Mary Alice Jones, this has content far superior to the others. It has the same high quality of art, of diction, and of typography, but it escapes objectionable statements of doctrine. The author represents God as Creator and in language which any child of school age can well understand states how things which are have been planned by Him.

The author is to be commended for the excellent handling of difficult questions. When Bobby suggested that he might ask God for a rabbit (p. 50), his mother points out that we do not ask for everything we want. She very carefully leads the child to understand that probably he had better wait until he is old enough to take care of the rabbit.

The author shows the reasonableness of the child's assuming responsibility for the consequences of his own acts. In the chapter on "God Wants us to Help," she shows very definitely that God has planned it so that there are some things He leaves for us to do (p. 41). Such brilliant touches in the midst of vivid description have unique educational and spiritual value.

While the manner of dress in the pictures does not definitely support the principles of nonconformity as practiced by Mennonites, there is no extreme nudity and no display of jewelry.

The artist has caught the spirit of quietness and the serenity of the occasions and gives the child a definite confirmation of God's greatness and goodness. The selection of objects for the scenes represents a careful choice of interesting material. There is nothing mediocre or jazzy about the entire book. It breathes a spirit of reverence and of rest without the sacrifice of "flesh and blood" people.

The reviewer would like to give this book a hearty recommendation but because of the potential damaging influence of the other two books in the same series, he hesitates to give it unqualified approval. A child who reads this book will certainly want the companion volumes. We have definite misgivings of the author's *Tell Me about Jesus* and *Tell Me about the Bible*. There she has been less able to conceal her liberal leanings as pertaining to fundamental doctrines.—John R. Mumaw.

Tell Me About the Bible, Mary Alice Jones; Rand McNally and Company; 1945; 92 pp.; \$2.00.

Any discussion about the Bible cannot escape either a direct or indirect reference to the way the Bible has come to us. This is a most important factor in developing a proper attitude toward the Word. Essential belief in the Bible involves its acceptance as a divine revelation. Whatever else may be said about the Bible and whatever attitude may be expressed, any conflict with this basic principle does serious damage to the personal attitude toward the Book.

A writer who attempts to present fundamental truths to children always encounters great dif-

(Continued on page 351)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

A CALL TO RIGHT LIVING

(Temperance Lesson)

I Peter; Daniel 1

Lesson for November 9, 1947

Golden Text.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Corinthians 10:31.

I Peter 1:13-23. The Gospel was sent to men from heaven by the Holy Ghost. It is the marvel of marvels. Nothing that science has ever discovered is equal to it. Even the angels would fain make it their study. And Paul declares that God's judgments are marvelous, and His ways past finding out. With such thoughts as a background Peter appeals to us that we should alert our minds and apply ourselves perfectly and completely towards the gaining of all that Christ has provided for us, the fullness of which is to become ours at the revelation of Jesus Christ.

Those who have the hope of salvation alive in their souls are children of obedience, and purify themselves from the evil inherent in the sinful nature, so that they may be pure even as He is pure. Anyone who wants to meet a holy God will want to be holy when the hour of meeting arrives. Without obedience to God there can be no holiness of life.

Another reason for obedience unto holiness is the price that God paid for our redemption. Not all the wealth of the seas, or of the treasures hid in the earth would be sufficient to redeem one soul. Nothing less than the blood of the spotless Lamb could do it. The Lord withheld not His Son, and the Son withheld not His blood. Therefore we should not withhold our lives from His glad service.

Another reason for holiness of life is the fact that we have been born again, and this birth has its inception in the incorruptible seed of God. It is contrary to the new-born nature to fashion your life after the lusts of men.

I Peter 3:8-16. "Finally." God expects much of us, but over and above all else He expects His children to walk as His Child did walk when He was here in the flesh. If we would inherit a blessing we must be a blessing. We reap what we sow.

The qualities that God would have us possess were found in the person of our Lord in the fullness of perfection. His mind was in perfect harmony with that of the Father. If we all had such minds then we would all be likeminded, and discordances of human relationships would disappear.

Most men would enjoy life, but only a few in every generation do. And why? Because

happiness is not found in the freedom of the flesh, but in the freedom of the spirit. And the latter is only possible when the flesh is kept in rigid subjection.

Christians are different from the world. They live on such a high plane of life that their conduct condemns the world. Therefore the world hates them. But even so, few people sink so low as to do harm to a good man. But if they would, it is far better to suffer for goodness' sake than as a punishment for evil.

Don't be dumb. Ask God for the wisdom and grace to explain to every man who asks you why you live the life that you do. There's a reason, and it is not that it is a church rule. But let your explanations be given with becoming meekness and reverence.

I Peter 4:1-11. To have the mind of Christ is to be armed to meet the onslaughts of the devil.

How long should a man live in sin? One day lived well and according to the precepts of the Gospel is to be preferred to an eternity of sinning. You cannot undo the past, but you do not need to continue the past. Let the sins of the past with all the excesses of the flesh suffice. From this moment resolve that by the grace of God you will order your conduct according to the will of God. Our blessed Lord refused the vinegar that kindly hands offered Him to numb the pain of the crucifixion. Shall I then be such a weakling as to try to drown my sorrows and disappointments with the flowing cup?

A common excuse when you urge a sinner to mend his ways by turning to the Lord is, "There's lots of time yet." But is there? Peter expected the speedy return of the Lord. That was almost nineteen centuries ago. If there was no time to waste in sin then lest you be found in the companionship of evil men at His coming how much more careful we need to be now!

What is my greatest need? Houses of ivory? Beds of down? Delicious foods? Costly viands? Music to calm my sinful spirit? Nay. None of these. What I need is sufficient of the love of God in my heart that it will drive out all love for sin, and that will give me the love for others that will constrain me to bring them to the Saviour that they too may love Him and turn from every false way.

What I cannot do out of love for God, nor for the glory of God, I may not do at all.

When I speak, may I be the mouthpiece of God. Whatever I do, may it be with all my energy and strength. The strength that I have is given of God. It should be used for

the glory of God, and not wasted in the excesses of sin.

THE GRACE OF GIVING

II Corinthians 8-9; Rom. 12:1; John 6:8-13;

Mark 10:17-22; Philippians 4:14

• Lesson for November 16

Golden Text.—Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—I Corinthians 9:7.

The third Sunday in November has been observed in the Mennonite Church as Missionary Day for over a quarter of a century. In order to provide for an appropriate lesson for this day the Commission for Christian Education and Young People's Work has prepared a lesson on "The Grace of Giving," which is substituted for the regular one provided by the International Council of Religious Education, entitled, "Building Christian Character," and based on II Peter and Jude. Teachers using other lesson helps in their preparation of the lesson will find that our lesson for this Sunday is different.

II Corinthians 8-9. At the time Paul wrote his letters to the church at Corinth he was engaged in collecting funds for the needy Christians at Jerusalem. He mentioned the project in I Cor. 16:1-3, where we have an excellent outline on giving which some one has arranged as follows: Periodic—"upon the first day of the week"; Personal—"let every one of you"; Provident—"lay by him in store"; Proportionate—"as God hath prospered him"; Preventive—"that there be no gatherings when I come." In II Corinthians, written probably six months later, he again brings up the subject in the two chapters mentioned above. He was evidently writing from Macedonia where the churches at Philippi and Thessalonica had already given to this cause. Paul was impressed by their liberal response, and so he held them up as examples of the grace of giving.

In Chapter 8 we at once notice that even though the Macedonians were poor people, they gave liberally and willingly to the cause of the Lord. Paul rejoiced in this and especially in the fact that they had first given themselves to God. They recognized that both they and their possessions belonged to the Lord; so they were willing to share what the Lord had given them with their needy Christian brethren. Paul commended the Corinthians for the way in which they abounded in a number of spiritual gifts or graces, and urged that they should abound in the grace of giving also.

As chapter 9 begins Paul suggests to the Corinthians that it is hardly necessary for him to write to them concerning this matter of "ministering to the saints" in Jerusalem.

He had been telling the Macedonians that the Achaians or Corinthians had been ready a year ago to help the needy brethren at Jerusalem. Paul reported their generous spirit and stirred the Macedonians to do what they could for the same purpose. Paul sent a delegation of brethren ahead of him to Corinth to arrange for the collection so that he might find everything ready when he came. From verse 6 on a few great principles of giving are stated. First, giving is like sowing and reaping. If we give bountifully the Lord will see to it that we reap a rich harvest of blessings from His hands. The second principle is that true giving comes from the heart. The Lord approves and bestows His special love upon those who give gladly and cheerfully. Such a giver has caught the spirit of Christ who gladly gave His all for our sakes. And the bountiful giver will not be the poorer for what he gives. God is able to give him abounding grace and to supply all his needs. Third, giving is linked with thanksgiving. God will enrich such people in many ways, and they will express themselves in many thanksgivings to Him. See Psalm 112:9. Paul closes the chapter with an ardent expression of thanks to God for His "unspeakable gift," which no doubt has reference to Jesus Christ, God's greatest gift to man.

Mark 10:17-22. The rich young ruler had asked Jesus a very important question that every one must face, "What shall I do that I may inherit eternal life?" Jesus drew him out by asking another question and then referred him to the law as given in the Ten Commandments. When the young man answered that he had observed all these things from his youth Jesus pointed out to him the great lack in his life and showed him what he may not have known himself—that he had his heart set on his riches. In the final test he refused to make a full surrender and take up his cross and follow Jesus. Sadly he turned back to his houses and lands and missed the greatest treasure of all—eternal life.

Rom. 12:1. Here Paul challenges us to consecrate our all to God by presenting or dedicating our bodies as a living sacrifice to Him. The idea is derived from the Old Testament when people offered the dead bodies of beasts upon the altar. Now we present our lives to Him to be used until death, which is only the reasonable thing to do in the light of what He has done for us.—H.

THE WAY OF LOVE

I John 1—3; John 21:15-22

Lesson for November 23, 1947

Golden Text.—Follow after charity.—I Corinthians 14:1.

I John 2:7-17. The old commandment is the word of the Lord which had been proclaimed from of old. It covers all the duties of man, both to God and to his fellow man. To do those things well a new spirit must come into the soul, i.e., the spirit of love. Love is the commandment that is as old as time yet ever new. No person has ever experienced the passion of love without the

sensation of something new and wonderful coming into his life. Such is the love of God when it is shed abroad in the human heart.

Life without love is darkness. But when love shines in the darkest night turns into the brightness of noonday.

Love and hate are the two opposing poles of human emotion. The one is strong as death, the other is cruel as the grave. The one is a vehement flame that many waters could not quench; the other an iceberg that the sun cannot melt. The one makes life one glad sweet song, the other makes life an inferno where curses, invectives, and gnashing of teeth fill the air and give it the smell of brimstone.

Between the two poles we have adulterations, but the nearer you get to perfect love the brighter and happier will become the pathway of your life, while the nearer you come to the other pole the bleaker and darker will be your lot.

Not only can you not see in darkness, but if you live in darkness long enough you lose the capacity to see.

The message of the Gospel of love is to people of every age, from the infant to the hoary head. The infant Christian loves the Lord because his sins have been forgiven; the youthful Christian loves Him for the victory over temptation that the Saviour gives him; and the older saint, who is as a shock of grain fully ripe, loves Him because of the many years of sweet communion that lie in the past and the fond anticipation of deathless love and endless communion in the tearless land. But to all, whether young or old, comes the exhortation to let God and His Word ever abide in the heart and life of the believer.

He who can scatter his love everywhere can concentrate but little anywhere. True love for God precludes a similar affection for the devil. You cannot love God and mammon at one and the same time. Mammon or money is the most attractive of all the things of this world. When, like Judas, you let the love of money come in the love for God will go out.

But there are other things besides money that are of this world. The lust of the flesh, which has to do with physical appetite and desires, is one. Under the control of a spiritually minded man these things have their rightful place, but with the fallen nature that man has, these desires are so perverted that few people escape contamination. The lust of the eyes is another. The eye was made for seeing, and God made His creation beautiful to behold. But again with our depraved and fallen nature we covet the beautiful things we see with an evil covetousness. And Satan has a way of making sin appear attractive.

The vainglory of life is a third, and under these three heads all temptation can be classified. The desire to be somebody, to outshine others, to domineer and to be a leader, to win the applause and acclaim of men—in its many forms this temptation is possibly the most subtle of them all.

All those things are ephemeral. Man himself is but a vapor which endureth for a moment and then vanisheth away. But he who does the will of God with the love of God as

the mainspring of the heart is more durable than time.

I John 3:13-18. The man who has hate in his heart will hate, cause or no cause. The Jewish leaders hated Jesus without cause, because they had fostered pride, envy, and ambition in their own souls. The world hates the saint and despises the hypocrite. The evil hate the good. The good not only love the good, but also those that hate them and despitely use them.

Do I have a love that never fails, whatever the provocation may be? Other things not showing the contrary, that is the strongest evidence that I have passed from death unto life.

A man's abiding place is the place that to him is home. If he abides in Christ he abides in love and life; if he hates he abides in death and darkness.

It is impossible to know what love is until we have made an exhaustive study of the Cross. What mortals call love is hardly to be compared to it. But here and there a born-again mortal gets the love of Christ in his soul, and we have another example of living to serve and dying to save.

Love shares. It does more; it gives the best and keeps for itself only the absolute necessities. Love takes the blows that would otherwise fall on me.

It is easy to talk of love, but the love that does not express itself in deeds is like fool's gold. It has the gloss but not the value.

John 21:15-22. Peter loved the Lord very much, but he thought that he loved Him much more than he did. No person knows how much he loves God and his fellow man until he is tested. In the test Peter failed. And after the failure he was afraid that he did not love the Lord nearly as much as he really did. It is better to take a lower appraisal of your virtues than a higher.

THE PROOF OF A CHRISTIAN

I John 4—5; II John; Acts 4:1-13

Lesson for November 30, 1947

Golden Text.—This commandment have we from him, That he that loveth God love his brother also.—I John 4:21.

I John 4:7-21. In this epistle we have twenty-two tests whereby we can examine ourselves and find our standing in the Christian fellowship. If you can meet all these tests the cumulative proof should give you a strong assurance and hope. The final acid test is love. But be sure that you know what love is. You think that you love the Jew and that the anti-Semites are awful. They are, but would you want a Jew for your next-door neighbor? You love the Negroes so much that you are willing to give of your money to carry the Gospel to them, but would you welcome them to your home congregation and give them the Gospel there? Love is more than maudlin sentiment. The shams fail under test.

Verse nine is just another way of telling the same truth that you find in John 3:16. I have a right to rejoice in the love that God has for me, but I dare not boast of the love

that I have for Him. But I prove my love to Him, by the love I show to you.

The love of the little child is not like the love of the adult; and the love of the newlyweds is not the same as that of the couple that celebrate their diamond wedding. Love takes time to mature and to grow to perfection. But when God abides within, that love will grow to perfection. And when perfect it will drive out all fear. That explains why the saint can go to meet his Lord with a smile on his lips and a song in his heart. An unloved child does not develop normally, either emotionally or mentally. When we know that God loves us that knowledge has a similar effect on our nature and character as the love of parents and elders has on a little child. We become loving because we are loved.

Commandments are rules of life to be obeyed. But is love to others possible as an act of the will? I cannot force myself to love you by an act of unaided will; but if my will is working with my emotions it enables me to love many a one whom I would otherwise despise.

Even those unfortunates who at first glance seem to be lacking all the graces, will under careful study reveal characteristics that are the seed germs of nobility of character. If you command yourself to love such, you will be surprised at the uplift it will give to you as well as to them.

John G. Paton saw souls for whom Christ died in the savages of the New Hebrides, and before he died forty thousand of them had been transformed into marvelous examples of the saving and keeping power of God.

I John 5:10-13. How may I know that I am saved? You may ask me whether I believe that Jesus died for me. I answer, "Yes." You then tell me that he that believeth hath eternal life. But I tell you that I do not feel anything. Then you tell me that I am letting my feelings make God a liar, and that makes me feel worse. When I am saved, God gives me a witness within. It is the Spirit of adoption which makes me cry out, "Abba, Father." And if I have not that Spirit I am none of His.

There are some things that are the product of association of fellowship. A Christian mother sent her son to college. While there he was taught atheism. On a visit home he tried to persuade his mother that religious faith was just a delusion. She answered firmly, "John, I know better, I have got it." When Christ, the hope of glory, dwells within you have a witness reason did not give and that reasoning cannot remove. But if Christ dwells within, then you will say by word and life that you are dead. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

I believe in divine healing, but I would not say that I was healed in answer to prayer when all the evidences of the disease were still in my body. That's the statement of a bigot.

I believe that he that is in Christ Jesus is a new creation, that all the old things have

passed away, and all things have become new; but I want stronger witness that it is so in my life than a scripture verse quoted by a preacher that may not be applicable in my case.

Let my testimony to you be the power of a transformed life lived openly before men. That is the testimony of which neither God nor I need be ashamed.

CHRISTIAN FELLOWSHIP

III John

Lesson for December 7, 1947

Golden Text.—Beloved, follow not that which is evil, but that which is good. He that doeth good is of God.—III John 11.

Verse 1. John was a lovable man, and so was Gaius. Is it any wonder then that John could love Gaius as he did? It is an easy thing to love some people, but just as hard to love certain others.

Verses 2-6. Who was Gaius? He was one of the multitude of faithful workers who do their work without fanfare or fame. First, we notice that he was going forward spiritually. If I would wish to you that your material prosperity and bodily health might be equal to your spiritual prosperity and health I might wish you bad luck. For there are many professing Christians who would die of starvation if they did not feed their bodies more than they do their souls. Many a sickly Christian has a healthy body. But John did wish just that to Gaius. Gaius then must have been one of those who sought first the kingdom of God and its righteousness, and allowed material matters to take their God-appointed place. Are you?

People will talk about each other. Those brethren that spake to John concerning Gaius spoke well. He was walking in the way of truth. He was an example of what the people called truth. Are we examples like that?

John's greatest joy was to hear that his spiritual children, and Gaius was one of them, were walking in the truth. Every man who loves God will likewise rejoice when the professing saints live on the highest possible plane of holiness.

Then Gaius did much in the line of hospitality to the local brethren, as well as to those who passed through his village on their journeys. He did his work worthily of God. That means to me that Gaius did it so well that he received the commendation of God.

Verse 7. This verse seems to indicate that many, if not all, of the Gospel messengers of the apostolic days refused to ask the enemies of God to contribute to the support of the evangelistic work of the church. Believers were the contributors and supporters. I think that is as it should be. If the church has to ask the non-church people to support it to keep it a going institution it had better lock its doors. Paul would not even accept a true testimony from a demon-possessed maiden.

Verse 8. By helping those who are devoting themselves fully to the spreading of the Gospel we become fellow workers with them and with God.

Verse 9, 10. Almost every neighborhood has some persons who love to domineer. When such get into positions of authority it goes to their heads. Diotrephes loved to be looked up to, and seemingly did many things just to show that he was Mr. Big. People of that stripe have no kind word for anyone. Against betters they prate with wicked words, and they insult their inferiors. The saint rejoices when souls are born into the kingdom and received into the church; but such as Diotrephes glory in their power to kick people out.

Verse 11. We unconsciously do things the way other people do them. Had I come into the ministry seventy-five years ago when it was popular to sing your sermon, it is possible that I would be singing my sermons and adding an extra "ah" whenever I took a breath.

There are right ways of doing things and there are other ways that are evil. Sometimes those who do their work in unethical ways seem to gain their point, while those who are faithful to Biblical ideals seemingly do not. Everybody wants to succeed. Since the other man's methods seem to work, shouldn't I use them?

Shall I imitate Diotrephes just because he has worked himself to the top place of authority? I will not. You can buy success and fame in the church at too high a price.

Verse 12. Demetrius and Gaius both must have been men of singular spirituality. Both had the witness of all who knew them that their spiritual integrity was unquestioned. May I never crave the flattery of any fawning sycophant; but I do crave the expressions of encouragement from those who are better men than I. Vv. 13, 14.

Verses 13, 14. Letters are fine. We do not write nearly as many as we should, and we do not send them forth with our prayers as we might; but the personal contact when we meet face to face has an effect for good that outshines any other communication.

"The work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever." May that kind of peace and quietness be yours, and may your confidence in God and our brethren never diminish.

And may the blessing of God that maketh rich and addeth no sorrow be on you all evermore.

Lancaster, Pa.

Humility is thinking little of ourselves, not giving ourselves the foremost place of consideration. It is dependent first upon God, then in how many ways upon one another. Independence and pride are the opposites to modesty and humility. Abraham was humble when he refused strife with Lot, and yielded the right of choice to him; but back of this was the lesson he had learned of dependence upon God through his experience in Egypt. With the Christian it is self set aside that Christ may fill the heart and mind. Blessed portion! True happiness! May all our hearts know this joy.—John Bloore.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We continue the Unit on "Mennonite Practices" which we began in the October issue of the Monitor. Let us think of these practices not only as "Mennonite" but as practices which belong to all Christians because they are founded on the teachings of the New Testament.

1. **Suitable Ways of Observing the Lord's Day.**—The practice of the early church can be learned from the Acts and the Epistles as well as from the history of the church in the early centuries. To make the matter practical for our day we need to enter into the spirit of its observance in other ages and seek to adapt the principles of the observance of the day to our own time. Compromises have done much to make people lean spiritually. It may be noted that those who adjust their business affairs and engage only in such business as may be adjusted to the full and hearty observance of the day in the worship and service of the Lord, are the believers who grow in their own spiritual life and are able to bring up a generation of youth who are loyal to the Lord and the church.

2. **The Support of Missions.**—This topic has been chosen because of the practice in the recent past of observing a day called "Missionary Day," in which we give special attention to missionary themes. We have learned by experience that a missionary enterprise becomes more effectual if the whole church can enter into the same work and by such co-operation enable many to forward the work who otherwise could not go, or have a definite part. It enables someone to bear the message of life. We may all feel the obligation of the command, "Go ye," and by support through means, and prayers, and other ways of encouragement, all share in obeying.

3. **We Help the Needy.**—We do not fight or seek to destroy our fellow men. We do not take revenge on enemies. But we do help our fellow men in need because the Lord has given us the spirit of love and sympathy and has commanded us to "do good unto all men, especially unto them who are of the household of faith." In this day of a wounded and needy world, it is becoming that we make special effort to learn the needs of stricken nations and peoples and use the means the Lord has placed in our hands to bring relief of natural and spiritual things to enable them to live and to know the way of life in the Lord.

4. **Nonswearing of Oaths.**—This is a practice which Christ and the apostles recognized and commanded the New Testament church to observe. It gradually was lost after the first three centuries of the Christian era. Temporal powers got control of the church and corrupted many truths and practices of the church, including this command, "Swear not at all." But as the faithful Christians of the dark ages continued to testify and teach all the counsels of God, we find this doctrine was also taught by such men and recorded in their writings. Since the Reformation those churches which sprang from state-churchism have had a way of explaining the doctrine away. But those, including the Mennonite Church who strive to teach the all things, also recognize that in the New Testament times the oath, along with the doctrine of nonresistance, is a plain command that is to be observed in obedience to Christ in the principles of the New Testament.

5. **Group Worship.**—This topic is the first one for the month of November. It is still included under the Unit on "Mennonite Practices." While in our times many things are militating against the assembling of believers and thus are weakening the lives of people in the worship and service of God, we ought to fix our minds upon the purpose to continue to win souls and seek to gather them into congregations at regular times so that we may build them up together in the Lord and lead them into an acceptable worship before Him. God's methods cannot be improved. They are always best. If our business, or Sabbath desecration, or methods of work in spiritual things destroy group worship, it is time that we seek to reform our ways and "gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law" (Deut. 31:12).

SUITABLE WAYS OF OBSERVING THE LORD'S DAY

Isa. 58:13, 14; Acts 20:7-12; I Cor. 16:1, 2

Topic for November 9

MOTTO

"Delight thyself . . . in the Lord."

MEDITATIONS ON THE TOPIC

I. **Observing the Lord's Day Suitably.**—Mankind has been prone to overemphasize the things that are temporal and material. Our Creator fitted us with bodies of earth, breathed into us the breath of life, and we were made to be living souls in earthly tabernacles.

It goes without argument that the spiritual side of man is the greatest in the sight of God. He has therefore done all that was needful to keep the mind and heart of man in the proper balance between temporal and spiritual affairs. While there are to be thoughts and worship of God every day along with the secular affairs of business, one day in seven was set apart of the Lord in which special emphasis might be given to the spiritual side of man—the time spent in special meditation and worship and prayer while the things more material and secular would be put in the background of our thoughts and labors.

It becomes us to consider a subject such as we have before us: **What is suitable for**

us to do in the observance of a special day? We may well learn from the Sabbath of the Old Testament. But we have added things in the Lord's day which the Old Testament Sabbath did not have. The Lord's day is the resurrection day of our Lord Jesus. This should add joy and hope to every believing heart. It should also make the day a fitting one for the New Testament believer's sabbath, in which special time may be given to the up-building of the spiritual life and to honoring the Saviour and Lord who now lives in glory. In doing this we need also to lay aside secular affairs and devote the time to worshipful assemblies where the Word of God is taught and our souls are brought into fellowship with others and with God. And while it is not the observance of the day so much as the Lord whom we have come to love and to honor on the day, a set day is important for purposes of unity with other believers and for the benefit of the world whom we are to teach by our life and by our testimony. According to our motto we may use the day to "delight" ourselves in the Lord. See Isa. 58:14.

II. **The Text.**—Isa. 58:13, 14.—The prophet Isaiah saw how Israel sought selfishly their own personal desires without considering the will of God for them. He pointed them to the great blessing that would come to them if they would reverse their motives and make the Lord their delight by devoting the Sabbath to Him in glad, joyous service.

Acts 20:7-12.—Here we have an account of how the church of Troas met together on the Lord's day for the service of "breaking of bread." It is one historical account of a suitable way of observing the Lord's day.

I Cor. 16:1, 2.—In this passage Paul suggests the service of laying by in store an offering for the needy saints, as fitting to be done of the first day of the week, or the Lord's day.

OUTLINE STUDY

I. The Spirit of the Sabbath Law.

1. A day of rest and worship (Gen. 2:2, 3; Ex. 20:8-11).
2. A day of rejoicing and gladness (Ps. 118:24; Isa. 58:13, 14).
3. A day for holy gatherings (Lev. 23:3).
4. Secular work or business suspended (Ex. 35:2).

II. The Activities on Record of the Lord's Day.

1. Jesus rose from the dead (Mark 16:9).
2. Jesus met with the disciples (Matt. 28:1-9; John 20:19, 26).
3. It was observed by the disciples for worship (Acts 20:7; Rev. 1:10; I Cor. 16:1, 2).
4. Pentecost was on the Lord's day (Lev. 23:15, 16; Acts 2:1-4).

III. Suitable Observance for the Lord's Day.

1. A time for assembling to worship.
2. A time for special meditation in spiritual matters.
3. Songs of praise to God.
4. Visitation and needed service to the sick or infirm.
5. Laying aside secular cares and pleasures.
6. Spiritual conversation or reading.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Worship."
2. The Lord's Day Observed unto the Lord.
 - a. Attendance at Services.
 - b. Suitable Conversations.
 - c. Suitable Reading.

- d. Suitable Activities for the Day.
- e. Work That Hinders.
- f. Thoughts That Hinder.
- g. Thoughts That Help.

For Seniors

1. God's Purpose in the Sabbath.
2. Keeping Sabbath in the Spirit of Its Setting Apart.
3. The Lord's Day and the Christian Way of Observance.

PERSONAL THOUGHT

What a blessing the observance of the Lord's day is if we devote our time in it to specially honor the Lord in work that has the effect of feeding our souls and edifying other souls by our service!

SEED THOUGHTS

The man who loafs, hunts, or fishes all day Sunday and shuns the church as if it was a pesthouse, need not be surprised if his children go to the devil. He is to blame.—A. R. Adams.

The man who uses Sunday for hilarity, physical sports, even outdoor excursions alone, robs his soul, undermines his health, and decreases his efficiency. A Christian Sunday is absolutely essential for the building of the highest, finest type of citizenship. There is absolutely no substitute.—Christian F. Reisner.

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful I feel toward those who impress its importance on the community.—Daniel Webster.

Nothing draws along with such glory as the Sabbath. Never has it unfolded without some witness and welcome, some song and salutation. It has been the coronation day of martyrs—the first day of saints. It has been from the first day till now, the sublime day of the church of God; still the outgoings of its morning and evening rejoice. Let us then remember the Sabbath day to keep it holy.—Jas. Hamilton.

Sunday is the golden clasp that binds together the volume of the week.—Longfellow.

The law of the Sabbath is the keystone of the arch of public morals; take it away, and the whole fabric falls.—Sel.

O day of rest! How beautiful, how fair,
How welcome to the weary and the old!
Day of the Lord! and truce to earthly care!
Day of the Lord! as all our days should be.
—Longfellow.

THE SUPPORT OF MISSIONS

Phil. 1:3-11; 4:10-20

Topic for November 16

MOTTO

"Helpers in Christ."

MEDITATIONS ON THE TOPIC

I. Supporting Missions.—There are opportunities to share in the program of missions. We are helpers to the spreading of the truth when we help to forward those on their journey who go to others to bear the message of life. We are helpers when we serve in any capacity that makes the message of the Gospel speed on its way. Those who serve in the factory and devote their earnings to the glory of God are helpers. Those who serve on the farm and help raise food and other provisions may just as surely be helpers if they do what they do in the spirit of helpfulness and devote the products of their service to the cause of Christ. The parents in the home are helpers in the mission cause if they conduct their

home as a headquarters for missionary interests and bring up their children for God.

There may be those who are unable to do much with their hands because of infirmities who nevertheless may be live workers in prayer and in quiet personal testimony for the Lord. One who would be unable to speak in public may speak a word of helpfulness to encourage the messenger whom God is using to bear the message of life to the ears of many. A helpful letter may be used of God to bring courage and strength when it is written in the spirit of prayer and love for the cause of Christ.

Whatever we may be given of the Lord to do ought to be as faithfully persisted in as we expect our missionaries to be faithful in standing by their post of duty through prosperity or adversity. A good janitor often makes it possible to make a message effective in an audience. A good chauffeur has done many a good turn in bringing people to services where they can hear. A builder has done a good work in preparing a house of God for the teaching of the Word or for forwarding the teaching of the Word.

II. The Text.—Phil. 1:3-11.—This record of Paul's prayer of thanksgiving because of the fruitful life of the Philippian church, gives a glimpse of a fellowship in the Gospel that is possible in the brotherhood toward the messenger of the Gospel as they share in the same desire to see the work of the Gospel prosper.

Phil. 4:10-20.—This passage reveals how the Philippian brotherhood expressed their interest in Paul's work by caring for his needs as he went on his journeys to carry the Gospel to others. And while Paul did not want to require of them help by their gifts, he encouraged their giving because of the fruitfulness it brought in their experience.

OUTLINE STUDY

(Philippians 4:10-20—Helping Our Missionaries)

I. The Missionary's Material Needs.

1. The missionary may suffer need at times more than people realize (vv. 11, 12).
2. The missionary may go hungry while people at home live in luxury (vv. 11, 12).
3. The Philippians helped Paul, their missionary, a number of times (vv. 14, 15, 16, 18).
4. The missionary is careful not to complain to the home church but trusts in God (v. 11).
5. His experience of need helps him to be humble when he has plenty (vv. 11, 12).

II. The Missionary's Spiritual Relationship.

1. He has learned to be happy in the Lord even though funds are low (v. 11).
2. The Lord deals with the missionary to prepare him for any situation (v. 12).
3. The missionary may often need to suffer much so that the work may be blessed (vv. 11, 12).
4. The missionary is bold in his confidence in the Lord (v. 13).
5. The missionary has special strengthening from the Lord (v. 13).
6. The faithful missionary is more concerned about the spiritual life of the brotherhood than he is about receiving gifts (v. 17).
7. The missionary has an able God to trust (v. 19).

III. The Church's Opportunity to Help the Missionary and His Work.

1. The church should be ready to help when there is opportunity (v. 10).
2. Your congregation may have the privilege of doing more than other congregations if you have a real concern for your missionaries (v. 11).
3. We should help the second time if necessary (v. 16).

4. We should not let our missionaries suffer need when we have plenty at home (v. 16).

5. The church should keep informed concerning the needs of its missionaries, and not let them suffer need—even send them help without their asking (v. 18).

IV. The Church Receives Blessing by Giving to the Missionaries and Their Work.

1. Christians become more spiritual through giving (v. 17).
2. Giving is an offering well-pleasing to God (v. 18).
3. Giving is a spiritual service to God (v. 18).
4. Giving is put to the Christian's account and will be in his favor at the judgment day (v. 17).

V. God's Constant Giving.

1. God will somehow always provide for the faithful missionary (v. 11).
2. God abundantly supplies our need (v. 19).
3. God gives abundantly of His grace so that every Christian may be fully sufficient in Him (v. 19).

(Note to Speakers—The above outline is entirely expository. This has the advantage of having the young people's eyes and interest focused on one scripture as you discuss the subject. Speakers may add topical references if they wish to. But it is felt there is sufficient material in the above outline if the scripture is well studied beforehand.)

PERSONAL THOUGHT

Every one of us may have a share in the responsibility of spreading the glad tidings of salvation and building up souls in Christ.

SEED THOUGHTS

I will place no value on anything I have or possess, in relation to the kingdom of Christ.—Livingstone's resolution, made in young manhood.

There is no better contributor to foreign missions than the one who engages in missionary intercession.—Sel.

No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Then hold my hand, most gracious God,
Guide all my goings still;
And let it be my life's one aim,
To know and do Thy will.—Sel.

'Tis the harvest time, 'tis the harvest time,
There is work for all today;
If you cannot be a reaper,
You can bear the sheaves away.
—A. Thomas.

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.—W. W. How.

SUGGESTIVE ASSIGNMENTS**For Juniors**

1. Text Word, "Helpers."
2. How Can We Help the Work of Missions?
 - a. Learn about the Work.
 - b. Pray about It to the Lord.
 - c. Pray for the Workers.
 - d. Lend a Helping Hand.
 - e. Give Something That Will Help.
 - f. Speak a Word of Encouragement.
 - g. Tell Others.

For Seniors

1. My Personal Program in Support of Missions.
2. Necessary Consecration.
3. Willing Service.
4. The Missionary Vision.

WE HELP THE NEEDY

(Thanksgiving)

II Cor. 9:1-15

Topic for November 23

MOTTO

"Blessed is he that considereth the poor."

MEDITATIONS ON THE TOPIC

I. Helping the Needy.—It is becoming for those who are the recipients of help from God, to be touched by the need of others. We have not been truly worthy of the blessings given to us until there has been awakened in us such a sense of our own unworthiness and God's abounding grace that will make us feel for the needs of people in our reach. The fact that God has poured out upon us temporal and spiritual blessings is a challenge of our stewardship in the use of these blessings. It is not enough to sing God's praises and keep our gifts to ourselves. But we can best express our thanks by sharing what we have with those who are destitute.

Helping the needy in body is only a small part of what we will do if we are truly awake to spiritual blessings. Important as material things like food and clothing and shelter are, there is small comparison indeed to the greater things in which the soul finds its freedom from sin through Christ and is made to enjoy a feast of heavenly things.

The needs of humanity have usually been brought through some kind of sinful action by mankind. Not only do the guilty suffer under such circumstances but many innocent ones are brought into conditions of want and pain. These conditions God lays upon the heart of His children and bids them bring relief. Thus they become messengers of the love of God to a lost and ruined world. This relief in turn opens the hearts of the suffering ones to the love of God and causes them to respond to His Word of life as they might not otherwise have done. To forget to minister spiritual things in a time of opportunity to minister temporal things is to be unfaithful stewards of the grace of God. Let us awake to our blessings and opportunities and show forth the praise of God in giving of all the blessings placed in our power.

II. The Text.—II Cor. 9:1-15.—This passage deals with the motive in our giving. We need not only to hear of the need, but to follow our feeling of sympathy with actual giving to relieve the need. We are not to give in order to follow the motive of emulation to be equal with others in our gifts; but to be responsive to the purpose which God has kindled in our hearts when we were moved through His Spirit to give cheerfully without emulation or grudging or constraint.

OUTLINE STUDY

I. Helping the Needy Is a Thank Offering.

1. Giving cheerfully with purpose of heart (II Cor. 9:7).
2. Giving out of God's blessing (II Cor. 9:8-11).
3. Stirring up thanks in the receivers (II Cor. 9:12-15).

II. Helping the Needy, a Test of Indwelling Love.

1. How God's love is perceived (I John 3:16).
2. How God's love in us is perceived (I John 3:17, 18).
3. Love to God includes love for fellow men (Luke 10:25-37; I John 4:20, 21).
4. God's Spirit teaches brotherly love (I Thess. 4:9, 10).
5. Sowing to the Spirit produces good deeds to all men, and especially to believers (Gal. 6:10).
6. Saving grace moves the saved to share (Luke 3:11; 19:8).

III. God's Reward to the Helpers.

1. In their time of need (Ps. 41:1-3).
2. In the after life (Matt. 25:31-46; Luke 14:12-14; I Tim. 6:17-19; Luke 12:32-34).
3. Temporal and spiritual needs supplied (Matt. 6:31-33; Phil. 4:18, 19).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Help."
2. We Help the Needy.
 - a. In Our Homes.
 - b. In Our Neighborhood.
 - c. In Our Church.
 - d. Wherever We Have Opportunity.
 - e. In Needy Lands.

For Seniors

1. Helping with God's Gifts to Us.
2. God-given Motives in Helping.
3. Opportunities to Help the Needy Today.
 - a. In Our Homeland.
 - b. In Latin America.
 - c. In Europe.
 - d. In Ethiopia.
 - e. In India.
 - f. In China.
 - g. Refugees.
4. The Blessedness of Helping.

PERSONAL THOUGHT

With the increase of God's blessings, let our hearts respond in thankfulness by increasing our service of love out of the bounties He gives us.

SEED THOUGHTS

There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator by doing most good to His creatures.—Fielding.

Learn the luxury of doing good.—Goldsmith.

Wealth tends to materialize the soul. Every contribution to spiritual objects counteracts the tendency. It is another step up the ladder, whose foot is deep down in materialism, but whose top reaches the holy heavens of spirit and love.—Sel.

Open your hands, ye whose hands are full! The world is waiting for you. The whole machinery of divine beneficence is clogged by your hard and rigid fingers. Give and spend, and be sure that God will send; for only in giving and spending do you fulfill the object of His sending.—J. G. Holland.

My brethren, surely the time has come for us to return to the Lord's plan. Among us there are children to be clothed, widows to be aided, and afflicted ones to be cared for. As you draw near to the poor, the Saviour will draw nearer to you.—G. C. Lorimer.

NONSWEARING OF OATHS

Matt. 5:33-37; Col. 4:6; Jas. 5:12

Topic for November 30

MOTTO

"Swear not at all."

MEDITATIONS ON THE TOPIC

I. "Swear Not."—These words found in Jas. 5:12 are the expression of the Saviour's teaching under a covenant of grace. See Matt. 5:34. This is another evidence that James is a teacher of grace. Many misunderstood and have misunderstood his epistle because he has so earnestly shown what real religion is and how it is to be practiced under the "law of liberty" (Jas. 1:25; 2:12). Christ's command not to swear comes in connection with His

authoritative teaching under the covenant of grace in connection with His fulfilment of the sacrifices offered in type under the old covenant. Heb. 9:15.

If we want to be judged by the "law of liberty" we need to **speak and act** according to that law and not according to the law by which we meet justice in our own works. Under the "law of liberty" we do not judge our brother. Jas. 4:11, 12; 5:9. Under the "law of liberty" we do not "swear" (Jas. 5:12). The **oath** and **grace** do not correspond. The **oath** calls for a curse upon a false word. But **grace** is ready to forgive the penitent sinner. As believers in Christ, who have received a **new law in our hearts**, we do not need the threatenings of judgment to make us tell the truth or to hold us to a promise. The simple **yes** or **no**—the plain statement of an affirmation—declares us to be Christians who tell the truth out of the fountain of a heart that is anointed with the "wisdom that is from above" (Jas. 3:17), and speaks with a tongue that issues from a **fountain of sweet water**. Jas. 3:10-12.

In a dispensation of judgment God commanded swearing and Himself swore to confirm His promises and purposes. In a dispensation of grace, when the wicked are not punished immediately for falsehood, and long-suffering for sin causes God to wait till all have opportunity to repent, God commands His people **not to swear**. It behooves us therefore to live in the light and the spirit of those who are under grace and who have God's grace in our hearts.

I. The Text.—Matt. 5:33-37.—Jesus brought a command that is to supersede the law concerning swearing in the Old Testament. There they were to swear and see that they fulfilled what they swore. Under Christ there is no swearing needed. To do so becomes a sin under a dispensation of grace. **Yes** and **no** are sufficient.

Col. 4:6.—Those who speak "with grace" speak out of the heart that has the heavenly anointing of the Christian dispensation. Such speech corresponds with the Spirit of Christ and not with the threatenings and oaths of the Old Testament times.

Jas. 5:12.—This exhortation that "above all things" brethren are **not to swear an oath** of any kind, corresponds with the exhortation to **patient endurance** as described in the preceding verses of chapter 5. The Christian does **not resist** (v. 6), but **endures patiently**; neither need he **swear** to vindicate his speech, but speaks in **simplicity**, trusting the Holy Spirit to give power to the words spoken. Luke 21:14, 15; Matt. 10:20.

OUTLINE STUDY

I. What Is an Oath?

1. Invocation of a curse from God in failure of a statement or promise (Acts 23:12; II Kings 6:31; I Kings 19:2).

II. The Use of Oaths.

1. By heathen with appeals to false gods (I Kings 19:2).
2. By God's people according to His command under the Old Covenant.
 - a. The command (Deut. 6:13; 10:20).
 - b. The warning against false oaths (Num. 30:2; Lev. 19:12).
 - c. Against taking His name in vain (Ex. 20:7; Deut. 5:11).
3. Forbidden by Jesus Christ under the New Covenant.
 - a. Upon the authority of His Word under the New Covenant (Matt. 5:33-37).
 - b. The authority He has (Jno. 5:22-27; Deut. 18:15-18; Acts 17:31).
 - c. The priesthood under a throne of grace (Heb. 4:14-16).
4. Jesus made a Priest by an oath of God (Ps. 110; Heb. 7:11-28).
 - a. His priesthood ushers in a change (Heb. 8).

- b. This change writes the law in the heart (Heb. 8:10, 11).
- c. An inward law needs no swearing (Matt. 5:37; Jas. 5:12).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "I say unto you."
2. Hearing the Sayings of Jesus.
 - a. He Has Authority to Teach.
 - b. He Teaches Different from the Old Time.
 - c. His Teachings Are for Us to Obey.
 - d. What He Teaches About Swearing.
 - e. He Teaches That "Yes" and "No" Are Enough.

For Seniors

1. The Use of Oaths Under the Old Testament.
2. The Law of the Oath in the New Testament.
3. Fulfilling the Teaching of the Oath in the Daily Practice.

PERSONAL THOUGHT

The power of the Christian's speech does not lie in the thunder of judgment and the calling down of curses; but in the straightforward simplicity of those who rest in God's love and speak under the power of the Spirit of God. I Pet. 3:14-16; 4:14.

SEED THOUGHTS

In the Old Testament, where swearing is commanded, it was used alike by the righteous and the wicked; while in the New Testament, where it is forbidden, it is used only by the wicked. The affirmation, however, which is a simple declaration and in harmony with Christ's teaching, is used by Christians.—G. R. B.

In this that God gave the oath to Israel, under conditions in which it was necessary and effective, and withholds it from the Christian church where these conditions no longer exist, it only shows the divine wisdom and gives to those that come into the light a greater confidence and a firmer faith.—G. R. Brunk.

GROUP WORSHIP

Heb. 10:24, 25; Deut. 31:12, 13

Topic for December 7

MOTTO

"Let us go into the house of the Lord."

MEDITATIONS ON THE TOPIC

I. **Worshiping with a group.**—Wherever a soul realizes the presence of God, that soul may worship God in any place, even the privacy of seclusion from the eye of mankind. Jesus encouraged going to our closet for secret prayer when the inclination of the heart might be to secure the praise of men in our prayers. The blessing of secret devotion before God can not be too highly commended. But it is also evident that God is well pleased in the gathering together of people to worship in a group. Not only will God honor two or three who are gathered in the name of Jesus (Matt. 18:20), but He has definitely directed the people to gather together in numbers so that all may hear and learn to reverence God and unite in the fellowship of praise and worship while they learn together concerning His Word and will.

God holds us responsible for the encouragement and help of one another. None of us are so self-sufficient that we do not need the help of the ones who meet in an assembly. None of us are excused from the responsibility of doing our part in the assembly of God's people by joining in the worship of prayer

and praise and learning His holy will. It is no accidental exhortation which the Holy Ghost put in the letter to the Hebrews, "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

There may be partial helps and blessings in times of being shut in, in reading and prayer and song by ourselves, and there may be a measure of edification by listening to some helpful talk or song on the radio. We may be present in the spirit, when we cannot be present in person. Col. 2:5. But even these privations have their fuller blessing in our hearts because of our memory and imagination concerning the time when we were in the assembly.

II. **The Text.**—Heb. 10:24, 25.—This passage suggests that we are in need of one another to help us to remain unwavering in our faith. (Cp. vv. 22, 23.)

Deut. 31:12, 13.—Moses suggested how Israel should gather the people, young and old, into an assembly so that all could hear the words of the law and be made conscious of what was required of them by the Lord. Such an assembly would be a powerful influence upon the rising generation if they were frequently and regularly gathered together. This is still a good reason and shows the wisdom of God in providing for regular group worship.

OUTLINE STUDY

I. The Possibilities of Group Worship.

1. It stirs and encourages the Christian (Heb. 10:24).
2. It enables leaders to instruct (Acts 13:14, 15; 11:26).
3. It gives opportunity for warning and exhortation (II Tim. 4:2).
4. It unites the people of God in one body (Eph. 4:11-16).
5. It prepares the rising generation (Ps. 78:1-6).
6. It influences unbelievers (I Cor. 14: 24-26).

II. The Limitations of Private Worship.

1. The influences of Spirit-directed personalities for the benefit of the assembled people (I Cor. 14:26; 12:7).
2. Personal work with inquirers (Acts 13: 43; 17:2-4).
3. Explanations of God's workings (Acts 2:6, 7, 12, 13, 33).

III. God's Ordained Plans.

1. In the Sabbath.
2. In the Bible.
3. In the church.
4. In group worship.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Assemble," etc.
2. Gather Together to Worship with Others.
 - a. In the Regular Meeting.
 - b. At Special Called Meetings.
 - c. To Sing, to Pray, to Teach, to Hear, to See, and to Adore God.
 - d. To Encourage Others.
 - e. To Be Encouraged by Others.

For Seniors

1. How to Enter into a Vital Worship Experience.
2. The influences for Good in Group Worship.
3. Why Private Worship Is Not Enough.

PERSONAL THOUGHT

Praise God for the blessing that has come to us through the faithful church-going custom of our parents.

SEED THOUGHTS

Congregations must justify their existence. If they only bring people together to be "very much pleased," why, the Lecture Bureaus will contract for all that. Did you worship? Were you edified? Did the Lord speak to you? Did you speak to Him? Do you mean more seriously to be pure, honest, upright, generous, manly, holy, from what you did and heard today? These are questions which the best part of mankind feel to be proper, and to which we must have affirmative replies.—Jno. Hall.

They who would grow in grace, must love the habitation of God's house. It is those who are planted in the courts of the Lord who shall flourish, and not those that are occasionally there.—Jno. Angel James.

Come, we that love the Lord,
And let our joys be known;
Join in a song with sweet accord,
And thus surround the throne.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heav'nly fields,
Or walk the golden streets.

—Isaac Watts

THE TEST OF SPIRITUAL HONOR

(Continued from page 335)

slaves, performing the most menial tasks for the very primitive peoples. Such knowledge immediately prompted the organization of an expedition to rescue these five men. Considerations of expense and hazard did little to slow up the preparations, for were there not five Americans in captivity? Place alongside this concern and activity the total lack of it as concerns the one and a half million tribesmen among whom they were stranded. A continent and more was stirred by the fate of five men—for years no one cared for the vast multitude of unevangelized tribesmen! This unequal concern is typical. It is typical of fearful indifference to this incisive question which should haunt every Christian—"How shall they hear?"

Each new generation must face this test. How shameful if it is left unanswered! The two alternatives lie before us. We must leave the question unanswered, or we must personally respond to its demands. Honor demands that we seek the help of God in discovering where we can take hold of the colossal needs of the world. To fail in this is to pursue the way of shame and disgrace.

On the other hand, there is no more noble choice than that which, bound by honor, will rise and give swift expression to the nations of the redeeming love of God. There is no other field of endeavor and opportunity which calls for so much ardor, self-abandon, ingenuity, and relentless zeal, as the missionary enterprise. This calls for your enlistment.

Goshen, Ind.

There are souls in this world who have the gift of finding joy everywhere, and of leaving it behind them wherever they go.—Virginia Methodist Advocate.

Heaven, the treasury of everlasting joy.
—Shakespeare.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

\$134,000 FOR MISSIONS

Go ye into all the world, and preach the Gospel to every creature.—Jesus Christ.

Missionary endeavors in the foreign field are news. Why not outstanding sacrificial giving in the home field? The story of the twenty-fourth Annual Missionary Convention of the People's Church, Toronto, Ont., is both instructive and inspirational. The motto of this remarkable church is, "Why should anyone hear the Gospel twice before everyone has heard it once?" This sounds like a passion which all of us could well crave for ourselves.

The pastor, Dr. Oswald Smith, well known to the writer, is considered the most effective missionary promoter of this generation. He has been described as a "powerful engine on a weak chassis." In the last two decades he has led a program which has netted well over a quarter million dollars for missions, an average of more than \$63,000.00 a year. This man of God has inspired hundreds to volunteer for foreign service. This human dynamo of missions is now fifty-seven years old, frail looking—no physical giant.

Another one of his major accomplishments in missionary endeavor is this: He was invited to a church in Boston, a church which usually gave about \$3,000.00 annually for missions; after three visits that church annually gives today over \$50,000.00. The same story could be told in many other large centers.

Dr. Smith knows the inside story of missions. He is a "globe trotter." His eye catches much, but the rest of it, his camera preserves for the eye gate. He thoroughly believes in the use of missionary pictures. He uses hundreds of missionaries on the platform. This battery of men and women from the field creates its own gripping atmosphere.

So that our readers can get a glimpse of this amazing story of missions, we shall let Irene Kenyon tell the story:

Never shall I forget the eager, expectant faces of the missionaries and others, their eyes fixed upon Dr. Smith as he led the meeting on the opening day. Of course, this was the great event of the year in the life of this church, and, too, many of the missionaries had long dreamed of one day having the privilege of attending one of our noted conventions. Now that time had come and everyone seemed eager to get in on the blessing from the very beginning.

Our pastor had admitted previously and did so again—that God had given him a world-wide vision; but he did not lay claim to any great faith to accompany that vision. He would supply the vision, but his people must provide the faith; hence no two better men could have been chosen to bring the opening addresses than Dr. Arthur J. Bowen of the South Africa General Mission and Dr. Isaac Page of the China Inland Mission—both giants of faith.

Through their timely messages, faith was quickened and strengthened, that God would grant us the desire of our hearts in this convention: namely, the continuing of the great missionary program which He had started and carried on through Dr. Smith and his people, these many years.

Many thousands attended all four services and hundreds who came from a distance, remained at the church from morning until evening. At the close of the nine o'clock service, everyone was praising God for such a wonderful opening day; for surely it savored of good things to come.

Reports of Missionaries

Throughout the two weeks that followed, we were privileged daily to sit at the feet of men

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

and women who had firsthand information on missionary work. They had come back from many lands to tell us that it is true that the Gospel is still "the power of God unto salvation to every one that believeth."

How impressive were the contrasts pictured for us, by word and by camera: of raw, naked, sinful heathen, over against born-again believers, clothed, in their right minds, and their faces lighted up with the joy of the Lord.

The missionaries' plea was for prayer and for more workers, as the fields are white unto harvest, but the laborers so few; vast multitudes still wait for the message that will save them from a lost eternity.

All praised God for the People's Missionary Society, for faithful support—prayer and financial, and for the vision and leadership of Dr. Smith.

Missionary Enterprise—Keeping Apace in Advanced Methods

How wide awake Miss Joy Ridderhof of the Gospel recordings was in availing herself through the missionaries present, of new recordings, in many different languages, to speed the giving of the Gospel to the multitudes still ignorant of the Saviour who came to redeem them. Miss Ridderhof also added much to the interest of the convention by supplying continual music in the exhibit room with her interesting variety of beautiful Gospel records.

And what a thrilling story Dr. Maxwell Lathrop, Jr., of Mexico, had to tell, how languages are analyzed by experts in the Wycliffe Bible Translators' headquarters, and a system set up which has greatly simplified the learning of all languages, now making it possible for missionaries to acquire a general working knowledge of a language in only a fraction of the time previously required.

And again, what glorious news Reuben Larson brought us from the Voice of the Andes in Ecuador, that the Gospel is now being broadcast to literally millions daily, in all parts of the world.

The Exhibits—An Education in Missions

Nothing much was left to the imagination—whole villages were set up in detail, and multitudinous miniature articles, exquisitely made, showing the dress, wares, products, and animals of many lands, were not only there for us to see, but a missionary was on hand to explain and answer any question one might care to ask.

I heard one missionary from the West Indies say, as he stood back to view the display of one village, "That is the scene exactly, as you approach one of our villages in Haiti." Typical native huts were grouped together under groves of palm trees, with the fireplace outside over which hung the family cooking kettle. Even the dogs were there, half starved in appearance, lurking in the shadows, as they do, ready to snatch up any scrap of food which might be dropped at mealtime.

The first prize exhibit, that of the Sudan United Mission, displayed a complete African village compound, actually made in Africa by native boys in the mission school, and transported all the way to Toronto, Canada, for this convention.

Another African exhibit displayed skins of animals, native to that land—a lion, a lioness, a leopard, and a leopard cub; as well as hand-carved animals, which would adorn the mantel of any home. Another feature of this exhibit was a life-size medicine man about whom the missionaries were repeatedly answering questions.

One lady missionary from India, in her eager desire to present a clear picture of her work,

had made a model of a hospital with six beds completely outfitted, even to the red woolen blanket thrown across the foot; and each bed was occupied by a patient. Nor had she forgotten the doctor and nurses, all in uniform; and even the relatives of the patient, in native costume, are seen peering in at the door.

Surprise Features in the Exhibit Room

One oft-repeated number, always listened to with increasing interest, is the famous Boat Song, sung by a greatly beloved figure at all our conventions; namely, Dr. Bowen, assisted by a number of oarsmen, whom he musters up from among the missionaries present from Africa.

And Mr. Silas Fox also attracted unusual attention. Donning one of his intriguing Indian turbans with scarf to match, at which he pulls and tugs continuously as he sings and speaks alternately, in a recklessly free manner, typically native fashion, he amazed his listeners at his fluency in the Telugu language.

The Music

Wilfred Lane of Birmingham, England, arrived in our city Saturday evening, tired after his long journey and desperately lonely; so much so that we billeted him in a guest home where he might have fellowship with missionaries, also recently come from his country. It was not long, however, until Mr. Lane made a host of friends, and was having a "jolly good time," as he expressed it. His bright manner of song leading gave a real lift to the spirit of the convention.

We were all happy to welcome back to another convention, the Minneapolis Girls' Quintet, with their director, Mrs. Verle Smith. They sang literally hundreds of times as they were called upon again and again, during each service. It all seemed so simple. A nod from Dr. Smith in their direction and up they tripped to the platform, and without any hesitancy, always sang the right song perfectly suited to the tenor of the meeting. They were prepared to sing many new and beautiful arrangements without music or script. Their platform perfection revealed hard work behind the scenes.

But these girls were also a blessing to the convention apart from their singing. They were of bright and breezy disposition, and leave a train of friends and admirers wherever they go. At the same time, they are spiritually minded and have a real interest in missions, now fully supporting their very own missionary representative.

The Sunrise Prayer Meeting

Saturday was declared to be a day of rest—after the sunrise prayer meeting from seven to nine in the morning. This was a new venture and it proved successful, from the standpoint of attendance and of spiritual blessing. Sharp at seven o'clock in the morning, the main floor of the church auditorium was well filled. Dr. Smith directed the meeting, placing a burden upon the hearts of all present, for the offering of the following day. Our need was tremendous—the support of 235 missionaries; but what was that to God, if the conditions of blessing were met by His people?

The first period was given over to confession of sin and shortcoming, followed by an acceptance of cleansing; and then followed a period of fervent petition for the need before us.

Gradually a definite note of victory crept into the prayers until finally at the close of the two hours, which had all too rapidly slipped away, all were in accord with the Victory Song, sung by the Quintet. The congregation dispersed for a day of rest and leisure.

The Great Day of the Offering

The usual order of service is set aside as almost anything is likely to happen. There is little preaching, as people are not too much interested in sermons on this special day. All eyes are upon Dr. Smith, as, of course, everyone has not his vision nor his faith; and the required amount expected is a staggering figure. Peter Deyneka, sometimes referred to by Dr. Smith

as Peter "Dynamite," assists in the reading out of the pledge envelopes. If the total is large, he raises his voice, which never fails to cause amusement.

At the close of this Sunday morning's service, the total amount of the pledge offering was approximately \$20,000.00. But Dr. Smith made no comment, either of satisfaction or of disappointment; but simply dismissed the meeting, giving a hearty invitation to all to return in the afternoon to see the missionaries in native costume and to hear their impersonations of native converts. If any did not wish to go home, refreshments were available at the church.

Long before three o'clock, every available seat was taken with numbers standing against the walls, even in the galleries. About twenty missionaries occupied the platform and choir loft, all wearing strange and colorful costumes. One Chinese family sat on the floor—quite naturally. So well did many play the part of natives that the service was intensely interesting and at the same time, enlightening, showing how the heathen respond to the Gospel.

Again the pledges were gathered in and tabulated, now raising the total to \$60,000.00. Someone remarked of Dr. Smith at that time, "Surely it is confidence in God that gives such calmness of heart." Again he dismissed the gathering for a brief recess only, as the church would be packed to capacity long before the opening hour.

When the last envelope had been brought in by the ushers, at the close of the fourth service of the day, the final total amounted to \$123,000.00. Had the Lord let us down? Dr. Smith was expected to say something, and he did. "It will come," he said. "We still have five more days to go. You come back tomorrow night and see what will happen then."

Interest Continues Through Second Week—And Offering Goes up and up

There were surprises in store for us all in the second week. For one thing, a special broadcast specially dedicated to the People's Church during this twenty-fourth Annual Convention, was brought to us from Ecuador, from the Voice of the Andes. How thrilled our people were to hear the voice of Clarence Jones, who has preached for us here a number of times! And how interesting to hear our pastor's voice, as it goes out by transcription regularly over station HCJB in Ecuador, to all parts of the world!

Another surprise was a large and wholly unexpected lift to the offering; for a young man had called at the church office on Monday morning with a check for \$2,200.00, stating that God had spoken to his heart as one of the missionaries had reported a particular need, during one of the previous days' sessions.

This special gift along with more envelopes which came in on Monday night brought the total offering to \$127,000.00. From then on it went up at the rate of \$1,000.00 a night until the final and closing meeting—Friday, when it stood at \$130,000.00.

Dedication of Missionary Candidates

Dr. Smith had stated more than once that he would like to see the offering go up to what it was last year and a little beyond, that we might do something about these candidates in our midst, who were all ready to go. Now here they were on the platform before us—eight girls and five young men.

Each one passed before the microphone and told why he or she was going to the mission field. There was no doubt but that the constraining love of Christ was the motivating force behind their decision to devote their lives to missionary service. It was a solemn moment as these young people knelt on the platform during the dedicatory prayer.

Once again the envelopes were passed out to any who had not yet filled one in. A number felt the urge to increase their previous pledge, and when a final figure was handed to Dr. Smith at the close of the service, it was with great rejoicing that he called upon the Quintet to sing "Over the Top"; for the Lord had given us no less than \$134,000.00.

Eighteen hundred and fifty had pledged.

Conclusion

Then followed the "good-bys" with the missionaries whom we had learned to love deeply. Exhibits were packed up and the church again set in order for regular services.

But already plans have been set in motion for next year, when, if it please God, our twenty-fifth Annual Missionary Convention will be the greatest ever held, with an impetus to missions hitherto undreamed of.

EVANGELICAL STUDENTS OF THE WORLD UNITE

The International Fellowship of Evangelical Students was formally brought into being on Friday afternoon, August 22, 1947, at a conference of leaders of the Evangelical Student Movements which was held (by kind permission of the University authorities) in Phillips Brooks House, Harvard University, Cambridge, Massachusetts. After several years of fruitful co-operation between the various free Evangelical Movements and a year's liaison under a draft constitution, which had been adopted at Oxford, England, in April, 1946, the various organizations concerned were convinced that it was God's will to take this further step forward.

Two principal objects have controlled all the discussions and decisions of the delegates. First, it is the wish of all concerned that there should be no close federation under one particular constitutional framework nor the use of any stereotyped modes of action. What is desired is a truly Christian fellowship which will bring together in mutual prayer and co-operation the existing free movements which possess a similar doctrinal basis and share the same evangelistic outlook. Under the terms of the Constitution the freedom and autonomy of each national movement is strictly safeguarded and it is assumed—indeed, it is hoped—that each national organization will freely join in fellowship, interchange, and discussion with its fellows according to its own special nature, genius, and potential energies.

Secondly, one of the chief motives controlling those who have co-operated to launch the Fellowship on its way is jointly to give the utmost possible assistance to evangelical students who may seek their help in the discharge of the divinely appointed task of carrying the Gospel of Christ into all the universities of the world. It encourages the committees to find that there already exist Evangelical Student Movements (some of which are of long standing and which possess other affiliations) in countries from which the I.F.E.S. has received no delegations. It will be the duty of the new committees (with gratitude to God for the fine traditions of such movements) to respect their present work and to act accordingly. Friendly exchanges will always be welcomed. The thought of the missionary enterprise of the I.F.E.S. must ever be toward those universities and countries where Christ's name is not held in due honor and where there are no student circles which are seeking to extend the kingdom of God, under the guidance of the Holy Scriptures.

At present, ten countries are fully represented in the General Committee of the Fellowship—Australia, Canada, China, France, Great Britain, Holland, New Zealand, Norway, Switzerland, and the U.S. Certain other national evangelical organizations amongst students have expressed their desire to be Associate Movements (with voting rights).

It is not part of the policy of the leaders of the International Fellowship of Evangelical Students to seek for big battalions and the addition of further organizations in order merely to gain prestige. It is recognized that the objectives of the I.F.E.S. will be limited by past and present history of Evangelical Christianity in the universities and that careful obedience to God's guidance is called for on the part of all responsible office bearers.

It is with pleasure that the announcement can now be made that the first President of the International Fellowship of Evangelical Students will be Professor O. Hallesby (Norway) who is well known in the Christian circles of Scandinavia. Dr. Martyn Lloyd-Jones (Great Britain) has accepted the invitation to become the first Chairman of the Executive Committee. The responsibility for co-ordinating the work of the Fellowship will

be borne by a representative International General Committee, composed of three delegates from each of the co-operating movements. The General Committee in turn has elected an International Executive Committee, under the direction of which will work a General Secretary, assisted by at least three Associate General Secretaries. The first-named appointment was made before the committees separated at Boston, Mr. C. Stacey Woods (General Secretary of the Inter-Varsity Christian Fellowships of Canada and the United States) being invited to assume the responsibilities of General Secretary. He is expected to set up the office of the I.F.E.S. in the United States, in a house in Philadelphia, which has been offered for the purpose. Dr. Douglas Johnson, General Secretary of the British Inter-Varsity Fellowship, has been named Associate General Secretary for Europe and Africa and Mr. Calvin Chao, General Secretary of the China Inter-Varsity Christian Fellowship, Associate General Secretary for the Far East. It is expected that two other Associate General Secretaries will eventually be named for the Americas and for Australasia, Indonesia, and India. The appointment of Associate General Secretaries is subject to approval by the National Movements in the given area.

The Executive Committee, upon whom the chief duties of planning will fall, is composed of Dr. Martyn Lloyd-Jones (Great Britain), Chairman; Dr. Rene Pache (Switzerland), Vice-Chairman; John Bolten (U.S.A.), Treasurer; and Joseph Bayly (U.S.A.), Anna Margrethe Hanssen (Norway), Bjarne Hareide (Norway), Thomas Maxwell (Canada), Donald Robinson (Australia), Hong C. Sit (China), Andre Troost (Holland), Donald Wiseman (Great Britain).

The Committees of the new Fellowship, as they undertake this new venture for God, invite the prayers of all Christian university students and graduates, and all men of good will that they may seek in all things to do God's will. *Sola Fidei. Soli Deo Gloria.*—G. Stacey Woods in United Evangelical Action.

BOOK REVIEWS

(Continued from page 342)

difficulty in translating them into the language of the child. Not only does he need words that will express ideas suggestively to the child but he must use those concepts which are within the experience of the child. It is very difficult to express the meanings and applications of such words as revelation, verbal inspiration, and the like, on the level of the child mind. It is important, however, that everything the child reads creates the proper atmosphere and develops the right spirit, to make a correct impression.

Mary Alice Jones has written beautiful and significant books for children in her series *Tell Me About God*, *Tell Me About Jesus*, and *Tell Me About the Bible*. She uses a simple conversational style that makes a direct appeal to the heart of the child. Very small boys and girls enjoy reading these books. They have been written with the noble purpose of giving children a fuller understanding and enjoyment of the Bible.

Tell Me About the Bible was written with the view to explain why the Bible is referred to as God's Word. The writer presumes to tell how it came to be written down for us. She employs a story-like text to bring the attention of the child to select portions of Scripture. She has done very well in linking these Bible stories with the everyday life of people.

It is to be regretted that such a well-written book with beautiful and attractive illustrations does not support more definitely the doctrine of the inspiration of the Bible. Over and over she has the child asking how God wrote the Bible. In each case she consistently evades giving a direct answer and proceeds to tell the

child that it took men a long time to understand God (p. 12). She throws the weight of impression on the side of human effort to understand when she could have very easily given the child the correct notion of divine revelation. She does say "God spoke to them," but that is left to stand without explanation and then proceeds to give detailed explanation of the human contribution to the writing of the Scriptures.

The impression is that the Bible has come to be written as a human achievement. This weakness is underscored by her implication of late dates for the writing of portions of the Bible (p. 16). She says that long, long after stories were told they got into the Bible. The element of human reporting no doubt contributed but it is not all that can be said; that is less important than what could be said to emphasize the fact of inspiration. Here the source of Moses' knowledge for the writing of the Pentateuch is presumably to be found in the storytellers rather than through the inspiration of God. It misrepresents by a subtle suggestion the authorship of the Bible (p. 22). It is true that "God helped" the writers, but this author does not even suggest that it was a supernatural means of delivering His message to men.

The author's apparent studied attempt to evade the supernatural is illustrated in her reference to the Ten Commandments. She talks about the set of rules being brought together by storytellers and then quotes from the Ten Commandments as an illustration (p. 29). At least here would have been a very clear case in which she should have indicated that God actually wrote the Ten Commandments upon the tables of stone as the Bible says. There is also a slight defection in the use of prophetic Scriptures where she gives the impression that we help bring in world peace by our helping others not to be afraid and to be sociable. It is a sort of social gospel emphasis (p. 51). She gives the impression that men wrote the Bible (p. 77) when it would have been an opportunity to explain the nature of inspiration. She also questions the authorship of the Gospels (p. 84). She says these Gospels "were given the names of the men who people thought helped write them."

This whole atmosphere of uncertainty about the writing of the Scriptures has in it a subtle danger of giving children wrong first impressions about the Bible. While we want to avoid giving the child the impression that the Bible was mysteriously handed from God to man we do want him to get the impression that it is more than a book of human authorship with mere assistance from God. We earnestly wish a book could be equally well written and illustrated which gives the point of view of those who accept the Bible as the revealed and inspired Word of God.—John R. Mumaw.

FOR THOU WILT LIGHT MY CANDLE

(Continued from page 322)

my motive. I could quite easily question my own honesty and sincerity."

"It is a good idea to be suspicious of one's self. I find myself always suspecting the other person. However, that must have been your fundamental motive," James insisted.

"Only perhaps," Darrel said. "I'd be glad to say my motive was only pure. I did at least intend to divide the prize with you—if there was a prize."

Darrel went on, "You know, I was never in a home like yours. When I stopped there on my way to school, I easily recognized that. The background is different. It seemed to me then as if I simply must room with you. Some words kept coming to my mind, 'Thou wilt light a candle for me.' and I thought whether you like it or not, I am, if possible, going to room with you, so that I too can make out what some of those things are."

"What things? And like what?" James asked curiously.

"Like justice, sincerity, fairness. You have a straight course, like—This is right and this is wrong; the one I do and the other I avoid; like that."

"Well, but—" began James and paused.

"I just cannot measure right and wrong by the same rule. My family—what family I have—does not even understand about religion. And I must confess that I myself am pretty much in the dark about many things. I see through a glass pretty darkly. But you have, and have always had, this candle in your life to shed light on obscure things. So in the face of all this I am afraid to say that I meant only to do the fairest thing possible for you about our story—although I didn't mean to steal it," he said smiling simply.

"My suspicions of you were as evil—in spite of my very fine background, as you insist I have—as anything you intended to do," James added humbly.

"Why, thank you, James," said Darrel. "That was a kind thing to say."

"Only a fair thing to say. Our experience as Christians need not depend on our background. The Bible is for you just as much as for me. The fact that you were brought up in one kind of home and I in another does not give me priority on the Bible, or the Lord, or on our salvation. And to be just about it, this story business shows me plainly that I didn't pass the Lord's tests any better than you did, if as well."

"Now, James, you know better than that," Darrel protested.

"No, I don't; we both made a mistake, perhaps. But my mistake was just as much a mistake as yours—to me much more so."

"How far that little candle throws its beams!" Darrel said.

FOR CONSCIENCE SAKE

A STUDY OF MENNONITE MIGRATIONS RESULTING
FROM WORLD WAR I

By Sanford Calvin Yoder

A people endlessly wandering because their loyalty to their inner convictions caused them to be uprooted and flung to the far corners of the earth in quest of the peace their Master gave—such were the Anabaptist-Mennonites of the sixteenth century and the Swiss Brethren, Dutch Mennonites, Austrian Hutterites, and German Anabaptists.

This is the account of a people who literally had no continuing city and their migrations up to the present times. "It is the hope of the author that this study may lead to a deeper appreciation of the faith of the Mennonites and the motives that prompted them to take the position they did during and after World War I, and that it may help the reader to understand that instead of having been treasonable and disloyal, they were prompted to do what they did as a result of deep and abiding convictions that have been their heritage since their origin in the Reformation." (From the Introduction).

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"Oh, by the way, you quoted, 'For thou wilt light my candle,' " James interrupted. "I want to read the rest of the verse to you; it is very fine: 'For thou wilt light my candle: the Lord my God will enlighten my darkness.' "

Darrel looked at James in astonishment. "It really means it, doesn't it? The Lord will enlighten my darkness. I need no longer wonder if this is right or that wrong." And he repeated the words in wonder and amazement: "For thou wilt light my candle: the Lord my God will enlighten my darkness."

Protection, Kans.

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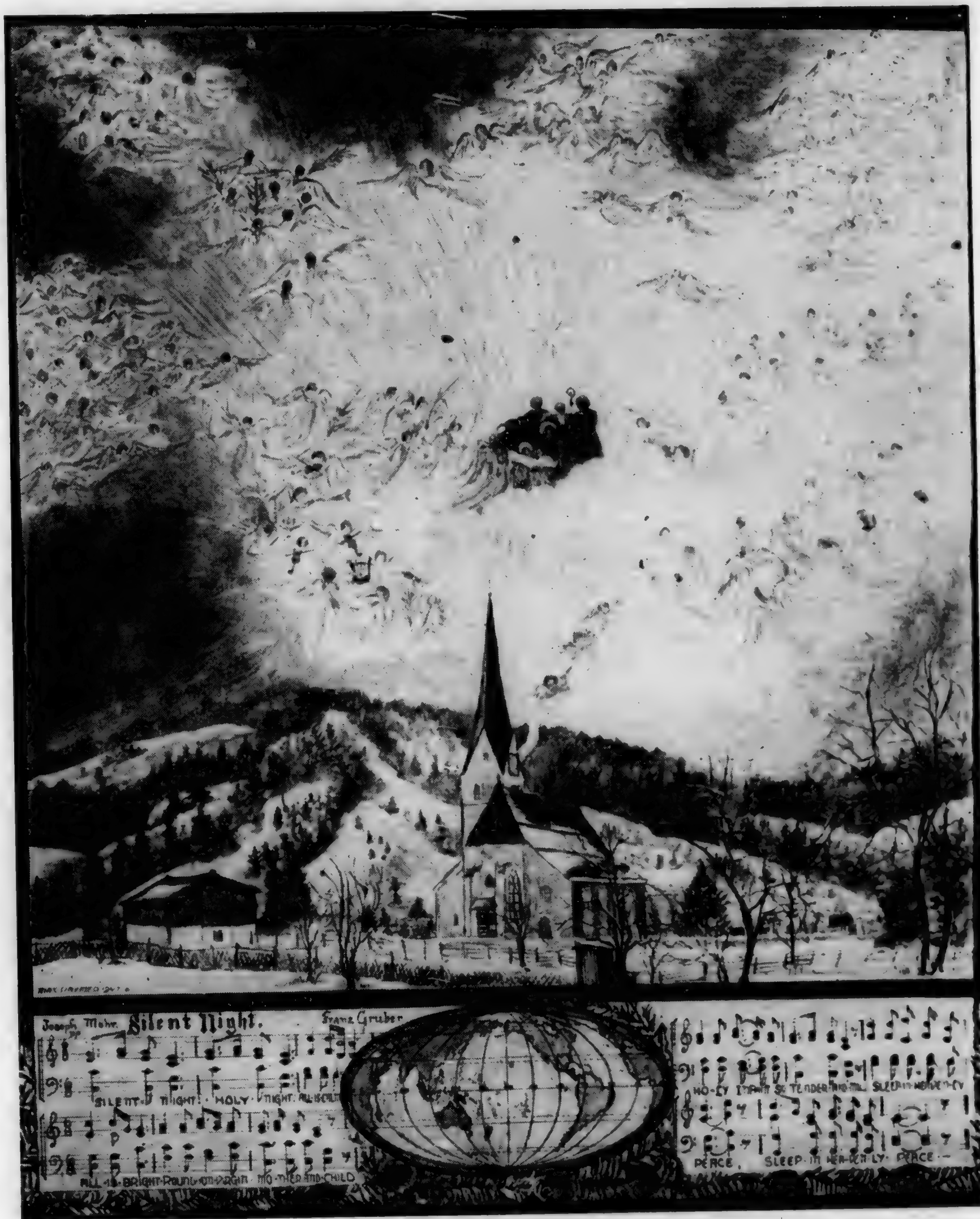
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"Silent Night, Holy Night"—Painting by Max Raymer

From this little Church of St. Nicholas, Austria, the beloved song, "Silent Night, Holy Night," was first sung on Christmas Eve, 1818. Around the world each year since then, its message of good will has found its way into peace-loving hearts. Now it is the privilege of American Christians, by sharing our abundance with our brethren overseas who are in dire need, to express in some measure our gratitude for the song, and in our turn to help forge Christian bonds of brotherhood which must one day bring peace on earth to all men of good will.—Courtesy Church World Service.

A "MENNONEET" CHRISTMAS FOR ANDRE AND PASHA

BY MARY MILLER

After a two-year term as a relief worker in Europe, Sister Miller is back again at her former task as teacher of English at Hesston College and Bible School. She writes this interesting Christmas story out of her experience in a home conducted for needy children in France.



NDRE AND PASHA'S papa had gone away to the war. They had stayed with their mamma in Gourdon—in the little black room way up above the long hall where the street children played all day long. One day a lady who couldn't talk very well came into the long hall. She tried to talk to the children; she repeated their names—"André and Pasha Morreau." The boys pointed to their door way up above and when she reached it ready to knock, the children below called up, "O.K. Mees! O.K. Mees!"

Their mamma wasn't at home, so the lady came back down and when she went out the children called, "Good-by, Mees." She was an American lady, they said. Couldn't you tell by her glasses and her shoes? She lived out there in the big Chateau; there were fifty children there and they ate meat and milk and macaroni—all they wanted—and white bread! And sometimes they got "bonbon" (candy) and "shuing gum" and they got rides in jeeps. Haven't you seen them? They take walks with the American lady. The girls wear—not black "tabliers"—like Christiane and Monique here—but dresses with gay, fresh flowers and red and blue and yellow sweaters and warm coats and caps. Everything they have is from America—from the "Mennoneet" in America.

André and Pasha talked about the American lady that night in bed. They had gone up to their roof when it got dark. Their mamma wasn't at home yet. She hardly ever came home till late—late in the night and then she came with a man who talked loud and one time he fell downstairs. The children said their mamma got drunk—at the places she stayed at nights everybody got drunk.

When André and Pasha went upstairs that evening the room was cold. There was no light. The blankets on the bed were still wet and smelled bad. Nobody ever hung them out to dry now.

They found some cold macaroni on the window and ate it. The two cats on the window ledge had eaten half of it but there was enough left for them. They saved a little of it for Pierre, their dog, who stood and watched every bite they took.

They huddled into the blankets shivering. "What did the lady want?" Pasha asked.

"I don't know; maybe she wanted Mamma." After a minute André added thoughtfully, "We won't go to school tomorrow; we won't go at all any more. Mamma sleeps till noon and then goes away; she doesn't care."

The next day their mamma wasn't there at all. An officer and the American lady came up into their room, wrapped them in blankets, and put them in a jeep down below. The officer said, "Your mother won't come home; she's gone to the hospital. You go with the lady." Then he shook hands with the lady and walked off, and they drove away.

Pasha looked up at André—and André wasn't scared at all. The lady asked in her funny French, "Are you cold?" and André said, "No merci, Mademoiselle."

At the Chateau the lady took them to a warm stove. They couldn't remember when they had seen one last. They put water in a big kettle on the stove and one of the French women said, "It's for the new boys." Pasha sidled up to André and whispered, "What are they going to do—boil us?"

"Venez avec moi, André et Pasha," said the American lady. She took them by the hands, led them into a room where there was a long white tub. They took off all their clothes, put them into a box, and the lady set the box outside the door. There was warm water in the tub and the lady washed them

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hard—over and over and over again—heads and all—with sweet-smelling soap. Then trailing along in blankets, they went into a room where there were shelves and shelves of clothing. She put underwear on them; never in the world had they ever had any. They put on bright blue shirts with white stripes, warm woolen trousers with suspenders to hold them up, heavy green sweaters, long warm stockings, and shiny leather shoes. Never, never had they been dressed like this! Oh, but it felt nice and they smelled so good! Then the American lady looked through their hair, took some white powder the other children called DDT and rubbed it into their hair, hard. The children admired their new clothing and explained knowingly, "It's all 'Americaine'—all 'Mennoneet.'" Everything these children had was "Mennoneet," they said—their clothing, their shoes, their white bread, their chicken and peas, everything!

The next day was a fete, the children said; it was Christmas—a very, very special day—the Americans thought so too. In fact, the American ladies were planning this Christmas

—all for the children. Haven't you seen the big Christmas tree in the playroom with all the pretty, gay things on it? We'll show you—and when we pass by, look at the dining room. And we're giving a program too—a story about a man that was hurt by robbers and a kind man put medicine on the hurt places and took him to a hospital on his donkey—and other stories too—about the star and the baby Jesus.

The next day André and Pasha can never forget! Every Christmas of their lives they'll see those long white tables with flowers and candles—and a gay Christmas card and an orange at each place. Only once before had they tasted an orange—the one André had stolen from a store window. All the children were dressed in their new "Mennoneet" clothes; they marched into the dining room in a hush with shining eyes and a wonder all lit up inside them. They sang songs André and Pasha had never heard—about "The baby in the cradle," the "Guiding star," and "Joyeux Noel." Then they all bowed their heads and said thank you for the food and for the "Gentil" Christ, whose birthday it was. After that, everybody called "Bon appetit!" to everybody else and they began eating. There was chicken for dinner—two helpings—potatoes—and other things André and Pasha had never seen.

After dinner the program began—with angels—all in white—and the shepherds waiting out in the night. "Who was this Jesus?" André whispered to Pierre next to him. "Was he like Joan of Arc—saved France maybe?"

"Oh no, no, no!" said Pierre. "He died on a cross—to save everybody. He loves children; He's in heaven now."

Then came the gifts—in a cart drawn by a donkey. There were garlands and evergreen and flowers all over the donkey and the cart, wheels and the sack with gifts. Every child got something; there were dolls—such as they had never seen—crayons, jumping ropes, balls, marbles. Everybody was dancing and shouting and talking to everybody else, and then they sang "God Bless America"—the only English song they knew—loud and lustily. After that every child there—André and Pasha too—marched around and kissed the two American girls on both cheeks and said over and over again, "Merci beaucoup—beaucoup—beaucoup, Mees," which means "Thank you very much—very much—very much, Miss!"

André and Pasha went to bed that night thinking maybe they were in heaven now and didn't know it. Hesston, Kans.

GREATER SPIRITUAL EQUIPMENT

"The weapons of our warfare are not carnal, but mighty through God."

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—John L. Perham.

CHRISTIAN MONITOR

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SCOTSDALE, PA., DECEMBER, 1947

No. 12

THE GIFT THAT IS IN THEE

BY HILDA MAE GRANT



RACHEL stood beside the porch railing, looking out into the glorious December night. The air was crisp and frosty, the landscape lay quietly sleeping under its lovely white blanket, while overhead sparkled the unnumbered host of brilliant stars.

The beauty of the scene made Rachel catch her breath as she said softly to herself, "Lift up your eyes on high, and behold who hath created these things." "The Lord of hosts is his name." Thou "hast set thy glory above the heavens."

He "giveth us richly all things to enjoy," she quoted again softly. "He hath made every thing beautiful in his time." "Every good gift . . . cometh down from the Father of lights."

She remembered the sermon she had heard that morning on the subject of rightly using God's gifts to us. The things she saw in nature—the beauty of earth and the grandeur of the sky—declared the glory of God. But they were not the most precious of His gifts. Man was the highest of His earthly creation and upon him, made in His image, He had bestowed His highest gifts. In the human personality He had created the crowning earthly expression of His beauty and His love. And yet how grossly did fallen man misuse and abuse those splendid gifts!

There is a man using the gift of speech in such a manner that it brings no honor to God but only worldly renown for himself. Here is a woman whose lovely voice is never lifted in praise to God but sings only the songs of earth. Of all the diverse gifts with which men and women are endowed, how very few are used with any thought of bringing honor to the Giver!

Rachel thought of the gifts lying in the chest in her room waiting to be distributed on Christmas Day. There was the beautiful warm coat she had selected so carefully for the young widow friend down the street. There were the skates for her young brother, skates which he was so eager to own. What if the friend, wearing the lovely coat, should be so ungrateful as to snub and ignore her, meeting her on the street? What if the brother, skating with his friends, should rudely mock her, ashamed for them to know she was his sister?

"How would I feel?" she thought. "And how does God feel? How **must** He feel?"

She bowed her head with a prayer in her heart. "O Father in heaven, I thank Thee for

Thy gifts to me. Take me and all that is within me—all that I am or ever shall be—and use me as it pleaseth Thee. In Jesus' name and for His sake I pray. Amen."

Years passed. Into Rachel's life had come many experiences, some pleasant, some sad. Many times there had been things which she could not fully understand, but her faith in God had not failed. Surely the One into whose hand she had committed her way knew whither He was leading her. And the prayer of her heart still was, "Use me as it pleaseth Thee."

It was Sunday morning. Rachel sat listening to the sermon being preached by her pastor. She was taking in the challenging message when suddenly he spoke one sentence which seemed to stand out before her; the words seemed to be spoken with more than usual force. "Neglect not the gift that is in thee." It was as though the words had been spoken directly to her.

For a few minutes she heard no more of the preacher's words. That one sentence was ringing in her mind. "Neglect not the gift that is in thee." She did not need to question, "What gift?" In her heart she knew what it was. While she was in school and later in her participation in young people's Bible meeting and literary programs she had been told more than once that she wrote in an appealing manner. She possessed some other talents, to be sure, but this one stood out now in her consciousness in connection with this charge from God's Word.

Rachel felt somewhat dazed. Had God really spoken to her in this manner? Could it be that He wanted her to write things for publication—perhaps in some of the church papers? She had always thought one had to be somebody rather extraordinary to write anything like that. And she considered herself a very ordinary person. She felt regarding this as Solomon had spoken so many years before, "I am but a little child: I know not how to go out or come in."



She went home and in her room with the door closed she prayed again. "Lord, Thou knowest what has occurred today. Thou knowest my heart. Thou knowest my weaknesses and my abilities. Lord, whatever talents I possess were given me by Thee. They are all Thine. Use me, Father, in whatever way Thou dost desire. If it be Thy will that I should write, then that is what I want to do. I only ask that Thou wilt show me what Thy will is for me. I know that of myself I can do nothing, but if Thou wilt be my teacher, then, through Christ, I can do all things Thou hast for me to do. Guide me, teach me, use me, heavenly Father, for Jesus' sake. Amen."

Two years went by. Rachel had written and sent to an editor two articles—one a descriptive article, the other a story. The first had been printed almost immediately, having reached the editor just when he was wanting something on that subject. But she had heard nothing at all from him concerning the story, although it had been quite a while since she had sent it.

The time of year was at hand when extra help was needed in the children's library and Rachel was asked to give assistance there. It seemed to be the Lord's will for her to go; so for a few months she spent at the library all the time she could spare from her housework. It was work which she enjoyed and she felt blessed in doing it.

But she could not help wondering about that story. She had thought it a very good story when she heard a minister relate it. She had secured his permission to write it and had tried to do her best with it. Now she wondered and wondered why she had received no word from the editor concerning it.

Rachel reminded herself that with a war going on and the resulting scarcity of materials and help an editor probably had his hands more than full. Besides, she had seen his name in the church news from time to time as being engaged in other types of activity; so she gathered that he was quite a busy man. Maybe that was the reason she had not heard from him.

But, on the other hand, perhaps he simply had not liked the story. Being quite unfamiliar with the ways of editors, she did not know whether or not he would have written to her if he had felt unable to use the story. She thought surely he would have sent the article back with an explanation if such had been the case. She had felt so definitely that the Lord had called her to write and had been so sure He had guided her in the use of that story. But now she hardly knew what to think.

The time came for her to decide whether she should again help in the library. Rachel knew of no reason for not doing so. She remembered it had seemed to be the Lord's will for her to help there the previous year. So far as she knew, circumstances were about the same as they had been then. She told the ones in charge that she probably would be able to take care of the work as she had done before.

Rachel was preparing to take up the work, but as the time drew near for her to begin, she felt quite uncertain about it. The feeling that she should write not only revived but persistently grew stronger as the days went by. She seemed to hear over and over that charge from the Word of God, "Neglect not the gift that is in thee." And, as before, a voice in her own heart told her that in her case that gift was a talent for writing.

Rachel remembered hearing someone say that in ascertaining whether a particular thing were in the will of God for one's life, three things should be considered. Does it harmonize with the Word of God? Do I have an inner conviction for doing it? Do circumstances point to and favor it?

She knew the answer to the first two tests. Yes, writing, for her, was in harmony with the Word as she understood it. The inner urge for doing that was present and growing stronger. But when it came to the third one, there was difficulty. What about those circumstances?

If she were going to write, she could not do that work at the library, for that left barely enough time for her necessary housework. Yet she felt sure it had been God's will for her to do it before, and the need was still there. So far as circumstances were concerned it seemed reasonable to take that up again this year. But engaging in that would bar her from doing any extra writing.

Then there was the matter of that story she had written. The fact that she had no word about it was rather discouraging to her. Maybe the editors could not even use what she had written. How was she to know, after all, whether that had been God's voice in her heart urging her to write? Might it have been only her own imagination?

Feeling quite confused and perplexed, Rachel went to her room and closed the door. Once more she lifted her heart in prayer to the heavenly Father concerning this matter.

"Dear Lord, Thou knowest all about these circumstances over which I am confused. I only ask that Thou wilt show me what Thou wilt have me to do. If it is not Thy plan for me to take up the library work again, wilt Thou make it plain to me? Give me some assurance that my writing is acceptable for printing if that is Thy will for me. And if it be Thy will, I ask also that I may receive some token from my own ministers showing that they consider me not unfitted for a work of that sort. Lord, show me what Thou wilt have me to do. In Jesus' name I pray. Amen."

The Sunday morning service was nearly over and the bishop was making the announcements. Suddenly Rachel realized he had spoken her name. "The council has decided," he was saying, "to ask her to represent this congregation in writing and sending in

news items from this place to our church papers. With your consent we will appoint her to be correspondent for this congregation."

Rachel felt as though little "prickles" were running up her spine. It sounded as though the council had at least some confidence in her writing ability.

The following Tuesday she went to see her doctor for a checkup. She had been feeling below par for some time. She thought she had better see whether he might find anything that needed attention. Maybe he could give her a tonic to build her up and get rid of that tired feeling she noticed so often lately.

The doctor's verdict was that there was practically no organic trouble but simply a run-down condition. "Probably you've been working too hard," he smiled. "It looks as though you will have to take things easy for a while. Besides a good night's rest every night, I want you to spend at least three hours every day in bed. At the rate you have been going you are headed for trouble, but I feel sure plenty of rest will prove to be what you need. Do you like to read?" he added. "Or write? you may do all the reading and writing you wish while you are taking those rests, as long as you spend the time in bed."

"Come ye yourselves apart . . . and rest a while," thought Rachel. On the way home she was uncertain whether she felt more like crying or singing. At any rate, it certainly looked as though those "circumstances" were clearing up.

She notified the librarian that it would be impossible for her to take up the work as planned. Those rest periods had settled that.



WATCHMAN, TELL US OF THE NIGHT

Watchman, tell us of the night,
What its signs of promise are;
Trav'ler, o'er yon mountain's height
See that glory-beaming star!
Watchman, does its beauteous ray
Aught of hope or joy foretell?
Trav'ler, yes; it brings the day,
Promised day of Israel.

Watchman, tell us of the night;
Higher yet the star ascends;
Trav'ler, blessedness and light,
Peace and truth its course portends;
Watchman, will its beams alone
Gild the spot that gave them birth?
Trav'ler, ages are its own,
See, it bursts o'er all the earth.

Watchman, tell us of the night,
For the morning seems to dawn;
Trav'ler, darkness takes its flight,
Doubt and terror are withdrawn;
Watchman, let thy wandering cease,
Hie thee to thy quiet home!
Trav'ler, lo, the Prince of Peace,
Lo, the Son of God is come!

—John Bowring.

By the time the mailman arrived Rachel was hardly surprised when he handed her that long-awaited letter from the editor. Her fingers trembled a little as she opened it.

"Please accept my apologies," she read, "for the long delay in acknowledging receipt of the story. Apparently the article was misplaced when received and has just now come to light. It has been hard to secure help and often matters were not taken care of properly. Thank you very much for your contribution. It is an excellent article which I feel sure will be appreciated by our readers. We will be glad to receive more messages from you as the Lord lays them on your heart."

Besides the letter there was a little slip on which had been checked certain points regarding the article under consideration. As Rachel laid it on the table she saw something written on the back. She picked it up and there in the editor's handwriting were these words, "The Lord has given you a gift for writing which should not be neglected!"

The Lord has given to you, whoever you are, gifts which should not be neglected. Will you dedicate them to His service? Will you ask Him to show you how and when and where He wants you to use them?

"Keep that which is committed to thy trust"; "Study to shew thyself approved unto God," and, "neglect not the gift that is in thee."

COINCIDENCE OR DESIGN?

Was it coincidence that the birth of the "Star out of Jacob" (Num. 24:17) was heralded by a star of the East, that the baby King aroused the jealousy of King Herod and the devotion of the Kings of the East? Was it accident that the birth of Him who called Himself the Light of the World and the Good Shepherd was accompanied by a heavenly light revealed to the shepherds of Bethlehem?

Was it coincidence that He who called Himself the Bread of Life was born in the town whose name meant "the house of bread" or that He who had no place to lay His head should be born in a stable because there was no room in the inn? Was it mere accident that the Prince of Peace was born when peace was over the known world as Milton wrote?

No war, or battle's sound
Was heard the world around;
The idle spear and shield were high uphung,
The hooked chariot stood
Unstained with hostile blood,
The trumpet spoke not to the armed throng,
And kings sat still with awful eye,
As if they surely knew their sovereign Lord
was by.

Was it coincidence that the greatest Son of David was born in David's ancestral home and that the Friend of Publicans and sinners was born among the lowly? Was it accident that He who was called The Lamb of God was born in a family that could not even afford a lamb for the purification ceremony? Luke 2:24.

No, it was all by design. It was a Divine plan that makes the old story so beautiful and so gripping even two millenniums later. It all fits together beautifully.—The Presbyterian.

RELIEF NEEDS FOR THE COMING YEAR

JOHN L. HORST, CHAIRMAN MENNONITE RELIEF COMMITTEE

It is a matter of common knowledge that in this third winter since the war is over relief needs are still very great. No doubt many people thought that after a few years conditions would come back near enough to normal so that relief efforts would become practically unnecessary. However, this has not come to pass. The results of the war brought many disillusionments to people, and this is only one of them. Information concerning the distressful conditions and consequent great relief needs of various countries comes to us constantly through the newspapers and magazines, the radio, and our church literature, but in spite of this it is a bit difficult for us to be impressed with the intensity of the need and of the large amount of money still needed to carry on our relief projects.

Although the European phase of the war is over for two and a half years, there is still great distress in many areas of that badly battered and bleeding continent. With eight million people on the move in India, condi-

tions there have no modern parallel, even in the distressed world in which we live. With Nationalist and Communist soldiers seesawing back and forth over certain parts of China and little hope of immediate betterment, relief needs there will continue for an indefinite period. Then there are continuing needs in the Pacific islands, Ethiopia, Puerto Rico, Paraguay, and other places. Especially will the movement of Mennonite refugees continue to call for our help.

At a recent joint meeting of the Executive and Relief Committees of the Mennonite Board of Missions and Charities a plan was adopted which it is hoped will bring our relief giving up to a point that will adequately care for all work contemplated by the Mennonite Relief Committee for the coming year.

The Mennonite Relief Committee at present sponsors and assumes full support of a unit of ten workers in health service in Ethiopia; a builders' unit of fourteen in Belgium; and a direct relief unit of seven persons in Poland. It is also planning to give its pro-

rata share for the continuing movement of Mennonite refugees to Paraguay and other countries where they may find refuge, as well as to share in the support of relief work that is sponsored by the Mennonite Central Committee. Besides these relief projects the direction and support of Mennonite Service Units was assigned to the Relief Committee by General Conference in 1946. These too will need our support in giving.

In order to care for the work to which the Relief Committee is definitely committed the following monthly budget has been worked out:

Ethiopia	\$2,250.00
Belgium	2,000.00
Poland	400.00
Refugees	7,000.00
Service Units	400.00
	\$12,650.00

To meet this monthly budget of \$12,650.00 it was estimated that it would require approximately 50 cents per member per month on an average for the year beginning December 1, 1947, and therefore it was agreed to make this formal request of our constituency. The holiday season is approaching and congregations may want to take special offerings at that time and thus build up their quota for some months ahead. Others may prefer to take offerings on a monthly or bimonthly basis. Sunday schools may have surplus money to dispose of which may be applied to the congregational quota. These funds are to be sent to our Elkhart treasurer, E. C. Bender, and not to Akron.

We trust that as individuals and churches we may generously support this relief program. May the Lord stir our hearts to respond to this call of need from the distressed and cold and hungry and sick to whom we may minister by our means.

Scottdale, Pa.

CHECK SIGNED "U. R. STUCK"

An irate merchant in Dallas, Texas, brought a "hot" check to the district attorney's office and demanded justice.

In addition to the fact that the check was worthless, he said he could not read the signature. Mrs. Alex Cason, who handles such matters for the prosecutor, calmly figured out the signature. It was, "U. R. Stuck."

While smiling at the merchant for accepting such a check, ask yourself if you have anything more than a document signed by "U. R. Stuck" for what you believe.

You may smile at the cleverness of a crook passing a "hot" check on a merchant, but it is not a laughing matter to "sell" or "exchange" your priceless soul for a theory or a religion signed by U. R. Stuck!

And, without doubt, you are "stuck" if you believe anything but a "Thus saith the Lord." His Word is as good as His bond. He will make good every promise and threat He has uttered.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

—Tom Olsen in "Now."



Our Goal for Relief Giving for the Coming Year—Fifty Cents Per Member Per Month. Give through the Treasurer of the Mennonite Board of Missions and Charities, E. C. Bender, Elkhart, Indiana.

Editorials

"He Shall Save His People"

When the angel of the Lord appeared to Joseph to explain to him the facts concerning the impending birth of a child to Mary, his espoused wife, he also announced the name and the purpose of the coming of this Son that was to be born. The name itself denoted the mission of the Child, for Jesus, a form of Joshua, means Saviour. And so the angel explains to the puzzled Joseph the crux of the matter in a few words that are fraught with great meaning: "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

As the Christmas season comes to us again we need to be reminded of this great fact, for modern Christmas observance has attached to it many things that tend to confuse rather than enlighten people concerning the true import and significance of the season and the day. It is a matter of common knowledge, as one can verify by consulting any encyclopedia, that many so-called Christian observances and customs had their origin in pagan Europe. In fact, Christmas was not recognized as a Christian holiday until sometime in the fourth century. All of this does not say that we cannot celebrate this day in commemoration of the birth of Christ, but it does indicate that the Christian should keep in mind what the day really signifies and that he should not become sidetracked from its Christian observance by practices that obscure rather than help to point out the event for which Christmas stands.

A few principles concerning the meaning and spirit of Christmas should help to keep our thinking and practice along right lines.

1. *Giving is in harmony with the spirit of Christmas.* It was at the first Christmas that God gave His only begotten Son as a little child to become the Saviour of the world. Soon afterward the Wise Men came from the East bearing rich gifts for the infant King. It is appropriate, then, to celebrate the occasion by the giving of gifts, but let us remember to do so in the unselfish and loving spirit that Christmas suggests. This will at once cause us to remember the poor and needy. One of the finest ways to celebrate Christmas is to give to the hungry, the cold, the sick, the homeless, and the prisoners, of whom there are millions in the world today. Note the appeals that are going out from our Relief Committee. By remembering the needy we will really be giving to Christ, as did the Wise Men, for He Himself said, "Inasmuch as ye have done it unto . . . the least of these my brethren, ye have done it unto me."

2. *Christmas is a time for song and praise.* The multitude of the heavenly hosts praised God in what we usually think of as a song of transcendent beauty and majesty: "Glory to God in the highest, and on earth peace, good will toward men." Think of the rich heritage of Christian song that has sprung up around Christmas through the centuries! "Silent Night" has echoed around the world for about one hundred and forty years. Isaac Watts wrote "Joy to the World" in 1719. A check in the hymnal reveals that most of our best-loved Christmas songs date back a century or two, or more. And constantly new songs concerning the birth of Christ are being written. The custom of singing Christmas hymns and carols is a beautiful and commendable one. Let us continue to praise God in song at Christmas time.

3. *Christmas stands for the spirit of peace and good will.* That is the message which the angels proclaimed. It primarily relates to the peace with God which Jesus came to bring to men through His atonement for sin. But beyond that it also stands for the peace and good will that should exist among men and which will follow in those who have peace with God. Although

we should never engage in strife or hold grudges, Christmas is an appropriate time to get rid of all vestiges of ill will and bitterness so that our human relationships may be those of peace and good will. It would be a fine time for the nations to cease their bickerings and threats of war.

4. *Christmas is a time for worship.* When the Wise Men came to Bethlehem and found the Christ, they first fell down and worshiped Him before they gave their gifts. They seem to have realized that "the gift without the giver is bare," and they have set before us a pattern for Christmas observance that we need to follow if we would enter into the true spirit of Christmas. It is important, then, that in all our Christmas observances we keep in mind that worship is the most important one. If this is lacking, all our festivities, gifts, and gatherings will lack the upward wafting incense that brings us into touch with God and into favor with Him.

5. *Christmas should not be divorced from the cross.* The purpose of Jesus' coming into the world was to "save his people from their sins," and that could be brought about only through His atoning death upon the cross. The manger, then, is meaningless without the cross. If Jesus was a mere human child it availed nothing that He was born in a stable and cradled in a manger. But since He was born of a virgin and was the Son of God who took away the sin of the world, His birth has meaning and significance that cannot be measured in human terms and values.

We trust that as we go through another Christmas season we may keep it in the spirit that harmonizes with the great facts and principles that Christmas stands for, some of which were beautifully expressed by Charles Wesley:

"Christ, by highest heav'n adored,
Christ the everlasting Lord:
Late in time behold Him come,
Offspring of a virgin's womb.
Veiled in flesh the Godhead see,
Hail th' incarnate Deity!
Pleased as man with men to dwell,
Jesus, our Emmanuel."

In the Interests of Peace

Sunday, November 9, was observed in many of our churches as a day of prayer for peace among the nations, "that God's will might overrule in the affairs of nations; that the world might be spared the judgment of a third world war; that the hearts of evil rulers might be touched; that, whether under freedom or persecution, our Mennonite people might give a strong and clear witness for the way of love; that the door may be open for a positive witness through relief work in Russia; that we ourselves may have strength and courage to maintain a forgiving spirit toward all men"; and that our country might be spared the evils that would come through the passage of a universal military training act.

No doubt many public and private prayers were offered in behalf of these interests of peace in the world and in our own nation, but we need to be awake to the fact that our prayers should continually ascend in behalf of these causes. The battle for the preservation of peace is still on and will continue to be on as men vie for position and power and struggle for greater possessions of land and gold. Especially at this traditional season of peace and good will may men's hearts be open to impressions and suggestions that would lead them into the paths of peace instead of toward increasing suspicion, intrigue, greed, strife, and war.

As Congress again meets may we pray that the actions that are taken may be such as would build up good will and peace. Especially let us pray that our country may be spared the blight of universal military training and that our young men may be trained in the arts of peace instead of war. But whatever the outcome of the military training bill, let us continue to teach and practice the principles of the peace as taught by our Lord, who Himself is the Prince of Peace.

CHRISTIAN MONITOR PULPIT

THE PRINCE OF PEACE

BY LUKE J. SHANK

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, the Prince of Peace.—Isa. 9:6.

We are living in a time of great unrest, turmoil, suffering, disorder, and fear. Practically every day we hear of rumors of wars and of disagreements between nations. And yet through it all the world statesmen are talking of a lasting peace. Leaders are meeting in various groups, times, and places. They have set up an elaborate organization, called the United Nations. And for what purpose? They are seeking for peace. Where are they going to find the One who can bring order out of chaos and establish peace in the heart of every individual on this earth? Will they find His name in the world's "Who's Who," where the great of this earth are listed? No! They will find His name in the Word of God. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . The Prince of Peace" (Isa. 9:6). "... Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21). Many people are looking for a man, but the Prince of Peace is the child who was born in Bethlehem's manger almost two thousand years ago.

The Prince of Peace Is the Child. "... Unto us a child is born. . . ." He was born of the Virgin Mary in the lowly manger. He did not come as a great prince surrounded by his court and with his heralds announcing his arrival to the high and mighty of the land. He came as a babe and His birth was announced to the humble shepherds who were watching their flocks on the hillsides of Judea. An angel proclaimed to them that He was the bearer of "good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And the multitudinous, angelic hosts of heaven echoed the glorious message, "Glory to God in the highest, and on earth peace, good will toward men." The Prince of Peace had arrived! He came bringing peace to all who would accept Him as their peace.

The Prince of Peace was laid in a manger "because there was no room for them in the inn." This sad story has been repeated over and over again throughout the years by those who have heard the Gospel message. There has been no room for Him in the inn of their lives. Today many are looking for rest and peace—lasting peace, and yet they continually reject the One who said, "Come unto me . . . and I will give you rest." They spurn the One who said, "... My peace I give unto you." The peace of Jesus Christ, the Son of God, is freely given to all those who will make

room for Him in their lives and give Him full control.

The Prince of Peace Is the Son. "... Unto us a son is given. . . ." The first man and woman lived in peace with God and had a blessed fellowship with Him, for God walked and talked with them in the garden in the cool of the day. But when Adam and Eve sinned, they lost that peace with God. And as that peace was lost in the heart of the individual man, peace was likewise lost between man and man.

Someone had to redeem man from his sinful state and reconcile man and God; someone who, in reconciling man to God, would restore peace between man and God and to the individual heart, and thus restore peace between man and man. From the time of the first sin on down through the ages, God promised that such a Redeemer should come. That Redeemer had to be someone who was spotless, without blemish, and sinless. Who could meet those conditions except God Himself? God had to come to earth in the person of His Son in order to reconcile sinful humanity to Himself. "... Unto us a son is given" It was the Son of God who had to come to make possible peace between God and man. We sometimes sing "No angel could His place have taken." How true! It was the Son who came to earth as a little babe, took upon Him the form of flesh, and became a man—the God-man—in order that He might fulfill His work as the Prince of Peace. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17).

If man was to be reconciled to God, it was necessary that blood be shed. And so, we see Jesus living and working for thirty-three years under the shadow of the cross. The ultimate purpose in Christ's coming to earth and partaking of human flesh was to shed His blood on Calvary's cross. Jesus suffered, bled, and died that He might become the propitiation for our sins. But it is only as we have faith in His shed blood that He becomes our propitiation. "Whom God hath set forth to be a propitiation through faith in his blood"

Christ came to earth, dying for sinners and spreading abroad the plan of pardon and salvation. Through the ages, has there ever been a prince who offered peace to his subjects by meeting the penalty for sin and making possible complete forgiveness? Not

only did Christ make possible forgiveness for past sins but He makes us into new creatures who are made partakers of the very peace that He Himself possesses. He said, "... My peace I give unto you"

The Prince of Peace Is the King of kings.

"... The government shall be upon his shoulder" He was born of the kingly lineage of David. He was born to rule, and someday all things will be put under His feet and His foes shall become His footstool. The Son who came to earth to die is also the King who shall reign. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Jesus said, "All power is given unto me in heaven and in earth."

The Israelites of old gave names to individuals that described the character of the one to whom given. Let us look at the names here ascribed to this King of kings. The first name given to the King shows Him to be of a wonderful character. He was wonderful in His conception. "... For that which is conceived in her is of the Holy Ghost." Never before and never since has a child had so wonderful a conception.

He was wonderful in His birth; He was born of the Virgin Mary. The angelic host of heaven attended His birth. Wonderful indeed is the fact that the Son of God should be born of a woman.

He was wonderful in His preaching. Others spoke the message that was given to them of God. They spoke the things given to them in the law of Moses and the prophets. Christ alone was able to say, "Ye have heard that it hath been said . . . but I say unto you." The wonderfulness of His preaching was testified to by the officers, who, being sent to arrest Him, returned saying, "Never man spake like this man."

He was wonderful in His miracles. The world had seen miracles performed by men of God before this, but never in such a marvelous manner as Christ performed them. When John sent two of his disciples to inquire of Jesus if He was the one who was to come as the Messiah of Israel, Jesus told them to go back and tell John the things that they had heard and seen. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." How wonderful Christ was in His miracles!

He was wonderful in His sufferings. Never have we heard of another who suffered for all mankind, as did Christ. He was "a man of sorrows, and acquainted with grief." And He bore all the agony and suffering of Gethsemane and Calvary for you and for me.

He was wonderful in His death. Our Lord was so wonderful in His death that even the hardened centurion, and others, who watched

(Continued on page 378)

CHRISTIAN LIFE

WHO REALLY SING

BY EDGAR METZLER

An old legend gives us this story: God had a song to sing. A rich song, pure and free. He wanted to sing because the people whom He had created were unhappy. Unhappy people do not praise God, and that was what God wanted most. They were not care-free because they were bound to sin. They were slaves. But because the people could not hear God, He sent them a child who would later loose their chains and emancipate them from the terrible bonds of sin. Having freedom and peace again the people would be happy. Ever since this song of peace has been told on the anniversary of the Christ child's birth.

Yes, God had a song to sing. Composed from the beginning of the world to bring hope to a helpless people. A love song indeed it was, in fact the greatest. A song that would not only inspire the people, but would change their lives. It was tinged with sad gray and blood red, but gloriously climaxing with a divinely promised crescendo of omnipotence and life eternal. It had an unprecedented melody that was more than a shining star to three ancient seers, more than angel voices to trembling herdsmen. This song lived; breathed of power to save through a blood-stained cross, of power to raise through an empty tomb. It had a sustaining harmony by which Christians were to live victoriously every day. An enchanting story it told, to be sure, especially the opening bars which this Christmas season, as every yuletide, we shall read again and wonder more than ever of the magnitude of a love that would descend from Deity to humanity. It is a story of angel visits bringing strange announcements, a virgin mother crowded from the inns to the cowsheds, the most longed-for baby in human history, rich gifts from castles given by Wise Men kneeling at a lowly cradle, and Judean shepherds, their trepid minds now calm, rejoicing that the long-promised Messiah had come.

The song did not stop with the Nativity, but continued on through the life of the greatest man that ever lived—the greatest because He was more than man; He was God. If the child wrapped in swaddling clothes in the manger at Bethlehem had grown up like His other Galilean playmates, if He had been known simply as the Carpenter of Nazareth and nothing else, the world would still be bound by sin, devoid of hope. There would be no yuletide greetings and merry carolers, and you and I would wonder, "When will deliverance come?"

But Jesus did grow up to be the Christ, the Saviour of His people. He did give His life that we might be spared ours. He did rise again that we too might be assured of our resurrection. These facts alone give Christ-

mas that significance it has. If He had not done this, the world would no more celebrate His birth than they do yours or mine. Christmas is lighted by the events that followed. Without that light it would be nothing.

Too often, however, the story of the Christ child is all that is remembered, and that only at Christmas time. The peace heralded by angel messengers is only known to many in the cordiality of a Christmas Eve, and that may likely be pretentious. The actions of most of us would seem to prove the angels' "on earth peace, good will toward men" an unavailing proclamation. Our spiritual inaneity is often little less than the Jewish refusal to believe that this Child of lowly birth was the Saviour.

Because God did not intend His song to stop with the earthly life of Christ, Christians down through the centuries have been telling of that greatest day in human history—the day the Saviour was born. It has become familiar to all. But has the peace which it supposedly brought been experienced by everyone? We must admit it hasn't. This peace, the same the frightened shepherds



PEACE ON EARTH!

**"Peace on earth, good will to men"
O'er the world resounding,
Telling to us once again
Of the Saviour's coming.
He came from heaven's bright domain
To these earthly portals.
King of kings, why should He deign
Dwell among us mortals?**

**Peace on earth, 'midst strife and woe
Envy, fear, and dying;
Many yet refuse to know
Christ, on self relying.
Only He who came that day,
Lowly among lowly,
Can bring peace that comes to stay
Christ our Lord most holy.**

**Peace on earth, in hearts of men
Where God's Son indwelleth,
For He took our guilt and then
Peace within us welleth.
He came to know our pain and woe
Came to bear our sorrow,
Bringing joys that overflow,
Hope for coming morrow.**

**Peace on earth, good will to men—
Shout the blessed tidings,
Christ our Lord shall come again
No more tears or dying.
Love and justice be His reign
Sin and fear disbanding,
Peace on earth, good will to men
Joy and bliss unending.**

—Edith Marie.

heard first proclaimed, did not mean that all would be accord between nations. International peace will come only when the individuals who rule the nations accept into their hearts the Prince of Peace, perhaps never. "On earth peace, good will toward men" not only means among Americans and Russians, Moslems and Hindus, Jews and Germans, but peace and good will among brothers and sisters, husbands and wives, negro neighbor and white neighbor, teacher and pupil, employer and employee, and pastor and parish.

So our Christian duty still remains: to be channels of God's peace. Only when we do this do we fully commemorate Christmas, and not only on December 25, but all through the year. Christmas is now, always. Or so it should be.

How are we channels of God's peace? By displacing those conditions which foster discord and prevent harmony with those which characterize peace and good will.

Where there is hatred, we will bring love. The opportunities here are legion. First we must purge our own lives of all hate before we can hope to instill love in the hearts of others. To love those that hate you, that is the hardest test of fidelity. I wonder how much more pleasant life would be if all of us would allow the spirit of love to control every word, act, and thought.

Where there is error, we will bring truth. To do this is to liberate man, for the Scriptures say that the truth shall make us free. There is no substitute for truth. Have you ever told something about your neighbor without being absolutely sure it was right? To bring peace, bring truth.

Where there is sadness, we will bring joy. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction . . ." How many people in your community have had their sadness changed to joy because of you?

Where there is despair, we will bring hope. How often a word of encouragement at the right moment has meant the difference between defeat and victory! Remember that God can untangle the most confused life.

Where there is discord, we will bring harmony. Not by force or by might, but by love. Nor will we help to bring discord by gossiping, one of the lowest sins.

Where there is wrong, we will bring the spirit of forgiveness. Before great joy, great pain. It is hard to forgive, but the spirit of arrogance can never bring peace.

If we do these things, then God's peace will have found a channel. The Christmas spirit will not die December 26. Then we can really sing with the angels, "On earth peace, good will toward men."

In doing this we too will have brought our gifts to the Christ child. For He has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

In being God's channels we will not bare ourselves of peace, but, paradoxically, it will increase. As Saint Francis of Assisi so beautifully prayed, "Lord, grant that I may seek rather to comfort than to be comforted; to understand than to be understood; to love than to be loved; for it is by giving that one

receives; it is by self-forgetting that one finds; it is by forgiving that one is forgiven; it is by dying that one awakens to eternal life."

This Christmas we will all sing again the glorious hymn, "Hark! the Herald Angels Sing." If we have truly been observing the Christmas spirit, then we can sing with meaning "Glory to the newborn King." If we have been channels of God's love, there will be no feeling of guilt when we proclaim, "Peace on earth and mercy mild; God and sinners reconciled." Have we told others of the saving Christ who can bridge the span

between almighty God and helpless, sin-bound man? When we sing "Born that man no more may die," will it be with a familiarity of a story often told? Or will we hang our heads in shame because of the many opportunities of helping our fellow men to life that we have had but have not taken? They only sing who also tell of the Prince of Peace and of the light and life He brings. May we all this Christmas time, remembering the love of God's great gift, with true resolve, be of those who really sing.

Kansas City, Mo.

HIS UNSPEAKABLE GIFT

BY RUBY P. ZOOK

"It was Christmas Eve. Alone, a strange man, clad in a garment ragged and stained, walked through the streets of the great city. At all the doors He knocked and begged entrance, saying, 'My name is Christus,' and sadly left each door.

"The houses, where within all were laden with presents, feasting merrily, were celebrating Christmas, yet none knew Him. So He passed on from the cold streets and the highways out to the lone fields. And there, in a narrow lane, He found a little hut of some poor folk. Candlelight gleamed from the window. A hymn, sung by children's voices, came through the stillness.

"The stranger knocked, and the door opened. True hearts met Him, majesty enveloped Him, love and kindness beamed from His countenance. And then He blessed that humble home, which had not rejected Him.

"Verily, the joy of the world was in that humble home, for they forgot not the stranger in whose honor they celebrated Christmas."—From an Old Allegory.

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15). It is a blessed thing to receive a gift, but "It is more blessed to give than to receive" (Acts 20:35). "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Why does God love a cheerful giver? Is it not because He Himself is the great giver? Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17).

"Thanks be unto God for his unspeakable gift." Many times in God's Word is one exhorted to give, and a promise usually accompanies each exhortation. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). "Serving God with our little, is the way to make it more; and we must never think that wasted with which God is honored, or men are blest. Give according to your means, or God will make your means according to your giving" (John Hall).

"Thanks be unto God for his unspeakable gift." What is this unspeakable gift? God has given, and is constantly giving, many and varied gifts for one's well-being, comfort, and enjoyment. Look at nature. "The heav-

ens declare the glory of God, and the firmament sheweth his handywork." Jesus in His sermon on the Mount admonished His listeners to "consider the lilies of the field." But nature is not His unspeakable gift. Man has the Word of God in which He reveals Himself. Man may learn to know God through the Scriptures. "The Bible is one of the greatest blessings bestowed by God on the children of men. . . . It has God for its author, salvation for its end, and truth without any mixture for its matter. . . . It is all pure, all sincere; nothing too much; nothing wanting" (Locke). Yet this Book is not the unspeakable gift. The Christian has received the gift of the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26). But the Spirit is never mentioned as the greatest of all gifts bestowed upon men. He is not the unspeakable gift.

"Thanks be unto God for his unspeakable gift." No greater gift could God give to mankind. **This unspeakable gift is His own Son.** He is the Lord Jesus Christ. Luther said, "The heart of the Giver makes the Gift dear and precious." God didn't send a created being, as He could have done, but because of His great heart of love for fallen mankind He sent His only begotten Son. John 3:16.

When Jesus was born, the angel from heaven was sent to "shepherds abiding in the field" to announce the "good tidings of great joy, which shall be to all people," because there was born "in the city of David a Saviour, which is Christ the Lord." Then "a multitude of the heavenly host" joined the angel and together they sang, "Glory to God in the highest, and on earth peace, good will toward men." His birth marked the greatest epoch in history. This baby, who was called Jesus, "for he shall save his people from their sins," is the unspeakable gift to mankind. "In him we live, and move, and have our being," for He is one with God. "He that hath seen me hath seen the Father." And we can know the Son only through the Father. One's knowledge, even then, is imperfect and only in part, for if one understood Him in all His glory and majesty, He would not be the unspeakable gift.

"Thanks be unto God for his unspeakable gift." At this time of year one teaches the story of the manger and the babe lying there in swaddling clothes, and of how this baby is the unspeakable gift. Yet, how little one

knows what it means when he says that God "gave his only begotten Son"! A Christian may sit and ponder, he may study and wonder, and bit by bit he learns what it means when he says, "God gave"—but he shall never be able to say, "Now, I know what it all means." To understand more fully, he must go to the cross. There one can clearly see the great heart of love—there he can see God making "him to be sin for us, who knew no sin." "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

"Thanks be unto God for his unspeakable gift." **The Lord Jesus Christ is God's unspeakable gift** because in this gift God gives to mankind all He has to give. Even now it is possible to sing, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). "Beloved, now are we the sons of God . . . we know that, when he shall appear, we shall be like him; for we shall see him as he is." Someday He is coming—and while Christians are waiting they can show their appreciation by praising and worshiping God, the Father, and His Son, the unspeakable gift, and by serving faithfully in that which is given them to do, so that when life is over, they may hear that voice saying, "Well done, thou good and faithful servant." "Thanks be unto God for his unspeakable gift."

La Tour, Mo.

THERE ARE TWO WAYS . . . WHICH?

There are TWO WAYS of beginning the day—with prayer, or without prayer. **YOU** begin the day in one of these ways, **WHICH?**

There are TWO WAYS of spending the Lord's Day—irreverently or devotionally. **YOU** spend the Lord's day in one of these two ways. **WHICH?**

There are TWO GREAT RULERS in the universe—God and Satan. **YOU** are serving under one of these great rulers. **WHICH?**

There are TWO ROADS which lead through time to eternity—the broad road and the narrow road. **YOU** are walking on one of the two roads. **WHICH?**

There are TWO DEATHS which people die—some "die in the Lord"; some "die in their sins." **YOU** will die one of these deaths. **WHICH?**

There are TWO PLACES to which people go—heaven and hell. **YOU** will go to one of these places. **WHICH?**

Ponder these questions! Pray over them! May the issue be your salvation from "the wrath to come."—Selected.

LIVING EPISTLES

A godly life is a popular commentary on the Bible. Men will believe the Scriptures when we live them. The world's greatest evangelizing force is Christian character, and the only sermon that never wearies us is that of an eloquent life. The most masterly treatise on "evidences of Christianity" is a sanctified man or woman.

—Mrs. Charles F. Cowman, The Free Methodist.

THE MEANING AND CONSISTENT PRACTICE OF THE PRAYER VEILING

BY CLARENCE J. RAMER

An address given at the Mennonite General Conference, Wooster, Ohio, Aug. 27, 1947, and transcribed from mechanical recording.

In I Corinthians, God through the Apostle Paul has given directions which formulate practices for the Christian church. He lays the foundation for his instructions by magnifying the cross of Christ. Thus this great epistle begins with Christ crucified and closes with the resurrection as the proof of all truth, as our former speaker has declared. Paul declares that his preaching is by the demonstration of the Spirit and of power. It is not expected that the natural person can understand the real meaning of these instructions. In the beginning of the epistle he states that the "natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." My message is not an argument but a declaration of the reason why this portion of God's Word should be practiced. We appeal to all the spiritually minded to think with us.

It appears that the apostle had previously given instructions and directions relative to matters mentioned here. He undoubtedly prescribed everything necessary to be observed during Christian worship and gave instructions concerning that which pertains to the devotional life. But while some obeyed, others did not, and divisions were the result. When some raised the question of his authority to give teaching on divine order and practice, he replied in that great topic which was used this morning as our conference sermon text, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Therefore, first, let it be acknowledged that I Cor. 11:2-16 is meant to be observed by the Christians.

I prefer in this talk to refer to the veiling as a devotional covering or veiling, rather than a prayer veiling, since it is for two distinct services. Some have commented that it was only a prevailing custom which as Christians they should continue for the time being to observe. I do not feel that our subject is that far out of date. What is stated here is a command of the Bible. It is a Christian form of order. It is an ordinance for all that are "sanctified in Christ Jesus, called to be saints," and for all that "call upon the name of Jesus Christ our Lord." From the history of the church we learn that the devotional covering was recognized as an ordinance and belonged to Christian order and practice.

John C. Wenger in his booklet, "Historical and Biblical Position of the Mennonite Church on Attire," on page 16 points out to us that historically many other Christian groups, such as the Catholic, Anglican, Reformed, Lutheran, and Methodist, practiced the ordinance of the devotional covering. "It is only in recent times that women have begun to worship with the head uncovered."

I remember about twenty-five years ago, when I was looking for some strayed cattle on our western range, I stopped at a ranch home on the Red Deer River for my dinner. I was late for the regular meal, but a grandmother in the home prepared something for me to eat. I felt very much at home, for this grandmother wore a devotional covering like the one my grandmother had worn. This aged sister could speak very little English, but I learned from her that she was a Norwegian Lutheran, and that it was practiced by them in her day.

In fact, it was practiced for 1900 years by the New Testament church. Only during the last fifty to one hundred years is it being discarded. Only a few years ago the Anglican Church passed a resolution permitting women to come to church bareheaded. It is quite evident that it is losing its place among Christian churches. I appreciate the fact that the Mennonite Church recognizes and teaches this portion of Scripture. As a church we have a great responsibility to maintain this testimony.

I. The Meaning

I wish to present this subject under the following outline: First, as an ordinance it is meant to preserve a New Testament principle. Second, as an ordinance it has a spiritual meaning. Third, as an ordinance it has a moral meaning. Fourth, as an ordinance it has a symbolical meaning.

1. **As an Ordinance It Is Meant to Preserve a New Testament Principle.**—I would like for you who have your Bibles to open them to I Cor. 11:2, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Paul praised the Corinthian Church for keeping the ordinances or traditions, which mean "something received." In verse 23 of chapter 11 Paul declares, "For I have received of the Lord that which also I delivered unto you." In many other matters they were faithful, but in this one they needed correction. As in all provisions or aids to spiritual growth **obedience is the underlying principle.** The third verse of this chapter gives the basis and the reason for this command. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Here is stated clearly the spiritual and orderly relation between God and Christ and the Christian man and Christian woman. Here is a truth that Christ would have every Christian know—the **divine order of authority.** Where a doctrine or principle is not put into practice and propagated it will soon be lost. The instructions here given are intended for the renewed heart. "It is the choice of the yielded heart to be in obedience to God." One of the questions

that is often asked on this subject is, "Can't I be saved if I do not wear the devotional covering?" The Gospel is clear regarding salvation. It is by grace through faith that we are saved. It is a free gift. It is never earned or merited. This is not a matter of getting salvation, since salvation is the gift of Christ. But it is a matter of obedience to God's order. It is for us on this side of the cross. This chapter deals with headship. It is a matter of authority. As an ordinance it is meant to **preserve this New Testament principle.** "And hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:22). Divine order in the church is God, Christ, man, woman.

This is a statement which deals with a matter of honor and dishonor to constituted authority. "Every man praying or prophesying, having his head covered, dishonoureth his head" (verse 4).

"But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head" (verse 5).

"He that honoureth not the Son honoureth not the Father" (John 5:23b). The same principle can be applied here. The man that does not honor Christ, dishonors God. The woman that honors not the man according to God's order also dishonors Christ. The question is not, "Can't I be saved?" but, "Can a saved woman dishonor her head, Christ?" Can any Christian woman be happy and have peace and assurance who knowingly disobeys and dishonors Christ?

A young woman recently gave this testimony, "Peace and satisfaction filled my heart when I began to wear my devotional covering, because I **knew I was doing the Lord's will.**" Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). What a challenge this is to those who know and have this command! I wish that all could have the testimony of another sister who said, "As a Christian it gives me joy to obey God's Word."

"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered" (verse 6). This verse certainly shows that a special covering or veil is meant; for if the woman will not be veiled let her also be shorn. The word "also" proves that he is speaking of a covering other than the hair. The hair is a matter of nature, but the veiling is a matter of obedience, which proves it to be a Christian practice.

Verse 7 gives the basic reason for this order. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." Man in the beginning was created in the image of God. To him was given dominion or authority over creation. In the fall he surrendered his authority to Satan. He became a slave to sin. But in the church, having been redeemed by the blood of Christ, man resumes his original position of authority. He is a "new man, which after God is created in righteousness and true holiness." He represents the glory of God in the re-

demption. His authority, his head is Christ. Woman in her place is the glory of man in redemption. Her authority is found in man. This does not mean that woman is inferior to man; rather she is the glory of man. She is no more inferior to man than Christ is inferior to God. But just as Christ had the power to manifest the glory of God, so woman has the power to manifest the glory of man. She was created as man's helper.

"For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man" (verses 8, 9). Man was given the responsibility of authority. He is to give special consideration to the woman and is called upon to promote her interests, while she is to reverence the man and seek to promote his interests. "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God" (verses 11, 12). "All lines of authority run back to God." This shows that they have an obligation to each other. Each one has his place and can do the best in the home, in the church, and in society when God's **order** is recognized. The discarding of the veil indicates that the woman is bidding for man's place. Her refusal shows her dissatisfaction with God's creation and throws discord into God's order. Surely it is the earnest desire of every true believer to worship God acceptably and in accordance with God's provision and God's command. Keeping this ordinance shows our respect for the principle of authority, our regard for God's order, and our love for Christ and the church.

2. As an Ordinance It Has a Spiritual Meaning.—While we may not be able to understand all the spiritual implications it is safe to say that it is an act of faith. "For whatsoever is not of faith is sin." The one who truly **believes** is willing to take God at His word and act accordingly. The devotional covering should be worn **out of conviction** and **faith** in God's Word, and not merely as a church order, or it will lose its spiritual power and significance. Man, however, is held responsible for the maintenance of this ordinance. My prayer is that there will be a spiritual awakening among all Christians in this matter. I trust that it may not only be a Mennonite custom but a Christian practice and testimony.

Among the Jews it was not only a custom but a tradition which demanded that both men and women be covered. Paul without doubt refers to the Jewish practice among women, which was to be maintained. But he also seems to deal with this as a deep spiritual truth. Verse 4 makes it clear that the command is for the man as well as the woman. This side is sometimes overlooked. Here is a teaching that was hostile to the canon of the Jews. For they would not suffer a man to pray unless he was veiled or covered. "The reason was that he should veil himself to show that he is ashamed before God and unworthy with bare head and open face to behold Him." Even to this day the Jew requires a man to have his head covered

in public worship. Therefore as an ordinance it affects men as well as women and has a deep spiritual meaning.

It may be that a former teaching to Jewish men on this point caused the women to also discard their veil, but in this chapter Paul makes the order clear and gives the reason for its practice. In the Old Testament the priest always wore his linen bonnet and miter in his ministry before God. No woman was permitted in the holy place. In Christ there is a place of equality of worship for man and woman. Paul refers to this in Gal. 3:26-28, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither **male** nor **female**: for ye are all one in Christ Jesus." In the Old Testament, Christ had not yet come. Man had no mediator; he had a guilty conscience before God and was subject to ceremonies, offerings, and divers washings. Christ has put these all away. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having **spoiled** principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:14, 15). We now have Christ our head, our high priest, our mediator, our intercessor. Forgiveness has been obtained, guilt has been removed, authority has been restored, and we can come **boldly** unto the throne of grace. A woman enters with man in worship; she partakes of the priestly office. Man and woman both are made kings and priests unto God. But as long as we are in flesh and blood there is a visible order to be observed—a distinction to be maintained between man and woman. The uncovered head of man represents the removal of guilt by Christ from the human family. The veiled head of the woman represents the authority and lordship of Christ through man.

There are two Christian functions mentioned, praying and prophesying. Both are a spiritual service. Prophesying is speaking to man; praying is speaking to God. Prophesying is described in 1 Cor. 14:3, "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." Prophesying involves speaking to people for their spiritual edification, for their general exhortation, and for personal comfort. Whenever one engages in any of these three elements of prophesying he is engaged in spiritual service. The Scriptures make it clear that both men and women shall prophesy and pray. Most commentators speak of this as having to do only with public worship. Yet there is nothing in the text to suggest it. Do women pray only at church? Do women prophesy only at church? She is to be veiled whenever and wherever she prays or prophesies, thus indicating that she believes in the scriptural teaching of her place of subordination in God's order of creation.

"For this cause ought the woman to have power on her head because of the angels" (verse 10). This is understood to be a hard text. The meaning may not be clear, but I

feel that it has reference to heavenly angels, ministering spirits, who themselves need no sign of obedience. We are told that angels are learning the wisdom of God in us; and Paul seems to say, "Let the angel hosts see a reverence, a modesty, and a respect for holy things which they do not find in the women of the world."

The word "power" in this verse bears the meaning of authority or the right or permission to approach God. Some ancient manuscripts use the word "veil" instead of power. To the angels it is the woman's sign of redemption. There is no power or authority in the veiling itself. It is not a charm; the power lies in the recognition of **God's Word** and **obedience to it**. I am very much aware of the fact that to be engaged in religious service it takes but the slightest turn to produce Pharisees instead of Christians. May God forbid.

3. As an Ordinance It Has a Moral Meaning.—The definition for moral is "relating to the practice, manner, or conduct of men and women as social beings in relation to each other with reference to right and wrong."

1 Cor. 11 definitely teaches relationships involving man and woman. The word "shame" used in verses 6 and 14 has a moral meaning. The words "ought not" and "ought" in verse 10 are ethical words which enjoin strong moral obligations. Good morals call for sex distinction. Nature teaches this distinction. "Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (verses 13-15). This is an appeal to our moral judgment. The words "shame" and "glory" are moral words which refer to decent order and appearance between sexes. Thus the question, "Is it comely or proper for a woman to pray unveiled, or is it proper for a woman to be manlike in worship?" I do not understand why women want to be manlike. A womanly woman is one of the sweetest and most beautiful creatures God ever made. I believe every decent man likes a womanly woman and a manly man. Each should hold to his proper place in creation and if a Christian woman is not willing to be veiled, then verse 6 says let her be shorn. But (quoting from another translation), "If a woman will not veil herself she should cut off her hair as well. But she ought to veil herself; for it is **disgraceful** that a woman should have her hair cut off or be shaved." Surely this has moral implications.

"Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called **tender** and **delicate**. Take the millstones, and grind meal; uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man. **As for our redeemer**, the Lord of hosts is his name, the Holy One of Israel" (Isa. 47:1-4). While this is prophetic language of

Babylon it is almost a picture of woman's tendency today. Praise God, there is a Redeemer. There is a close relationship between this passage and the mystery Babylon, the mother of harlots and abominations of the earth, spoken of in Rev. 17:5. Spiritual adultery and physical adultery are very closely related. The first step to shame and nudity is to uncover the locks, then to shorten the dress, and bare the leg, and finally to remove the dress and uncover the thigh. The Christian woman is instructed to cover her head, her legs, and her thighs with modest apparel. A transgression of any of these is a breach on Christian morals.

Let me emphasize, however, that man holds the responsibility. Has this condition started because God's command has been cast aside, or is God's command being cast aside because of this condition? Does the church have power against the raging tide of immorality and worldliness that it should? Disobedience **was** and **is** the first cause of immorality. I believe we do not understand the gravity of laxness and inconsistency with regard to the practice of this ordinance. It is recognized everywhere as a sign of purity. There is little danger for the consistent sister to be mistaken as an easy mark. The devotional covering has been proved to be a moral protection when the conduct is consistent with it. It becomes a sign to men and angels of her purity obtained through the cleansing power of the blood of Christ. It shows honor and respect for man her head, Christ her Redeemer, and God her Father. It shows a willingness to abide in her place according to the will of God and a desire to maintain proper relationships with man. May we rethink the moral principles which are involved in this ordinance.

4. As an Ordinance It Has a Symbolical Meaning.—An ordinance is a religious ceremony with a heavenly meaning. Man is the glory of God. He was made a little lower than the angels, crowned with glory and honor. God in Christ took upon Himself the form of man. Man as a representative of Christ is to have his head unveiled. He represents Him who is invisible, but woman represents the visible church, the glory of man, the bride of Christ, and as this representative she is to have a visible veil.

In Isaac and Rebecca there is a beautiful type—Isaac a type of Christ, and Rebecca a type of the New Testament church. She had grown careless about her veil until toward evening when she caught sight of the bridegroom and then made haste to resume her veil. The waiting bride of Christ is typified in womankind, as ten virgins in Matt. 25, a chaste virgin in II Cor. 11:2, and a presented bride in Eph. 5:27. In Rev. 14:2-5 the redeemed from earth are spoken of as virgins. "These were redeemed from among men, being the firstfruits unto God and to the Lamb." Thus we see that the visible church is likened to a virtuous woman. Surely this ordinance is significant. Possibly the bare head speaks of a spiritual nudity, an evidence of spiritual adultery, a sign of apostasy. The Bible is clear that toward the close of the

day of grace there shall be a falling away from the faith. Shall we not awake and resume our former position?

We acknowledge that the teaching of I Cor. 11 is to be observed by the Christian and the churches of God. Quoting verse 16 from another translation, "If anyone presumes to raise objections on this point—well, I acknowledge no other mode of worship and neither do the churches of God." May we seek to maintain this ordinance for the purpose of preserving the divine principle of headship in God's order of creation, seeking to understand its spiritual and moral meaning and as the bride of Christ awaiting the coming of the bridegroom.

II. The Consistent Practice

The second part of our topic deals with the consistent practice of this ordinance. I have solicited testimonies from some of our sisters, as to their interpretation and conviction. The first two that I will give are from two sisters who have been saved from non-Christian homes. The first one was a pianist for a dance orchestra.

"God gave me a very definite experience in connection with wearing the covering. I struggled hard with this matter before yielding, because I thought it would separate me from those who were very near and dear to me, for I knew they would be much opposed to my taking such a step. I would make up my mind that wearing the covering was not necessary and that I was going to put it out of my mind completely. Then I would find myself reading I Corinthians again. I looked up I Cor. 11 in the Revised Version, Moffatt's Translation, and even a Catholic Bible, and each time I was more convinced that it was necessary. But I was not willing to yield. I finally came to the place where I was willing to pray for special guidance on this matter. I asked God to show me definitely whether or not I should be wearing the covering.

"Then one morning, early, before other members of the family were up, I was reading my Bible, and it just seemed as though the Lord spoke to me. Everything in connection with wearing the covering became so clear. From that time on I knew I must wear my covering, even though it would mean losing the love and respect of all my loved ones. I knew also that God would give me the necessary grace to bear any trials and tests that would come to me. I asked a sister in Christ to make me some coverings that morning, which she did, and I have worn one every day since. The first two weeks were very hard, but God had given me complete victory and I have peace in my heart, for which I praise God. I have definite conviction that the covering should be worn all the time, as I do not know when I will be prompted by the Holy Spirit to speak to someone of spiritual things or pray about something or someone.

"I am happy to give my testimony concerning wearing the covering because it has proved such a blessing to me in so many ways."

* * *

"If ye know these things, happy are ye if ye do them' (Jno. 13:17). Although this refers to feet washing, it also may appropriately apply to other Bible teaching, the devotional covering included. Being raised in a non-Christian home and having no association with true believing Christians, I was completely ignorant of the ordinance. After my conversion I associated with those who

saw this as a teaching from the Lord. For many months I avoided the eleventh chapter of I Corinthians because I knew of the convicting power of the Holy Spirit concerning this and I was not ready to accept it.

"One evening during my meditation I was very definitely directed by a compelling power to turn to this chapter on the devotional covering. With a submissive heart I read it and my eyes became opened to the truth—to the necessity of having the head covered during prayer and prophesying. As soon as I made the decision I found the peace I had so long been fighting. After this came opposition from my mother, other loved ones, and myself. Through it all, the peace in my heart over this victory assured me that I was in the will of God."

* * *

(The next two are from sisters in domestic life.

"I find it consistent to wear the covering all the time, and feel it is a witness and testimony to those I come in contact with during the day. The covering should be worn while praying and prophesying. While about my work I meditate on God's Word and sing hymns; so feel it consistent to wear it all the time."

* * *

"Comb your hair to fit the covering and not the covering to fit the hair. We should live a life that corresponds with wearing a covering. Wear the covering at mealtime, but better still, there is a greater blessing in wearing it all the time. Do not go places you would not feel good with your covering on."

* * *

The next two are from two young sisters who are attending school.

"I find joy in obeying the command of my blessed Lord found in I Cor. 11. There are many blessings that come from a full obedience. I'd feel strange without my covering, for in obedience there is power with God. I want to wear it everywhere I go and all the time at home. I feel it has been a blessing to me, even at school. And above all the blessings you get for yourself, you may also bestow blessings on many through intercessory prayer."

* * *

"I believe the covering should be worn at all times because any time during the day we may meet with some problem which we want to pray about and then we can pray instantly without first hunting our covering and, while doing so, lose the desire to pray. It is also a witness to the unsaved and serves as a way of approach when someone who is not a Christian questions us about it. I believe if a person is in right harmony with God she will wear the covering at all times and not be so seemingly ashamed that she will quick take it off after church. I believe the hair should be combed plain. We should comb it so that the covering will fit properly. I believe our hair should not be combed similar to that of the world but it too should bear a testimony."

* * *

The last one that I will give:

"The prayer covering is a special covering and not a protection covering. The Apostle Paul tells plainly that women should have their heads covered whenever engaged in praying or prophesying. The covering is a sign of power and authority which shows the woman taking her rightful place in God's order. Since the covering is a sign, it stands for a pure, devoted Christian life. The wearer should by God's grace make her life conform to this standard. The covering should definitely be worn during praying and prophesy-

ing, and my conviction is that it should be worn at all times as a Christian testimony."

This may not be a cross section of the testimonies in the Mennonite Church, but these are some of the testimonies that I have received. All who sent me testimonies seem to have the conviction that it should be worn most of the time. The Bible, however, is specific that it should be worn while praying and prophesying, and, as stated before, there is no teaching in our text that it means only in public worship. The apostle takes up another matter in verses 17 and 18 of this chapter, and clearly states that it is when they "come together in the church." It does not seem that we can rightly apply this to the foregoing verses.

In the wearing of the devotional covering consistency would require that care be taken that it does not bring reproach upon its meaning. Neatness, cleanliness, decency, and orderliness command respect. Corresponding conduct wields a powerful influence. In this we should adorn the doctrines of God.

The manner of putting up the hair also has a vital relationship to the consistent practice. One of our young sisters who visited a mission field in the north country recently, asked one of the new converts this question: "Does the Bible not say that the hair is given for a covering?" She replied, "Yes, the hair is to put a covering on." The Greek word translated "covering" in verse 15 means to cast or put around, while the Greek word translated "covered" in verse 6 means to put upon. This would indicate that the hair is to be put around the head in such a manner that the covering can be placed upon it. Surely the natural should not obscure the spiritual. Are we consistent in following the world in the manner of headdress? Does it not make it difficult to wear the devotional covering? Should we not be more unified as to the method and style of wearing the hair? Oh, consistency, thou art a jewel!

It would hardly be complete without mentioning the bonnet in connection with practice. The protection covering does not answer the purpose of the devotional covering. This scripture calls for a distinctive veiling that has a religious significance. The bonnet, however, does help to preserve the distinctive covering. The bonnet has always been the most appropriate to wear with the devotional covering. It has a good reputation, solves the ever-changing headwear problem, has the mark of sex distinction, and answers the scriptural requirement of that which becometh a woman professing godliness.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Behold, the bridegroom cometh." Amen.

Duchess, Alta.

I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light.—A Missionary.

OUR VACATION

By Ellen Peachey

When Delmar Wedel first talked to us about a bicycle trip through Denmark, we were very much interested but didn't think anything would ever come of it. As it turned out, quite a lot came of it! We traveled most of the time in Delmar's Y.M.C.A. "Volks-wagen," but did some of our sight-seeing in Denmark with two tandem bicycles. The fourth member of our group was Lodema Short, from Ohio, who is spending some time in Belgium learning French before going as a missionary to the Congo.

Before we left Belgium, we arranged with the Youth Hostel Association to make use of the "Inns of the Young People" as they say it in French. These hostels are simply houses or bungalows with girls' and boys' dormitories, and kitchen and dining room facilities. There is always a caretaker to whom the young people are responsible while registered at that hostel. Accommodations are very simple—bunk beds with no springs, usually, and many times straw mattresses. A blanket is provided for each bed. For the most part these hostels are located at some scenic spot and are a convenient hiking or biking distance apart.

While driving up through Germany, we were made to realize better than ever before, the great need for relief. We were forced to remain in Germany longer than we had planned because of car trouble. Happily though, our trouble came just as we were

passing the town of Bad Salzuffen where the International Y.M.C.A. is located. Of course Delmar's connection with them made it possible for us to get the car fixed, and also find accommodations for ourselves.

We enjoyed a short visit with the M.C.C. workers at Kiel before we went on to Denmark. As can be imagined, Denmark presented quite a different appearance from Germany. One of the first points of interest that we visited was one of the Danish Folks Highschools. These schools are designed especially for farm youth—to train them for better citizenship. There are no examinations and no diplomas; the young people go back to the farm and put their education to a practical use.

An interesting day and a half was spent at the home of a pastor that Delmar knew. Such hospitality! There was a young people's gathering the night we were there, and we thoroughly enjoyed the folk songs and games around the bonfire. It was through this pastor that we secured our bicycles, which otherwise would have been almost impossible to get. It was a new experience for all of us to ride a "bicycle built for two," but in the end we found it quite enjoyable. In fact, sight-seeing in this manner was thorough and satisfactory. On our biggest day we rode sixty miles—yes, we were tired, but that is when good fresh milk, and a youth hostel bed can mean the most.

Our trip through Sweden was made by train, and was of short duration; however, that was better than not at all. We arrived in Stockholm to find that the youth hostel was closed, and the hotels all full. Finally a policeman located a place for us with a former Y.W.C.A. worker—a very fine lady indeed! Her hospitality was supreme—she slept in the bath tub in order to provide enough beds for us.

Besides being enjoyable, we felt that our vacation was well worth-while—the fresh milk, sunshine, fresh air, etc., brought us back to Belgium in the best of health.

LOVE * * THINKETH NO EVIL

When I was a little girl, an old man in our village was left with no home of his own, so he lived with his various children and their families. None of them seemed glad to have him, but they would let him stay awhile when he came. Now this old man was very deaf, and could interpret their words any way that pleased him; so he chose to believe that each family was anxious to have him live with them.

If our own hearts are kind and loving, will we not interpret the words and actions of others in the light of our own hearts? Will we not consider what seems unkind as springing more from the ills that afflict us in this end time than from the true expression of hearts? God is the Judge who searches hearts and sees the real intent of words and deeds. But let us put the best construction we can on them, knowing that we are not competent to understand or judge another.—Selected.

HE SHALL REIGN

The kingdoms of this world are become the kingdoms of our Lord . . . and he shall reign forever and ever.—Rev. 11:15.

**Earth gave Thee a cradle,
O Christ, and a cross,
Hard roads for Thy journey,
Reviling and loss;
Earth gave Thee Thy wounding,
Thy shroud and Thy tomb,
But earth gave no welcome
And earth gave no home.**

**Oh, Wronged One, return
To the land Thou hast left,
The land that is desolate,
Lone and bereft;
The world is a chaos
Of comfortless woes;
Men's wisdom has failed them,
No help they propose;
Thou art the one Hope, Lord,
Oh, lend us Thine aid
And save Thy creation,
The world Thou hast made.**

**A new earth shall greet Thee,
A new world shall sing
The greatness and glories
Of Jesus its King.
Earth that once gave Thee
Its scorning and shame,
Its thorns and its scourging,
Shall yet hail Thy name.
The world, once rebellious,
Allegiance shall own,
Shall give Thee a scepter,
A crown and a throne.**

—Annie Johnson Flint.

OUR HOME CIRCLE

HOME OPPORTUNITIES

BY EVA W. CARPER

Some of the greatest opportunities that come to us in life are to be found right in our homes, as this mother interestingly shows.

Home is a subject about which volumes could be written—one upon which even the most prosaic of us could become poetical. Because to us all, home is really "Home, Sweet Home." "It is a place," as one poet says, "that our feet may leave, but not our hearts. The chain may lengthen but it never parts."

Home is the first and main influence in an individual's life. Its opportunities will therefore be beyond measure.

First we will consider the creating of a new home, for into it will go all the love, the hopes, the dreams, and the desires of two young souls whom God has joined, giving to them first, the opportunity of self-expression, a chance for using their talents in homemaking and home keeping—an ideal to work for and a common aim to strive for.

Secondly, it gives them the opportunity of an abiding place, a haven, and an anchor for abounding love.

Thirdly, it gives them the opportunity of founding another altar unto the Lord, and last, but not least, the opportunity of creating a new bulwark of faith—a family united and consecrated in serving the Lord.

Next we will consider the opportunities which parents have in giving a home—an ideal home as a background, as an influence, as a guiding factor—for their children throughout their lives. "As is the home so is the community, the church, the nation," is a saying often quoted. This seems to place the responsibility for existing conditions upon the heads of homes and rightly so, for the kind of home depends directly upon the parents.

Is ours a Christian home, not only in name, but in fact? Is God its head and guide? Is our home the abiding place of faith and love?

I like the motto some of us have in our homes:

The Home Beautiful

Where there is faith,
There is love.
Where there is love,
There is peace.
Where there is peace,
There is God.
Where there is God,
There is no need.

It is not the kind of house, nor is it the furnishings of a house that are important in a home. It is the kind of living that is done within its walls that makes or mars our lives and the lives of our children. As Edgar Guest says, "It takes a heap o' living in a house to make it home."

Not long ago I found this: "No matter how palatial our homes, we still all dwell in tents—content or discontent." Let us instead of always striving and worrying for things we do not have, learn to enjoy and appreciate the things we do have.

I like the picture and sentiment in this little poem:

God, send us a little home
To come back to when we roam—
Low walls and fluted tiles,
Wide windows and a view for miles,
Red firelight and deep chairs,
Small white beds upstairs,
Great folk in little nooks,
Dim colors, rows of books,
One picture on each wall,
Not many things at all.
God, send us a little ground—
Tall trees standing 'round,

"JUST LIKE HIS DAD"

"Well, what are you going to be, my boy,
When you have reached manhood's
years:

A doctor, a lawyer, or actor great,
Moving throngs to laughter and tears?"
But he shook his head, as he gave reply
In a serious way he had:
"I don't think I'd care to be any of them:
I WANT TO BE LIKE MY DAD!"

He wants to be like his dad! YOU MEN,
Did you ever think, as you pause,
That the boy who watches your every
move

Is building a set of laws?
He's molding a life you're the model for,
And whether it's good or bad
Depends on the kind of example set
To the boy who'd be LIKE HIS DAD.

Would you have him go everywhere you
go?

Have him do just the things you do?
And see everything that your eyes behold,
And woo all the gods you woo
When you see the worship that shines in
the eyes

Of your lovable little lad,
COULD YOU REST CONTENT if he gets
his wish
And grows to be like his dad?

It's a job that none but yourself can fill:
It's a charge you must answer for:
It's a duty to show him the road to tread
Ere he reaches his manhood's door.
It's a debt you owe for the greatest joy
On this old earth to be had:
This pleasure of having a boy to raise
Who wants to be like his dad!

—Selected.

Homely flowers in brown sod,
Overhead, Thy stars, O God.
God bless, when winds blow,
Our home, and all we know.

The ideals—the things that mean most to us and therefore come foremost in our living—will be mirrored in our homes and in our children. Are we ambitious and eager to make a place in the world, a grand appearance, or a great name? Do we strive after wealth? Do we seek fame and those things that are earthly rather than eternal? Or do we live God-fearing lives, with ourselves and our children dedicated to His service? Do we believe that the simple life is as good for our children as it is for us?

It is our opportunity as well as our responsibility to raise our children with the right ideals and for the Lord; to give them a background that will make them staunch, a foundation that is strong, and a faith to cling to. This will do much to keep our children in the right way. Even when they get out into the world and under adverse influence they will be more able to hold fast to true values.

To bring up our children in the way they should go, I feel, is the big opportunity of the home. And the only way we can be successful is to take advantage of divine guidance.

In speaking about home opportunities we can hardly close without at least mentioning the influence our home may have in the community. Our home should be a godly home, a neighborly home, and a hospitable home, a home where we may live unhurried enough for neighbors to stop by and for folks in trouble to come for aid. Neither can we overlook the influence our homes will have on strangers who may come within our gates.

May we have our homes filled with love. May they be as a light dedicated to the Master's use. Let us strive to make them a foretaste of the heavenly home. May those who enter our homes, as well as those who live there, feel God's constantly abiding presence.

Denbigh, Va.

FOR A MOTTO

One thing I am resolved upon: I will not be a sponge or a parasite. I will give an honest equivalent for what I get. I want no man's money for which I haven't rendered a full return.

I want no wages that I haven't earned. If I work for any man, or any company, or any institution, I will render a full, ample, generous service. If I work for the city, or the state, or the nation, it shall have my best thought, my best effort, my most conscientious and efficient endeavor.

No man, no body of men, shall ever be made poorer by their dealings with me; if I can give a little more than I get every time, in that shall be my happiness. The great commonwealth of human society shall not be the loser through me. I will take good care to put into the common fund more than I take out.—Washington Gladden.

I find the doing of the will of God leaves me no time for disputing about His plans.—George MacDonald.

THE SINS OF OLD AGE

Young people have their besetting sins peculiar to their age and disposition, such as foolishness, flirting, amusements, and extravagance. But as old age creeps on, we find other kinds of sins, perhaps not so open, yet more subtle and damning. Let us mention a few.

Covetousness. Some sins indulged in will disgrace a person. Not so with covetousness. One can yield to this and give less than his full share and yet be an acceptable member, yea, an official in high standing. But Paul calls him "an idolater," and declares he has no inheritance in the Kingdom of Christ and of God. Think of it! This idolater sits on the front seats, says prayers, and is looked up to. But he is unfit for heaven!

Deep-seated prejudice. We read, "Brethren, be not children in understanding: howbeit in malice be ye children." Children may have their little spats, but as a rule they cannot hold malice. It takes old people to do this. How sad to see an aged person reaching back into the dark recesses of memory and pulling out old skeletons, that should have been buried out of sight years ago. But he rather takes satisfaction in digging up and rehashing unpleasant things, because he has never learned the great art of forgiving and forgetting. He or she must have a puny, sour soul, who has the ability and disposition to recall little slights and insults of long standing. Paul surely could have remembered much, but he admonishes us to **forget** "those things which are behind." And again he says, "Whatsoever things are of good report; if there be any virtue, and if there be any praise, **think on these things.**"

Being hard to please. Elderly people have through the years formed certain habits and ways of doing things which have become second nature and are as dear as life. Now, when for some reason they are crossed it is no easy thing to give in graciously. You are not to blame for having an opinion of your own, but you are to blame when your opinion is disregarded and you do not **keep sweet** about it. If you could only realize it, you will grow in grace more when you cannot have your own way than when everything is according to your liking.

Brother, sister, would it not be too bad, if after you had sacrificed and supported much, after you had suffered and endured much, yea, after you had wept and rejoiced much, that in your declining days you should allow yourself to get peevish, and sore and cranky and in the end be unprepared when the angel comes to summon you home? God forbid!

Personally, I have prayed this prayer frequently: "Good Lord, let me live as long as possible; as long as I can be a blessing and bring glory to Thy name; as long as I can build up more than in my awkwardness I knock down. But when, through infirmities, or old age, I am no longer an asset to Thee; when I grieve rather than gladden; when I scold rather than soften; in short, when I am in the way rather than in demand, please, Lord, kiss my life away quickly and take me to Thyself, I ask in Jesus' name. Amen."

Brother, would it not be a good thing for

you to go home, and after thinking over these things, write your own epitaph for your tombstone and tack it up on the wall where you and your family could read it occasionally? It might have a salutary effect on your life. Write something like this:

"Here lies an old man who in his declining age had learned to grow old pleasantly. Children loved him; young people sought his counsel and company; old people eagerly desired his friendship and no one ever called him a bore after he went out. He knew how to be silent at the right time, and when he spoke everyone stopped to listen and do him reverence. He was never disturbed because he was not noticed and maintained his serenity when his opinion was set at naught. He loved God and thought of Him more than of himself. He lived to bless others and died happy, at a ripe old age, loving God and all men."

Say, if you do not quite measure up to this, begin now to amend and, if need be, do some apologizing so that those around you will have respect for your sincerity. You cannot afford to start out well, build up a good name, and then in your latter days be looked upon as a contrary, covetous, unsympathetic, self-centered old man.—E. E. Shelhamer.

AVOIDING BAD COMPANY

Selected by Florence B. Lauver

Have you ever seen a Christian young man who was taking a great interest in the work of the church; who taught a Sunday-school class; who was greatly enthused about the things of the Lord; and gradually you noticed a slackening of interest in the church, and all of its activities; then the day came when you saw him only infrequently; and after a little inquiry you found the reason for this increasing indifference to spiritual pursuits was **bad company**? Paul warned against the evil influence of bad company when he wrote to the Corinthians these words: "Do not deceive yourselves: evil companionships corrupt good morals" (I Cor. 15:33, Wey.). David also had this in mind when he wrote: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1). You will notice that one statement warns against the harm that results from evil companionship, and the other speaks of the blessings that are the portion of the man who yields not to this temptation of wrong associations. This warning and these promises should be sufficient to induce every young Christian to determine to avoid bad company.

Some time ago I read somewhere of a farmer who was troubled with crows. He finally decided that he would get his gun and try to scare them off. While they were eating one day in the field of grain he shot his gun into the midst of them. All flew away except one bird. When he went to get it he saw that it was his pet parrot that had gotten out of its cage and had joined the crows. Picking it up he said: "Ah Polly, this is the result of your keeping bad company." Carrying it in his coat he met his little girl. "Did

you shoot any crows?" she asked. "I have shot Polly," he replied. "O Daddy, how did you happen to do that?" Polly stuck his head out from under the coat and said: "Bad company! Bad company!"

Bad company has ruined many lives that otherwise might have accomplished much for God. Going along with the "gang," instead of having courage to say "No!" has been a snare to many a promising young man. When one considers the cost of such companionship, surely it should not be hard to come out from among them and be separate. II Cor. 6:17, 18.

There is a chorus we often hear sung: "The Best Friend to Have Is Jesus"; and if we cultivate His friendship through meditating in the Word of God and prayer; and in obeying Him, we shall find the enjoyment of that fellowship so satisfying that we shall have no desire whatsoever for evil companionship. There is no thrill so wonderful as the thrill of walking in the light as He is in the light, and thereby having exquisite fellowship one with the other. I John 1:7. To such an one the idea of cultivating wrong associations never even occurs. The young man or woman who walks and talks with the King has not the slightest inclination to get into bad company. So in order to avoid evil associations one must walk hand in hand with his Saviour and Lord. It is only as we slight Him and His proffered companionship that we find ourselves drifting along with the ungodly and scornful.—George H. Clement.

"EXCEPT GOD"

On a trip to England in my boyhood, I saw the great Eddystone Lighthouse and heard its true story. That story marked one of the turning points of my life, and I do not doubt that it has saved as many souls as the light has saved bodies.

An old lighthouse keeper told us the story. He told how those treacherous rocks out there had taken a deadly toll during the centuries, and how attempts had been made to erect lighthouses there, but in vain. Finally an atheistic architect offered to build a lighthouse there. He said that he would defy God or man to tear it down. Great stones were finally cut, and each was interlocked into the other. Finally it was complete. It was dedicated with this proud motto: "Come, see the house that I have built."

The architect stated that he hoped to be up in the lighthouse in the worst storm that ever blew.

One day while he was up in the tower, a storm came up, and his boat had to return and leave him there. That night the storm raged furiously. The next morning only a pile of rocks remained.

The supposedly indestructible tower had fallen.

After a long time, engineers constructed the reinforced concrete shaft which still stands. When it was done, this is the humble motto they put upon it, "Except the Lord build the house, they labour in vain that build it."

—The Secret Place.

Break one thread in the border of virtue, and you don't know how much may unravel.—Cunningham Geikie.

BIBLE STUDY

CHRISTIAN DOCTRINE

LXV. Sanctification—Continued

BY THE BIBLE STUDY EDITOR

It is evident that nothing of a material character or nature is holy in itself. All that was associated with the tabernacle service as it was used by Israel was made by the hands of men. The outer court was used daily by the priests and was accessible to those who brought their offerings to be presented to the Lord. Yet none of the common people were permitted to approach the altar. The holy place was accessible to the priests alone, but only when they had a purpose in entering it. Even the priests were obliged to wash their hands and their feet before approaching the altar or before they entered into the holy place. The most holy place was to be entered by the high priest alone, and on only one occasion in the year—on the Day of Atonement. Its furnishings were of the same nature as those in the holy place, made of shittim wood and covered with gold. Its special sanctification consisted of its particular service or use, and not in its materials being more holy than other furnishings of the tabernacle. Nor was the most holy place more holy than the court in the manner of its sanctification, for both were but sprinkled with the holy anointing oil, not with blood.

The glory of God dwelt between the wings of the cherubim on the mercy seat in the most holy place. But the pillar of fire and of cloud covered all of the tabernacle. God's presence was with the whole tabernacle and with all of the people. The sanctification of the tabernacle and the people was that of their being set apart for the service of God. People and materials were equally sanctified in this respect. Here was a holy place, and with it and surrounding it was a holy nation and peculiar people set apart from all nations of the earth to serve and honor and witness to the only true God among the nations of the earth.

The children of Israel were no more holy as to their nature than any other nations of the earth. They sprang from Abraham, but Abraham was a man called out from his kindred and people and land to go to a land which God would show him. It was the obedience of the faith of Abraham which distinguished him from all other men, and his families were also thus distinguished, for they who kept the faith of Abraham were the true seed of Abraham. Neither Ishmael nor Esau could be called the seed of Abraham, for they did not keep his faith. Thus Israel was to continue to be the chosen people of God, separated from all other nations of the earth by their faith and fellowship in the things of God. This is especially emphasized to Israel in their separation unto certain meats which the Lord had chosen for them.

See Lev. 11, and 20:24-26. "For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: to **make a difference** between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten" (Lev. 11:45-47). "But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, **which have separated you from other people. Ye shall therefore put difference between** clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have **separated from you as unclean.** And ye shall be holy unto me: for I the Lord am holy, and **have severed you from other people, that ye should be mine.**" (Lev. 20:24-26).

There could have been no value in the separation of the food animals for the Hebrews, had there not been a spiritual significance in it for them. They were chosen out of all other animals because God had chosen those to be His offerings and the food for His table, as they were presented at His altars. The cattle and sheep and goats were the cloven-hoof and cud-chewing type. The turtledove and pigeon were the fowls used at God's altar. So Israel's food animals were of the type that God used on His altars. All other food animals were **unclean to the Hebrews. They are "unclean unto you."** "They shall be even an **abomination unto you.**" These are the expressions used in Leviticus 11. They were not forbidden to other nations, but only to the people of Israel, to the Lord's household. So I have chosen you out of other nations, to be mine, is what the Lord would teach Israel.

The vision of Peter on the housetop would lose its significance had there not been a setting aside of special food animals for the Israelites. Peter recognized that truth. Israel was no longer set apart as a peculiar nation. All animals were accepted by the Lord, and all nations were acceptable to the Lord. To the Hebrew it was unlawful to fellowship with the heathen nations. They understood the lesson of the food animals. Peter understood the meaning of his vision. "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed

me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for" (Acts 10:28, 29). Paul also understood the meaning of the separation of certain animals for food for the Jews. Through Christ that restriction was taken from the Jews. It had never been forbidden to the Gentiles who were not a separated people unto the Lord. Yet there were seducing spirits in the days of the church, and there were doctrines of devils, which would have continued those marks of distinction between nations. But Paul said they were wrong to continue those restrictions. "Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer" (I Tim. 4:3-5).

Sanctification a Separation

According to the previous references and their significance, it is obvious that the sanctification of Israel, and of the food which God had provided for them, was a matter of separation unto a specific service or purpose as ordained of God. The Lord separated unto the people a certain kind of food. He sanctified the kind of flesh that they should eat. It was intended that they should keep themselves only unto that specified kind of food. It was sanctified for them. It was not prohibited to others, for other nations also ate the flesh of cattle and sheep and goats. Keep in mind the spoils that king Saul brought back from the slaughter of the Amalekites. We have no suggestion that all who ate of food similar to that of the Israelites were also a holy people. Nor could we say that the Lord sanctified only Israel's diet for all nations. It was sanctified for Israel, and the Israelites were sanctified unto that food, when they were faithful to the Lord. "Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth" (Lev. 11:43, 44).

The people of Israel sanctified themselves by a separation from the forbidden kinds of food and by keeping themselves unto that which the Lord had set apart for them. The people did not separate themselves from all foods that were used by the Gentiles, else there would have been no food for them but the manna which God had once provided, then withheld. They were permitted to partake of what God had set for them, but they should venture no farther without being defiled by their disobedience to the command-

ment of the Lord. Israel saw this distinction and those who were true respected it. Daniel would not defile himself with the king's meat nor with the wine which he drank. Daniel preserved his sanctification, or his separation to the Word of God.

Concerning the first-born the Lord said, "It is mine"; but He required that Israel sanctify the first-born, that is, set it apart because it was the Lord's portion, and it was set apart with and for a special ceremony of devotion.

As to the manner of life which the Lord required of the people, it was to be a sanctified life, that is, separated from the manner of life which they had formerly lived, and also from the ways of the nations among whom they lived. This was to be their sanctification. "Ye shall keep my statutes, and do them" (Lev. 20:8). It is not possible to so judge that Israel became holy by conforming to the will of God. Many of Israel fell because they did not keep the holy ordinances and manner of life which the Lord ordained for them. Those who failed to keep the life of separation unto which the Lord called them lost their sanctification and were cut off. Their separation was their sanctification. So long as they lived by the Word and observed the things which belonged to their testimony and kept the law of the Lord their sanctification continued, and their lives were respected by the Lord as holy.

David observed the law of the Lord and **delighted in it**. It was this delight in the law of the Lord which God desired, and it was that delight which David possessed which kept his life conformed to the will of God. He was enticed from his separation and fell into sin. His repentance was accepted as a token of his sorrow for his departure from the righteousness of the law, and it was the basis of his restoration to sanctification.

There were ordinances of the law of God which set apart certain furnishings of the tabernacle for special services. These furnishings were consecrated or sanctified by a service of anointing with oil. No other use was made of them save that for which they were ordained and sanctified. No offerings of fire were made except on the altar of burnt offerings. No incense was offered except on the altar of incense which held the censer filled with coals of fire from the brazen altar. Daily, morning and evening, the incense was offered on that altar. No other place was fitted for the shewbread save the table which was ordained for that purpose. The table of shewbread was set apart and was used for only the one service. No other use was made of the candlestick of gold but to keep its lamps trimmed and burning with the fine olive oil provided by the law of the Lord. What disasters befell the children of Israel when they removed the ark of the covenant from its place and destroyed its sanctification? How was Saul judged by the Lord for presuming to approach the altar and act as a priest of God? He ignored the sanctification of God's priesthood.

Even the sacrifices of the Lord were sanctified for certain uses. Portions which belonged to the priests could not be changed. The offerings that were designed to be burned on the altar belonged to the altar. Even the parts of the peace offering which were pre-

scribed for the use of the people were safeguarded from other uses. Lev. 22:2. Aaron and his sons were to be separated from the offering which belonged to the people. The sin of Eli's sons was great when they took from the fleshpots of the people's sacrifices a portion which was not permitted them by the law and when they demanded and took the raw flesh from the people whose offerings of fat it was their duty to burn on the altar. Another instance of the perversion of the sacred uses of the sanctified furnishings of the tabernacle and temple is that of the changing of the brazen altar in the temple to that of a new altar patterned after the altar of the temple of Damascus. Upon the new altar Ahaz commanded the sacrifices to be made and the old altar of the Lord was removed to one side, and before it the king purposed to inquire of the Lord. The altar lost its sanctification and it could not be transferred to one that was patterned after the idolatrous altars of the heathen, although its beauty was attractive enough to cause a king to sin against his God. II Kings 16:10.

It was the tabernacle and its divinely ordained character and the divinely directed worship to which the people sanctified themselves. Human virtues are not in themselves holiness, nor can one simulate holiness by his religious conduct. Holiness belongs only to God. Jesus attributed this virtue to His Father—"There is none good but God." But He did not refuse the title, "Good Master," which He had been called by the young man. Matt: 19:17. The sanctification of men as described in the Old Testament had to do, then, with their separation unto the holy things of the Lord, and their obedience to the life and service which the Lord had commanded of them.

Sanctified Things and Men

Only God is holy; and because He is holy He may call upon men also to be holy. It is possible for God to stipulate the kind of life and worship which He requires of men in order that they may be esteemed righteous. He called them from their common life and from their ungodly worship of idols to a definite worship of Himself. All that God prescribed for men in the worship which He ordained was to bring them into a definite relationship to Him and a definite acknowledgement of Himself.

The first call for sanctification, at Mount Sinai, was that they should prepare themselves to hear His voice and to dedicate themselves to their God, a living God. They put off their defilements and set themselves apart from their ordinary customs of life to wait for the manifestations of God, that they might know Him and worship Him as He appeared to them in the following days and years. He gave them the law, the Ten Commandments, which they heard and understood and to which they pledged their obedience. They separated themselves unto the new standards of life, although they had not as yet observed any of them.

God gave them a tabernacle, furniture, vessels, and a priestly ministry, to which they should devote themselves in the worship which He ordained for them. These things

were set apart for the people by the Lord, with that form of service which would call attention to the nature of the things of God and reveal to them their own relationship to their Creator and their God—a living God. The gold, silver, precious stones, brass and linen and skins and spices—all were materials that were common on the earth, and could not have been holy in themselves. It was not the new forms in which these materials were made that made them holy. It was the service to which they were set apart that made them a holy place, and holy vessels and garments. It was not the blood of the tribe of Levi which qualified Moses, Aaron and his sons, and the Levites to serve God in a holy ministry. It was the service in the tabernacle of the Lord which made them holy ministers of the things of God.

There were sacrifices of animals and of flesh required of the people in their worship of the Lord. Blood and fat and oil and wine and meal were brought to the Lord in the ceremonies of worship and service. These came from the common materials which the people possessed. Yet, when they were used in the worship of the Lord, they were called holy. They were sanctified to a particular service for the Lord. It is of interest to note in this connection that even the flesh of a sin offering was **most holy**. Lev. 6:25 ff. and 7:1 with other references. While it bore the judgment of sin, it was most holy in its use, for it was thus set apart for a particular formula of service and for a particular use, and no digression from that service and use could be permitted. Even the contact of the blood with other than the proper use of the blood was not permitted. Thus the Lord definitely set apart the whole tabernacle, priesthood, sacrifices, and people for His own use and service. All were equally sanctified and all were used of the Lord for the manifestation of Himself, His truth, His grace, His loving-kindness, and His own perfect holiness, unto which He invites man, and into which He will bring men who sanctify themselves to learn of Him by His Word and Spirit.

(To be concluded)

—O—

WHERE WOULD HE GO IF HE LIVED TODAY?

During the frontier days, the driver of a covered wagon stopped his horses on the street of a young town and called to a passing man, "Hey, any saloons in this place?"

"Sure, we've got four," boastfully replied the man.

"Giddap!" the driver shouted, urging his horses on.

"Stop!" called the man.

"I can't stop here," replied the stranger, "I've got four boys in this wagon."

"Why?" again called the man. "What's your business?"

"My business is to raise these boys for God, and I can't do that in a town with four saloons." And he hurried his horses on, soon turning the bend in the road and passing out of sight.—The Presbyterian.

—O—

"The emptier the head, the more nearly it is filled with colossal conceit."

MISSIONS

THE STUDY OF HINDUISM

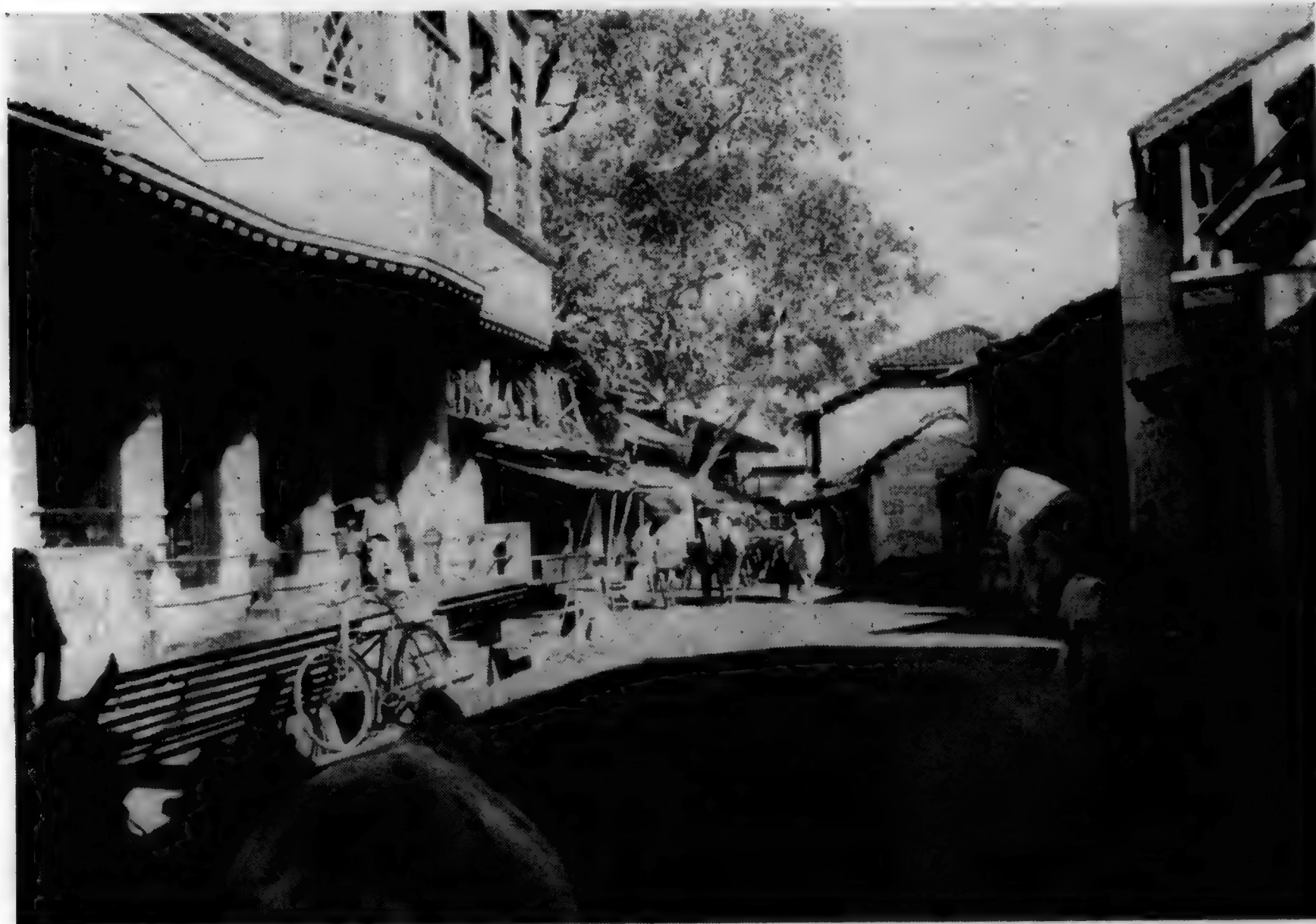
BY R. C. DAS

This article, selected by Weyburn W. Groff, one of our India missionaries, originally appeared in the *National Christian* and is herewith printed by permission. The editors of the *Review* state that Mr. Das "is a long-time convert from Hinduism, and he has been doing evangelistic work in Benares for many years. He is now operating an Ashram and reading room in the heart of Benares city and giving a very splendid Christian witness in this stronghold of Hinduism."

Bro. Groff goes on to say: "The value of the article as I see it personally is that it stimulates the reader to a sympathetic and gracious understanding of the beliefs of non-Christians. Although they may believe in something so far from the truth they follow it with a sincerity that puts Christians to shame. . . . Also people whose work it is to pray for the messengers who are here will be able to do so more intelligently. We need constantly to be held before the Throne of Grace in order to keep right attitudes and right motives in our work. This matter of approach to the Hindus, among whom our work is largely done, is of vital importance. This man, a former Hindu and a student of Hindu philosophy, and a man who works among Hindus, holds before us a high ideal. It calls for much prayer."

All true knowledge is hard won. Serious study of any subject postulates a spirit of reverence and great patience. The remarks are particularly apposite in the case of a religion like Hinduism. It is ancient, vast, and complex, in some aspects almost baffling. All credit to those European orientalists—

more or less sealed store to the Christian students. There is urgent need today in the church of India for its leaders and teachers to understand the dynamics of Hinduism and to discover what the church's proper reactions to it should be. For this purpose not mere theoretical knowledge acquired in a



Sacred Pipal Tree and Holy Cow Still Abound in Hindu Dhamtari.—Photo by W. W. Groff.

including Maxmuller—who have pioneered till today in this field and tried to apply to its study historical methods and the scientific spirit. Among Indian Christians and missionaries also, those beginning with William Carey who have attempted to do something in this connection are honored names. But so far as the internal realities of Hinduism are concerned—its source of vitality and inspiration—the dynamic seeds of Hinduism and its inherent values—have remained a

¹Mr. R. C. Das is at present carrying on evangelistic work among the Hindus at Benares, U.P.

school is adequate. A spiritual home or fellowship is a necessity in which Christian life can be vitally and rightly related to Hinduism.

Risks Involved

There are certain disadvantages and dangers attendant upon such a study and approach. The western scholar or the Indian Christian born in the church being alien to the vital currents of Hinduism cannot probe deep into the living experiences and has to remain content with the theories and on the circumference. A theoretical appraisal of Hinduism, though valuable in itself in the light of Christian doctrines, will not constitute an

effective apology. Hinduism responds to life. It can assimilate ideas easily enough. So the problem is to posit living Christian experience in suitable terms over against, or, in some cases, into the creative ideas and dynamic values of Hinduism. The problem facing Christianity today in India will not be solved by rummaging the pages of Scripture and applying critical (valuable in the interests of knowledge) methods to study of doctrines, but by carrying over, as it were, fundamental truths of the Christian revelation in the Bible into Indian life and creating intellectual and spiritual cells—the atmosphere wherein will be breathed out the very life of God in Jesus Christ. No amount of theoretical presentation and the Gospel, however attractive and reasonable and even unique, will convince Hindu India. She will be convinced by, and bow before, saintly Christian scholars—Christian rishis and gurus (seers of truth and dynamic masters) when they will arise. This thought should sober us against undue haste in setting up machinery for a study of the theories, ideas, and origins of Hinduism, neglecting vital contacts with the living forces of Hinduism today, not simply through books but personalities and institutions which are still functioning or being born anew.

A lot of sympathetic imagination and great patience will be necessary for a Christian student to enter into the holy of holies of Hinduism. In the past many have studied it with bias and prejudice. Some have regarded it as heathenism, pure and simple, Satan's handiwork. Others' knowledge has been vitiated by an overzealous missionary attitude—only picking up the weak spots in Hinduism and trying to win over the convert. The dispassionate scholarly attitude has been very much absent. Ulterior motives have colored our view of Hinduism. So the Hindu derides. The real though difficult task is to harmonize the true Christian objectives with appreciation of truth wherever found.

Another risk involved is when an unconverted nominal Christian, highly educated and cultured though he may be—one who has not got the Christian experience of salvation, and the power of the Holy Spirit—when such a person undertakes the study of the scriptures, institutions, and heroes of Hinduism, the probable result will be an undue appreciation of the excellence of Hinduism unrelated to the practical problems of life. This will be clear when we remember that the real strength of Christianity is expressed particularly in the moral and spiritual rather than in the intellectual or merely emotional sphere of life. Lack of realization of vital Christian truths will be responsible for an uncritical emotional estimate of Hindu gods. Similarly, a man centered in Christ but devoid of proper intellectual qualifications will fail to relate himself properly to Hinduism by his dogmatism and even fanaticism. The student of Hinduism must be naturally intelligent, educationally fit, and spiritually sure of his Christian bearings. Otherwise the result will be chaotic confusion and soft liberalism. In some cases it may be that an educated nominal Christian will be led to Christian spiritual experience through a critical and comparative study of Hinduism and Christianity. Similarly, an extremely fundamentalist Christian

without much educational background may be broadened in his views and come to a proper rational attitude to Hinduism. But the results are unlikely and the risks should not be taken. It, has, however, been found in actual experience that in and through a carefully worked out course of study in the midst of a spiritual atmosphere Christians of weak faith and confused understanding but with a fundamentally good heart and an open mind have been strengthened in their Christian life and witness.

Yet another evil result of an unduly intellectual study of Hinduism may be the dulling of the spirit of evangelism. The merely intellectual approach to Hinduism lacks vitality and creates a sort of false sympathy. It has also been found that Christians of a scholarly type lacking the fervor of the missionary motive but in close touch with Hinduism grow more indifferent to the need of personal conversion and urgent claims of Christ upon human life. So it will be rather unhelpful and a waste of energy for Christians lacking the evangelistic spirit and call, possessing only the intellectual motive, to pursue a dubious study of this great religion, although I can see the social and political and cultural value of a merely scholar's attitude and approach for the Indian Christian community. The ideal would be a fine blend of learning and spirituality, of a scholar and a saint, a harmony of natural mind and Christian truth—a rare achievement in this world. But that should be the aim in different degrees, if the study of Hinduism is to be fruitful from the Christian standpoint.

Another potential danger to the individual Christian and the Christian community of a facile, unsifted knowledge of Hinduism is the steady sterilizing of life neither triumphant over, nor absorbed by, its surroundings.

There may be, and possibly are, other disadvantages of a study of Hinduism, but I will now briefly enumerate the immense benefits that may be derived from such a study.

Indian Christians, particularly teachers, preachers, and leaders of the church, should make an honest effort to understand the religion and culture of their Hindu brethren. Very simple and obvious reasons are that correct and adequate knowledge is desirable for its own sake. It will make the community intelligent and cultured. All good knowledge enriches life. Goodness and truth in whatever degrees and wherever found will deepen life one way or the other. Moreover in the midst of communal suspicion and strife, understanding of others' culture and life will make for neighborliness and peace. It will ultimately reflect itself in political concord and unity. Much of the communal hatred and misunderstanding is due to ignorance of our neighbors' belief and practices. Darkness produces fear, whereas light creates friendliness. Light of knowledge is helpful and healthy for the social life. The church in India is apt to crystallize into a religious community or a caste, like Islam, with an excessive sense of exclusiveness and claim for rights and safeguards, instead of functioning as a spiritual fellowship and a moral force serving the whole of society. In that eventuality, the church will lose its divinely ap-

pointed purpose of salvation. One of the best ways of forestalling such a catastrophe is the infusing of the church with the knowledge of the life and faith of its neighbors. It will set the church in a proper relationship with the majority community and will largely dispel suspicions as to proselytizing activities merely for a numerical victory. In the new India a more effective presentation of the Christian message is absolutely necessary not only for the welfare of India but for the future of Christianity itself. The study of Hinduism—the basic religion of India—should be so conducted that a new approach may be naturally evolved. In the past many methods have been used from many motives. Whatever the results may have been it will be futile to discuss them except to say that they have to be modified and some definitely rejected. Under the present conditions in India and in the light

of the purpose of the Christian revelation we can have only the highest of motives and adopt only those methods that are spiritual and aboveboard. A missionary religion like Christianity should, be rationally convinced and spiritually assured of its own credentials and intrinsic merit rather than depend for its evangelistic purposes on any blind dogmatism or bigotry. Much of religion has been preached in the world, India not excepted, sheerly from a spirit of fanaticism and a militant motive of conquest. This sort of spirit is not only alien to true Christianity but abhorrent to Hinduism—a faith that understands quiet infiltration of ideas and appreciates natural absorption of the spiritual power of a dynamic religion. A comprehensive and deep understanding of the spirit and genius of the institutions and ideas of Hinduism alone will

(Continued on page 378)

IT HAPPENED IN INDIA

BY MARTIN H. SCHRAG

India today is a seething mass of humanity, the like of which the world has not seen since the Middle Ages. One of our relief workers points out some of the dire needs and thus shows us our opportunities to help in this hour of peril.

Today, in the land of caste and cow, neighbor has risen against neighbor and countryman against countryman. Driven on by goondas (bandits) and fear, millions have been uprooted and taking only a few possessions, are forming huge foot convoys. They are trudging into the unknown seeking physical safety. Not since the religious wars of Europe's Middle Ages has there been such social upheaval for religions' sake.

Prior to Indian independence, the jockeying for position by Hindus and Sikhs on the one hand, and Moslems on the other brought communal tension and riots in different parts of India. The granting of independence and the division of India into Pakistan and Hindustan resulted in large minorities living on both sides of the border. Particularly in the Punjab, Moslems, Sikhs, and Hindus were living side by side. The division sliced the Punjab in two with Western Punjab becoming a part of Pakistan and Eastern Punjab a part of Hindustan, or now called the new India. The sudden transfer of power temporarily incapacitated government to exercise full control and thus the lawless element seized this opportunity, incited the masses, and in their wake left death, arson, abduction, and suffering. The minds and hearts of many were filled with the desire and spirit of retaliation. Soon the Hindu and Sikh minorities in Pakistan and the Moslem minority in Hindustan began to move toward Hindustan and Pakistan respectively. It is estimated eight million people are on the move. Fleeing for their lives, these refugees band themselves together in large foot convoys, sometimes numbering 500,000 and stretching for fifty miles, and laboriously walk the distance. Some of the convoys are guarded by tanks, whereas others are open to attack. Many refugee camps are springing up over the Punjab with conditions similar on both sides of the boundary.

It is pathetic to listen to individual refugees tell their stories. With mingled emotions of pity, fear, and hate, this man tells about having lost all his children—that one, saw his brother and sister killed before his very eyes in cold-blooded murder—a third, tells how all the young women were taken away from his community—still another, had his shop looted, the fruit of a lifetime of labor, the hope of his old age, gone in a blaze of fire and a puff of smoke. All realize they will never return.

Very real, today, is the historical relation of the Hindus, Sikhs, and Moslems. Ever since the Moslems swooped down from the northwest and attempted to subjugate the country, Hindus and Moslems have been at odds with one another.

Seldom, in the annals of Christendom, has there been such a unique and significant opportunity for Christian service. While Hindus, Sikhs, and Moslems are engaged in strife, Christians, maintaining a strict neutrality, can and must play the role of the good Samaritan. Already both sides acknowledge the fine work being done by Christians as indicated by the Hindu official's statement, "You have shown us the way." No longer identified with foreign imperialism, and desirous of registering true Christian concern for fellow men with the new India and Pakistan, Indian Christians and foreign missionaries are, and should be, bending every effort to heal the sick, feed the hungry, and clothe the naked. Although classified as relief work, such efforts may prove the greatest contribution made in recent years toward the building of the Church.

A Unit of five M.C.C. workers has arrived on the scene and will begin work hoping to do their small bit in serving their fellow men. Released via Mennonite Central Committee, Akron, Pennsylvania.

A DAY AT THE CLINIC

BY ELVIRA LEHMAN

An interesting glimpse into the routine of a relief worker in China.

The dawn of another beautiful day is breaking as we awaken to this new day. What will it have in store for us? Our clinic has now been open to the public long enough that the news has spread and daily we are treating larger numbers of people.

It is 7:45 A.M. and we have had our breakfast, so we walk down the streets of the town of Sihwa located in the Yellow River flooded area. A daily increase of returned refugees is noticed by the number of wheelbarrows loaded with their meager supplies that are standing at various places along the street. Perhaps the family includes a father pushing the wheelbarrow, a mother pulling it, a grandmother and a three-year-old child on it amidst the baskets, blankets, etc., and an eight-year-old child walking along beside. This is their home and they have just returned to learn that they must find another home since theirs was destroyed by high water and even now the ground is still covered with water. Perhaps they, too, must use a room in the temple compound that is nearly surrounded by water. Where can they go and what can we do for them?

As we draw near the clinic we see about twenty people waiting for us. They have no clocks to tell them the time of day and the sun has been shining for several hours so now they greet us in a friendly manner and crowd to the window to register so that we can treat their ailments.

Here comes a poor child with a scalp infection. It has heard that we have been able to treat others with similar ailments but hesitates to come because his parents have no money to give us. We advise cleanliness, to be told they have no wood for heating water, and no money wherewith to buy the wood or no basin in which to wash. We are prepared for this and give the child a thorough treatment.

See the sweet old lady being led in by her daughter-in-law? Her sight has been gone for ten years, but she has not given up hopes. They, too, have heard of our arrival and have walked fifteen li to visit our clinic. Is there anything we can do to restore her sight? That is her question, but she is not surprised when we give her the negative answer. She tells us that she too is a Christian and that she had been praying for many years that we would come and help others so that they need not lose their eyesight. What an inspiration!

A well-dressed man with a cane steps up. He has been smoking opium for years and wonders if we have any medicine that might help his cough so that he need not smoke. Through our interpreter we try to explain to him the evils of such a habit, ask him to use our cough medicine regularly and try to do without his opium. He leaves happy to think that we have medicine that will relieve his cough.

An emergency! What can be wrong with the woman being carried in on a bed by four

men? See the man beside her! They were visited by robbers the night before, had been tied and beaten, their house was partially burned and they have burn blisters on their faces and various parts of their body. They are so grateful to receive relief from their pain.

Many are the patients we see who have scabies and need dressings, have boils that need opening, or have teeth that need pulling. Very many complain of internal discomfort. It is probably due to the fact that they have been wanderers for many years, have not had the necessary food, clothing, and shelter and have lost loved ones. Just telling us about some of their experiences seems to calm them somewhat, but they must also have some medicine to eat. Many of them ask for a "ta chen," since it is a custom used by many of their people to give medicine by hypodermic syringe.

It is 11:00 A.M. and there are no more at the gate to register so the window is closed for registration, but we still have fifty or more patients to "k'an ping" (examine). We are informed that one hundred and twenty-four patients have been registered this morning. Is our work worth-while?

Ah, here is the woman with the severe abscess on her hand. It started with just a minor injury that became infected. When she first came we wondered if anything could be done to prevent the loss of her hand. She is so happy that it no longer pains her as it did and she sees the improvement it has made, so continues to come daily for her treatment. Yes, we too are thankful that we can help her.

We are seeing the last patients and as we look out the door we see our little "Maly" waiting for her treatment, patiently waiting, and for just a bit of loving. She is a little seven-year-old orphan whom we noticed on the street one Sunday afternoon wearing such ragged clothes, carrying a basket on her arm with a bowl and chopsticks in it. Those are her only possessions. She has a severe scalp infection and an enlarged abdomen. Due to her malnutrition we call her our little "Maly." She comes daily for her scalp treat-

CARRY ON

**Some one told the story of the cross,
Long ago on old Judaea's plains;
Others took the tidings on to Rome,
Preaching there, in dungeons and in chains.**

**Some one crossed the ocean to the isles,
Spread the story with a heart aglow;
Others carried it to desert sands,
Toiling over mountains heaped with snow.**

**Down the ages has the story come,
Ringing out its challenge all the way;
Told by loyal folk in every clime,
Shall we fail to pass it on today?**

—Selected.

ment, a good wash-up, some vitamins and a cup of milk. She looks very much better now with new clothes made from flour sacks, her abdomen less distended, her face a bit fuller, a face. One day while watching us she shyly face. One day while watching us she shyly remarked that she wanted to be a nurse when she grew older.

It is dinnertime and even a bit past as we complete our work and get ready to go home. We are weary, but have a feeling of satisfaction that we have been able to be of some help to these people. This afternoon we will open our clinic for the school children. There will be nearly one hundred of them many of whom receive eye treatments. They are so sweet especially the little ones from the nursery school. Yes, this is another day!

Kaifeng, China.

EARLY ANABAPTIST LEADERS

(Continued from page 375)

cause in Switzerland are spoken of as capable and well-versed men, although their scholastic record is not clearly known. Men of even lesser importance than these may have been well educated. A bookseller, Andrew Castelberger, of the Grison, who helped to spread writings of the Zurich Anabaptist reformers, is a case in point. Conrad Grebel wrote to this man in Latin.

Summary and Conclusion

It should be noted that, without exception, the most prominent of the early Anabaptist leaders in Switzerland and Holland were well educated men—by virtue of university training, or by preparatory study for Catholic priesthood, or by technical learning for a skilled vocation.

Whether their greatest contributions to the spiritual birth and development of the Mennonite Church were made because of, or in spite of, their high scholastic training may be a question in the minds of some. More significant may be the challenge that scholastic training, when consecrated to the will of God, motivated by a passion for the cause of Christ, opened to the permeation and control of the Holy Spirit, can be a power for the defense and propagation of the Gospel, a means toward the saving of souls, and a glory to the name of God.

Harrisonburg, Va.

¹ Horsch, John, *Mennonites in Europe* (Mennonite Publishing House, 1942), p. 31.

² *Ibid.*, p. 31.

³ Bender, H. S., *Mennonite Origins in Europe*, p. 23.

⁴ Horsch, John, *Mennonites in Europe*, p. 98.

⁵ *Ibid.*, p. 98.

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EDUCATIONAL

SOME RELIGIOUS ASPECTS OF THE WESTWARD MOVEMENT

BY WILLARD H. SMITH

An address given at Goshen College, where the author is Professor of History and Political Science.

While traveling in the West during the past summer, President Miller wrote to me asking me to speak on this occasion. He asked that I speak on some phase of my summer's tour that has educational and historical significance and then added: "This is the least you can do for the faculty and students in terms of the splendid opportunity you have had for an excellent vacation during these summer months." It is true that my opportunity was a splendid one, in view of my interest in American history, and I shall be happy to share with you, as time permits, a few things of historical interest and significance.

To me, as one writer has put it:

"The call of the wild is not over the sea,
It comes from the West; the trail is free;
My automobile is the castle key
That opens the western world to me.
The sweep of the hills in their distant view
Nor the roll of the plains I never knew
Till the call of the trail lured me out to view
The wonderful spots where the West is new."

As a point of departure for bringing in some of the summer's experiences and observations, I have chosen as a subject, "Some Religious Aspects of the Westward Movement." Time is available for dealing with only one or two of these phases, and these have to do with only a part of the Far West. To me one of the most interesting phases of history is the way peoples move about from one place to another. One of the most interesting chapters in American history is the story of the westward movement of population from the Atlantic to the Pacific. Someone has said that westward the star of empire takes its way. Appropriately enough, we found these words chiseled on the beautiful capitol building in Salem, Oregon, at the end of the Oregon Trail.

It was the privilege of several of us this past summer to travel over this old historical trail from its beginnings on the Missouri River to the trail's end on or near the Pacific. It was our privilege to stand at various historic landmarks along the trail and watch, in the mind's eye, the procession of pioneers go by. These hundreds of thousands who went over the trail a century, and less, ago left an imprint so deep that in a number of places it can literally be seen today. These pioneers, in the words of Whittier,

"... crossed the prairies as of old
The pilgrims crossed the sea
To make the West; as they the East,
The homestead of the free."

What kind of people were these who were lured along the trail into the setting sun? The answer is that many kinds of people—good, bad, and indifferent—went west and for various reasons. An earlier common conception that only financial and moral bankrupts and ne'er-do-wells went west is, of course, not historically correct. In an evening encampment of a typical caravan along the trail there were to be found the gun-toting, gambling, liquor-drinking types whose boisterousness could be heard far and wide. But in another part of the camp sounds of a different nature could be heard—sounds of Christian people singing their praises and offering their thanks to God around the family altar. We no doubt have that master of misrepresentation, the American movie, as well as the old dime novel and the pulp magazine, to thank for this distortion.

One large group of pioneers who went west for religious reasons was that of the Mormons. Whatever we may think of their religious views, we have to admit that here was a group of intrepid pioneers who endured much for their religion. Even though my name is Smith, and even though some of the Mormons this past summer insisted upon calling me "Brother" Smith on the chance that I might be related to the great Joseph, I, of course, disagree profoundly with some of their views. On the other hand, I recognize that many fine qualities exist among these people, and I find their history interesting and their achievements remarkable. Much of value can be learned from them. A people with a history and a mission is likely to be heard from. The Mormons are such a people. They have been and are being heard from. Their history reads like a fairy tale.

One day in 1820 in western New York a boy of fourteen, stirred by a religious revival, sought God through prayer. Joseph reported that he was told that he should join none of the churches existing at that time. Three years later, according to the story, he sought further light from God and then it was that the angel, Moroni, appeared before him. Many wonderful things were told the boy. Some of these concerned a large hill near the Smith home which contained certain golden plates. Not until four years later, however, was Joseph permitted to secure the plates and then translate the message thereon. In 1830 there issued from the press the Book of Mormon, which the Mormons place on the same level as the Bible as a source of authority. In this same year was organized the

Church of Jesus Christ of Latter-day Saints.

Opinion in Joseph's community concerning these events was not only skeptical, but also hostile. New homes to which the Mormons successively moved—Kirtland, Ohio; Independence, Missouri; Nauvoo, Illinois—offered little more in the way of friendly feeling. Public relations did not improve when rumors began to emanate from Nauvoo to the effect that Joseph had, in the name of religion, begun the practice of polygamy. Because of this and other reasons, Joseph and his brother, Hyrum, were murdered by a mob in the Carthage jail in 1844. The days of the Mormons at Nauvoo, but not of the Mormons themselves, were numbered. It is not too much to say that the murder of these leaders, instead of killing the movement, gave it a history, a legend, a life, and a mission, which it could have gotten in no other way.

The last trek of the Mormons in search of peace was one of the most dramatic in history. Practically giving away their possessions which they could not take along (or which were not destroyed by mobs), they started west in covered wagons in the late winter of 1846. The trail, known since as the Mormon Trail, led through southern Iowa to what are now Council Bluffs and Omaha. From this point to Fort Bridger in what is now southwestern Wyoming, the Mormon Trail and the Oregon Trail covered practically the same ground. It was our privilege to travel over this historic route this past summer. Like the usual pioneer trail, it exacted its share of suffering, hardship, and tragedy. At Winter Quarters (now a part of Omaha), for example, disease and privation took a toll of more than six hundred Mormon lives during a terrible winter, 1846-47. There, over a common grave, an appropriate monument marks the spot today. As a part of the monument a father and mother stand together at an open grave and share their heart-torn grief as they look on the child they must leave behind.

It was at this point also that one of the ironies of history occurred. The Mormons, it should be remembered, were trying to get away from the United States and were planning to settle somewhere in territory which at that time belonged to Mexico. Imagine the chagrin of the Mormons when they were asked at Winter Quarters for five hundred of their most able-bodied young men to help win the western territory from Mexico, against whom war had but recently been declared by the United States! Nevertheless, the quota was filled and these young men helped make their future home American.

As for those remaining, the trek to the little known West began in the spring of 1847. The vanguard of one hundred and forty-three men, three women and two boys was led by Brigham Young, the new leader. It is almost impossible for us today to realize how difficult and tiring travel across the continent was in those days. Many times the spirit of the people traveling, like the children of Israel, was low and depressed. A famous Mormon hymn, "Come, Come, Ye Saints," was composed on this journey and was frequently sung to raise drooping spirits. This song is still their favorite hymn and can be thought of almost as the theme song of

their history. It was on July 24, one hundred years ago, that President Young, coming through Emigration Canyon in the Wasatch Mountains, got his first view of the Great Salt Lake Valley. It was at this point that after surveying the valley he spoke these historic words: "This is the right place. Drive on." It was at this point also that there was unveiled on July 24, this past summer, the beautiful This-Is-The-Place monument, sculptured by Mahonri Young, a grandson of Brigham. Descendants of this first group repeated the trek from Nauvoo to Salt Lake City this past summer as a part of the centennial celebration. Instead of traveling in covered wagons, however, they traveled in covered automobiles, with simulated wooden oxen fastened on the fronts of the cars. The same number of people and the same number of vehicles as was in the 1847 vanguard traveled over the same route, and, like the forefathers, camped out at night. But, try as they would, it was impossible to recapture the hardships of a century before.

Following this first group into the valley there came thousands and eventually tens of thousands of other saints flocking to their Zion. Thousands of them—including many converts from Europe—measured the distance between Iowa City and the Great Valley by their footsteps, pushing or pulling handcarts loaded with their few possessions. Hundreds of them died along the way.

Through the use of irrigation, hard work, co-operative living, and through the driving force of their leader, the Mormons have indeed made the valley blossom as the rose; but not without a struggle. At times it appeared that this was not "the right place." In 1848 when clouds of crickets were in the process of devouring the crops and thus threatening the very life of the new colony, there appeared on the scene huge numbers of sea gulls. Instead of helping to devour the remainder of the crops, as was first thought, the gulls devoured the crickets. And thus the crops were saved. To the Mormons this was an answer to prayer and the gull to them is a sacred bird. This is the meaning of the sea-gull monument which today stands in Temple Square. Again Brigham Young, as on other occasions, seemed to have been vindicated, and his critics were silent.

Much more could be said about this interesting and unique experiment in the colonization of the West. But time will not permit. I visited Salt Lake City before, and even in a normal year one can feel history in the atmosphere. In their centennial year a visitor found history almost literally striking him in the face. A Christian observer of these events could only wish that such a fine, clean people as they seem to be today, a people who have such a history and such a sense of mission, could have only the evangelical Christian beliefs as their creed, and not the additional trappings of men who claim the right to receive new revelations.

Before closing let me briefly mention another experience which recalled vividly to mind the religious contributions of another group in building the West. These were the missionaries to the Northwest—the Oregon country. At historic South Pass in western

Wyoming, I saw a monument on which there is this inscription: "Narcissa Prentiss Whitman, Eliza Hart Spalding, First White Women to cross this pass, July 4, 1836." There were other pioneer missionaries to the western country, but I should like to say a few words here only about the Whitman and Spalding families. Interestingly enough, these women and their husbands, Dr. Marcus Whitman and Henry Harmon Spalding, came from western New York, not far from the home of Joseph Smith. The story of this pioneer missionary effort is most interesting and inspiring. It goes back to 1831 when a delegation of one Flathead and three Nez Perce Indians came from the far West to St. Louis to request missionaries to come and tell their people about the white man's God and the white man's Book. The Whitmans and the Spaldings, members of the Presbyterian Church, responded to the call and went out under the auspices of the American Board for Foreign Missions. As did the thousands of others, they went west in covered wagons, taking the entire summer for the monotonous, hot, dusty, jolting trip. It required much more sacrifice to be a missionary in the Oregon country at that time than it does to be a foreign missionary today. In terms of communication and separation from home these missionaries were farther away than the most remote foreign missionary today. This isolation and the slowness of communication and transportation are well illustrated by the following set of facts. In 1839 the Whitman baby was drowned in the Walla Walla River. For many months after the tragedy the Whitmans were still receiving gifts for the child from eastern friends as a result of the announcements of the baby's birth sent two and a half years before. So when these people saw the Pacific slope at South Pass and took their last look at the rolling plains to the east, they knew that in all probability they would never see their homes and loved ones again. For the two women in the party this actually was to be the case.

Near Walla Walla, Washington, it was our privilege to visit the graves of Dr. and Mrs. Whitman and the site of the old mission near by. This present year happens to be the centennial year, not only of the arrival of the Mormons in the Great Salt Lake Valley, but also of the murder of the Whitman family (and others) at the hands of Indians. For reasons which I have not time to explain here, some of the Indians had become hostile and determined to wipe out the mission. No one knew how widespread the conspiracy was. The Spalding family, located at another branch of the mission about one hundred miles distant, was miraculously saved from destruction. But it appeared as though the end of the mission had come. The Spaldings and a few other white survivors were taken to the Willamette Valley in western Oregon where most of the settlers were going. But Mr. Spalding was never satisfied there and longed to return to the scenes of his first love in eastern Oregon. After a number of years, and after the entreaties of many Indian delegations, the way was opened for his return. The story of the labors of this old veteran of the cross in the 1860's and '70's is most amazing. Having his full share of

human frailties, he had troubles aplenty. There were misunderstandings, personality clashes, and he was not always too co-operative. But he had a love for the Indians, and a passion for preaching the Gospel among them. His greatest success as a missionary came in his later years, and, despite his shortcomings and discouragements, his sun went slowly down in a blaze of glory. The spark of Christian life which had been started by Whitman, Spalding, and others earlier among the Nez Perce and other Indians had not gone out. It now was fanned into a revival flame. It was a clear case of the earlier missionary effort now bearing fruit. This past summer we saw a number of monuments erected to the Whitmans and the Spaldings. But the greatest monument of all is that of the hundreds, not to say thousands, of Indians in what are now eastern Washington and western Idaho who today bear the name Christian because of the labors of these missionaries. And these figures do not include the hundreds who have passed on. Spalding himself baptized about one thousand into the Christian church, most of them, as indicated, in his later years. Two of these deserve special mention. Two of his last baptisms occurred in 1874, shortly before his death. In fact, he was already on his deathbed and had to be helped to sit up in bed in order that he could perform the ceremony of baptism. The applicants for baptism were an old Umatilla Indian chief and his wife, who had walked two hundred and ten miles to receive the rite. It is interesting to note that the Indian chief had been one of the early pupils of the martyred Whitman. Spalding gave the chief a new Christian name, that of Marcus Whitman. His wife was given the name of Narcissa Whitman. Here indeed was another example of a harvest of earlier labors now being gathered. Surely Mr. Spalding had good reasons for writing as he so often did following a list of names in his record book of those added to the church: "Bless the Lord, O my soul."

Here then are the interesting stories of intrepid pioneers who in many cases left an inspiring record. The frontier in the old physical sense is gone, it is true, and the last century has been a century of tremendous achievements. But let no one in this atomic age say that the day of pioneering is over and that there are no new frontiers to conquer. The missionary enterprise is as needy as it was a century ago. There are frontiers in the field of science—in medicine and elsewhere—where much pioneer work remains to be done. And, finally, the turmoil of the world indicates that the science of human relationships is a frontier as challenging as any that existed in the nineteenth century. It is for us in 1947 to pioneer on the great frontiers before us today as faithfully and as successfully as the Whitmans and the Spaldings.

Goshen, Ind.

The Cross is the key. If I lose this key, I fumble. The universe will not open to me. But with the key in my hand and heart I know I hold its secret.—Stanley Jones.

THE SCHOLASTIC TRAINING OF THE EARLY ANABAPTIST LEADERS

BY RICHARD DETWEILER

An illuminating discussion by a student of church history.

Because of the dominant rural traits and the lack of emphasis on higher education which have characterized Mennonite peoples throughout their long history, casual observers today, both within and outside of the Mennonite Church, conclude that early Anabaptist leaders must have been comparatively untrained and simple men. A closer historical study proves this theory to be untrue.

Conrad Grebel

Although the name "Mennonite" was derived from an influential Anabaptist leader in Holland (Menno Simons), the founding and early development of the Anabaptist movement took place in Switzerland. The man usually spoken of as the true founder of the Mennonite Church is Conrad Grebel (1498-1526).

Grebel was the son of a wealthy iron merchant and city council member of Zurich, Switzerland. As a young man, Conrad had the best educational opportunities available in that day. After spending his boyhood days in Zurich schools he entered the University of Basel. He studied here one year and then received a grant from the king of Austria by which he entered the University of Vienna. Following a three-year stay there he next entered the University of Paris with a scholarship from the king of France. Altogether he spent six years in the best universities of his day. He was thoroughly trained during these years in humanistic studies or, in other words, the liberal arts, and became a master of Latin and Greek.

Grebel's talents were obvious to many. The head of a printing firm, where Conrad served as a proofreader, said concerning him, "... a young man of excellent talent whose presence was an honor to his establishment."¹ Zwingli himself spoke of Grebel later as "a very noble and learned youth,"² and promised to recommend him for the position of Greek professor in the theological school that was being planned for Zurich.

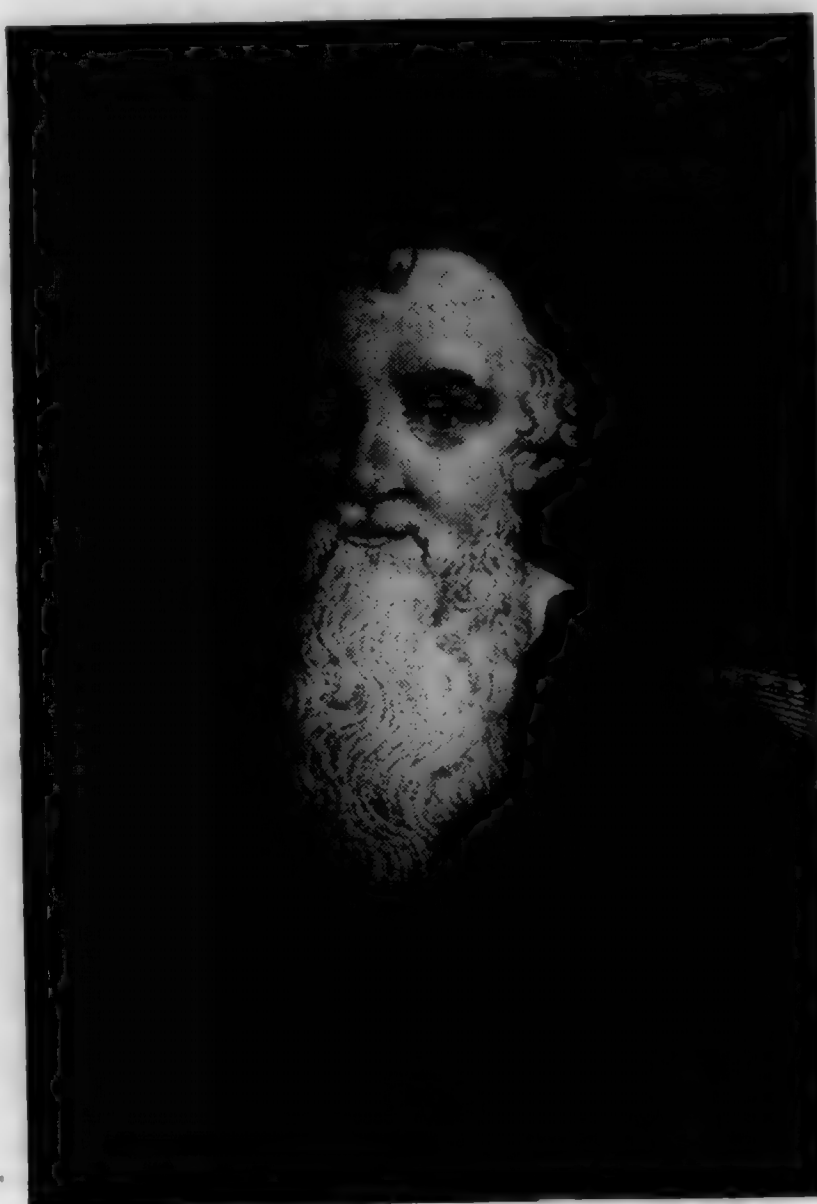
Although Grebel received no formal theological training, he was never a religious skeptic during his university days, and his knowledge of Greek, Latin, and Hebrew later aided him greatly in his study of the Scriptures.

Felix Manz

Another prominent Anabaptist leader in Zurich was the son of one of the clergy of the Zurich cathedral. His name was Felix Manz (1498-1527), a talented youth. He studied in the University of Basel and became especially learned in the Hebrew language. This knowledge he used to good advantage when meetings of the Swiss Brethren were held in his home, and he expounded to them the Scriptures in the original Hebrew. Zwingli promised to recommend Manz as professor of Hebrew in the theological school that was to be developed in Zurich.

George Blaurock

Nothing is directly known about the scholastic training of this dynamic and influential man who came from the eastern Alps of Switzerland to Zurich where he joined the Anabaptist cause and became Grebel's right-hand man. It is known, however, that he formerly had been a monk in the Roman Catholic Church, and by this we may assume that he was, at least to a certain extent, a learned man. His preaching was the most powerful of the early Anabaptists in Zurich. He, too, as Grebel and Manz, did not live to an



Menno Simons, the Leader Whose Imprint Is Indelibly Stamped upon the Mennonite Church and Whose Name She Bears

old age (1490-1529), and perhaps many of his possibilities were not realized.

Michael Sattler (1495-1527)

Sattler, before espousing the Anabaptist cause, was the prior of a monastery in the Black Forest of Germany. He was known as a well-educated man who was acquainted with the Scriptures in the original languages. Sattler also had studied at the University of Freiburg. He read the ancient fathers and the Bible extensively.

It was probably Sattler who called together a conference of church leaders at Schleithem in 1527 and led in the formation of the first Mennonite confession of faith, called, "The Seven Articles of Schleithem."³

Pilgram Marpeck (1495-1556)

Marpeck was born in the Tyrol, became well trained in the school of his day, and early distinguished himself as a mining engineer. He also was elected to the city

council of his home town and was made the mining magistrate. At least three books which he wrote have been preserved, namely, "Admonition," "An Explanation of the Testament," and "Vindication." These books were used widely in teaching by the early Anabaptists.

Obbe and Dirck Philips

Obbe and Dirck Philips were among the first leaders of the Anabaptist movement in Holland. Obbe was a surgeon by trade and his brother, Dirck, a Franciscan monk. Although, again, little is known of their formal scholastic training, we must conclude from their vocations that these men, too, were learned in certain fields at least.

Menno Simons (1496-1561)

The leaders in Holland who probably left a more distinct impression on the Mennonite movement than any other one man was Menno Simons, a Catholic priest who turned to evangelical Christianity. For the Catholic priesthood a man had to pass through a thorough educational preparation. Menno must have spent a number of years in preparation study. He learned to read Latin and had some knowledge of Greek. Probably he was educated at the school of the Franciscan monastery at Bolsward. Menno was also acquainted with writings of the early church fathers. His thought knowledge of Scripture was no doubt a result of private study after he became interested in evangelical doctrines. The writings of this great leader point to his scholastic ability, especially the fine Latin style in which he wrote.

Other Leaders

Balthasar Hubmaier, though he differed from the Swiss Brethren on the point of non-resistance, was a distinguished Anabaptist leader born in South Germany and later a resident of Bavaria. He was trained in the universities of Freiburg and Ingolstadt in Bavaria. He became dean of the University of Ingolstadt in 1515, having previously received the degree of doctor of divinity. Before joining the Anabaptist cause he was the head priest of the town of Waldshut, South Germany.

Hubmaier was a masterful writer and refuted infant baptism with one of the best written books of the Reformation period, "The Christian Baptism of Believers."

Wilhelm Reublin, the man who baptized Hubmaier, was a priest at St. Albans Catholic Church in the Swiss city of Basel where he began to preach against unscriptural doctrine and practice. Crowds thronged to hear him preach. He united with the Swiss Brethren in 1524.

Martin Weniger, a prominent Anabaptist leader and spokesman in Switzerland, was referred to by Berthold Haller, a Zwinglian reformer, as being "a learned, shrewd, and eloquent man."⁴ "In scholarship Weniger was probably the equal of any of the opponents [in a debate with Zwinglians at Bern], and in his knowledge of the Scriptures he surpassed them."⁵

Other leaders such as Eberli Bolt and Wolfgang Ulimann who aided the Anabaptist

(Continued on page 372)

SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

BY JOHN F. BRESSLER

LOYALTY UNDER PERSECUTION— Revelation 1—7; Acts 16:16-40; I Peter 4:12-19; 5:6, 7

Lesson for December 14, 1947

Memory Verse: Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10.

Satan hates God. And ever since the Fall carnal man hates God. The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can it be. God loves man and has made every necessary provision for his reclamation; but man's hatred of the good makes the work exceedingly difficult. Not only does the natural man take an attitude of opposition against God, but he opposes all of his fellow men who turn to God and walk in the paths of life. This antagonism is revealed in varying degrees, from cold indifference to bitter persecution. The evil hate the good.

Rev. 2:8-11. While John sent special messages to seven churches of Asia, we have only two of them in the printed text of this lesson.

Smyrna's chief heathen deity was Dionysus, the god of wine. As a result, the citizens of Smyrna were much given to drunken debauchery. The drinking element of any community is antagonistic to the Gospel. There were many Jews in Smyrna. These joined hands with the heathen in persecuting the Christians. They called their place of worship a synagogue dedicated to the worship of Jehovah, but their attitude toward the Gospel proved them to be a synagogue of Satan. Whether in the church or out, whenever you persecute another, you are serving the devil.

Smyrna is derived from the word "Myrrh," the leaf of which sends forth a pleasant aroma when bruised. The Christian under persecution does the same, if he remains faithful.

You can be very poor in the things of this world and yet be very rich toward God, for God does not reckon wealth as carnal men do.

Rev. 3:14-22. The church at Laodicea was a wealthy church from worldly standards but miserably poor in the sight of God. There is compensation in being poor in houses and land; it is easier to be rich in faith. When you have material wealth, you become self-reliant and self-satisfied. And presently you become supercilious toward others not so prosperous. None of these things are helps to the growth of the spiritual life. Rather, they choke the Word so that it becomes unfruitful.

Few of us can see ourselves as we really are. Perhaps the reason we can't is because we do not want to do so. We prefer to live

in a world of make-believe. But God sees the reality.

There are congregations whose spiritual coldness and lukewarmness have driven Christ outside their walls. There are individuals whose hearts are so full of things of this life that there is no place for Christ. To such Christ stands without and knocks. If the door is opened, Christ comes in for communion and fellowship. But when He comes in, some things will go out. There is no earthly condition in which the believer can be placed but that he can be an overcomer and gain the rewards of victory. But victory always follows conflict. And to win, you must hold on in the struggle five minutes longer than the enemy.

Rev. 7:9-17. The proportion of those who come to God through Christ to those who persist in the ways of sin is small, and yet the number of those who will enter the portals of glory is a multitude so vast as to be numberless. Christ did not die for sinners in vain; neither does the messenger of the Gospel labor in vain. The human family is divided into many tribes and families and their different forms of speech are numbered by the thousands. But from all of these peoples and tongues shall come some who will come from the east or the west, from the north or the south and sit down with Abraham in the land of the blest. The doxologies that we sing here are incomplete, but when we come before Him, we will sing the sevenfold doxology of verse 12.

Who will be dressed in white robes? Those who have been washed white. The white robes signify pure and holy deeds and thoughts. Only by the blood of the Lamb can the sins be washed away so that the person becomes whiter than the snow, and only by the power of the Spirit can the deeds be pure.

We will be serving Him day and night in glory. We have no privilege to do less here. It is not one hour a day for the Lord and twenty-three for self; it is not one day a week for the Lord and six for self; but it is twenty-four hours a day and seven days a week for God. "Whatsoever ye do, do all to the glory of God." Get into that habit here; you will enjoy the next world more. And this too.

Acts 16:16-40. The arguments advanced by the enemies of Christianity in justification of their acts of persecution of the saints are seldom, if ever, the real reason. The real reason would condemn them in the eyes of all fair-minded men. But if the saints remain true to God under the persecution, the experience will always work out for the furtherance of the Gospel rather than its hindrance. Without

this persecution, the Gospel would not have reached the jailor and his family.

THE PRINCE OF PEACE

Revelation 8-15; Isaiah 9:2-7; Luke 2:1-20

Lesson for December 21, 1947

Memory Verse: Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

Isaiah 9:2-7. In these verses the prophet foretells concerning the person, work, and times of the Messiah. And the New Testament evangelist declares that these verses were fulfilled in part at least when Jesus came to Galilee of the nations and preached the Gospel there.

In all agricultural communities the season of greatest rejoicing is at the ingathering of the year's harvest. And why should it be otherwise? The natural man lives by the fruits of the earth. The time of greatest rejoicing to the warrior is when the battle is over and the enemy has been destroyed so far that all the victors have to do is to divide the spoil. One of the highest satisfactions for a community or group is a healthy growth in numbers and a corresponding increase in the things that make for life and comfort. The prophet declares that the advent of the Messiah to this sin-cursed world will bring more joy and satisfaction than all these combined. But before these can be realized, the yoke of the conqueror must be broken. Gideon is a beautiful example and figure. While the Midianite hosts were ravaging the land, there was neither peace nor safety. What little was gathered from the fields had to be hidden and there seemed to be no deliverance. Then Gideon, beautiful type of the Messiah, conquered a host four hundred and fifty times the size of his little band, and the rod of that oppressor was broken beyond recovery.

Even so, God, through Christ, breaks the power of Satan over those who cry to Him for deliverance.

And who is this mighty Redeemer and Saviour? A little babe that was born in a stable at Bethlehem, at whose advent the saints of God sang for joy. And His name? He has been given more than two hundred names by the sacred writers, descriptive of His person, and attributes, and offices.

Isaiah calls Him by five names in verse six: "Wonderful." In all the attributes of true manhood He so far exceeded the rest of the sons of men that we can only look upon Him in awe and wonder; in thirty-four years of earthly life His labors were so many that thousands of books could not hold the story, and in the battle against the devil and sin the victory was so complete that there was not even a momentary retreat.

"Counsellor." The foolishness of God (if such could be) is wiser than the wisdom of men. If all men and nations would take heed

to the counsel of God rather than seek counsel of men, all of the fiascoes that result from human diplomacy would be eliminated.

"The mighty God." If the Son of God could create the world by uttering the word, "Let there be," the directing and sustaining thereof cannot be difficult for Him. If He shall raise them that are in the graves at His coming by His call, is it too difficult to come into the lives of men and save them from their sins?

"The Everlasting Father." Of all human relationships, that of father is the most exalted. He is the head of the home. As husband he is the HOUSE-BOND, the bond that maintains the unity and integrity of the home. He is the provider and in time of danger, the protector. And no harm shall come to his wife and babes until the enemy enters into the home over his dead body. But God is the Everlasting Father, and He is all that and more to His children, both in time and eternity.

"The Prince of Peace." The kings of earth imagine that they will have no place in the hall of fame unless they engage in at least one victorious war during their reign, and the greater their conquests and the more bloody the slaughter of their enemies, the greater their fame. But again man's conception of greatness and God's conception are diametrically opposite. The Son had power as no earthly monarch ever can have power. But He came, not to destroy men's lives, but to save them, and He used all His powers to do good unto all men. How long shall He reign? A thousand years? Of that kingdom there is no end. Several years ago a brother was asked to give a talk on eternity. He spoke only on the thousand-year reign. I was always led to understand that eternity was duration, without beginning or end. A thousand years has both. He missed his theme.

But the comforting message to me is this that of the increase of His government and peace there shall be no end. His kingdom, unlike the kingdoms of the earth, has no period of growth until it reaches its zenith and then a more or less rapid decay—and oblivion. But His peace shall flow like a river, ever enlarging as it flows; and His kingdom will still be young when stars and suns have lost their force.

The central principle of the kingdom of God is justice and righteousness. Paul words it thus, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Rev. 15:2-4. No matter how dark it may appear today, it will be brighter tomorrow. Many of the writers of Holy Writ gave their messages to men in time of great spiritual apostasy, but not one conceded the ultimate defeat of God and right. God shall prevail at last.

GOD'S ETERNAL RULE

Jude 24, 25; Revelation 16—22; Matthew 2

Lesson for December 28, 1947

Memory Verse: He will dwell with them, and they shall be his people.—Rev. 21:3.

In that portion of Scripture to which our lesson is assigned we have the record that God has made all things new. There is a

new heaven and a new earth, and the redeemed sing a new song. To fit into the reborn creation, we must also become a new creation, old things passing away and all things becoming new. You do put new wine into new bottles and thus both are preserved.

Rev. 21:1. In prophetic figure the wicked are compared to the sea. As in this present evil world sin is predominant, so in the new heaven and the new earth righteousness and its fruits shall be universal. Now we long to escape the strife of tongues, the horrors of war, and man's inhumanity to man. In that land these will be but a memory, and in the arms of Jesus we will have everlasting rest and peace, and thanksgiving and praise from our hearts and from our lips will flow as from a perennial fountain.

Verse 2. THE DAY for the young maiden is the hour when she can stand by the side of a young man whom she has learned to love, and at the words of the parson clasp hands in holy wedlock with a grip that only death can break. At that hour she wants to appear at her best. Such is the spirit of the church, the body of the redeemed. The marriage to the Lamb who has redeemed us and is even now preparing a mansion for the bride is the day for which we hope and in the consummation of which all our expectations are centered.

But earthly homes are after all a poor image of the heavenly home. Here we have fear, sickness and death, sorrow and partings. In the home over yonder none of these shall ever enter.

Verse 5. If you were a land agent or a promoter of some colony in a new country, I would accept only part, perhaps a very little part, of what you would tell me of the beauties of that part of the world and of its many advantages over the place where I now live. And I would have reasons. Of the witnesses who give testimony in court, even those of high repute for veracity are cross-questioned. And there is a reason. Not many men are strictly truthful; and those few who mean to be are often biased for or against, and that bias causes them to see things differently from what they are. Only in God is absolute truth. When He speaks, I question not. All I ask is for the wisdom to understand. He is the faithful and true witness.

Verse 6. A to Z includes everything. Paul words it thus: "Christ is all, and in all." All things created have their beginning in Him. All are kept by Him, and for Him. The Word is His, and the promises in that Word had their origin deep in the heart and purposes of God.

Natural water is as necessary to the life in the plant and animal kingdom of this world as the blood is to your life. Using the natural figure, the Word speaks about a tree of life and a fountain of life, the two together doing much more for the soul than the natural elements do for the body. And whenever God gives He gives without stint. He wants us to live the abundant life. The reason we do not have it is because we do not have the hunger and thirst that would make us feast on His bounties.

Verse 7. "All things are yours . . . and ye are Christ's; and Christ is God's." That promise is for the overcomer. We could have

vast riches of grace even now if we tried hard enough to gain them. Elisha gained a double portion of Elijah's spirit by his unflagging devotion, but there were hundreds of students in the schools of the prophets who gained little or nothing.

There are many things that gladden the heart of the faithful believer, but none more than the knowledge that He has adopted us into His family as sons and daughters.

Verses 22-27. The unseen and spiritual world is just as real as the material and more enduring; but we learn most things through the natural senses. In order that we may comprehend the spiritual, God takes figures and symbols from the natural. The tabernacle, the temple, and the various rites connected with divine worship that are given us of God are all but figures of the true. On earth, the temple was the dwelling place of God and there worshipers came to adore and commune. In the eternal world no building is needed, but the worship and communion with God will be complete. On earth, the sun and moon and stars give us light, natural light. But they give us no light on spiritual matters, except as they declare the glory of God and reveal His handiwork to the believing soul. But God is light and life and for the illumination of the spiritual we have no need of the sun or moon, for God through Christ and the Spirit can give us light on things of the spirit world.

As the peoples of the earth are instructed in the things of the Spirit, then only can they walk in the light thereof.

Would you be a king on the earth? Then surrender your life to God. Let Him transform you, energize you, lead you. God is the King of kings and Lord of lords. When you walk with Him, He will make you a king and enable you to reign on the earth, but you will give Him all the glory.

The gates of the walled cities of the earth are closed at nightfall and opened at daybreak. You can enter only in the daytime. But there is no nighttime for the city of God, and whosoever will may enter at any time.

But if you would enter you must be fit. Cleanness of thought and life, the absence of abominable ideas and deeds, and an abhorrence of falsehood make you a worthy candidate for registration in the Book of Life. When the angels who will divide the wicked from the just find your name there, they will place you to the right, throw open wide the gate, and give you a hearty welcome to the eternal city of God. Even so, Amen.

BELIEFS THAT MATTER.

John 20:30, 31; Acts 16:11-15; I Timothy 4:16; I John 5:1-5

Lesson for January 4, 1948

Memory Verse: Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.—I John 5:1.

The book contains no idle talk or unnecessary material. But some of the teachings of the book are fundamental. However, if you never go farther than the laying of the foundation, you will never have a house. The superstructure is also necessary. But in this

lesson we will study some of the foundation beliefs.

John 20:30, 31. John's whole Gospel was consecrated to the declaration of the truth that Jesus, the Christ, was the Son of God in the same sense as you are the son of an earthly father. You can also be a son of God but not in the sense that Jesus is the Son of God.

Man cannot transmit to his offspring qualities that he does not possess. Natural man can transmit natural life to his child, but only God can transmit eternal life. It is one of His attributes and He transmits it to His children. We can have that life by believing in His name.

If He were the natural offspring of Joseph and Mary, He would have only human attributes and could transmit no other. Belief in His supernatural origin is a vital doctrine.

Acts 16:11-15. It is not enough that I preach. I may do much harm by preaching if I preach earthborn ideas rather than divine revelation. Let us be certain that the words we proclaim are the words of the Lord.

It was not enough that Lydia worshiped God. Even an unregenerate soul can worship. But God would have us worship Him in spirit and in truth. After Lydia had opened her heart to the Lord and after the Lord came into her heart, then she could worship Him acceptably.

Such souls want to be baptized by water baptism as the answer of a good conscience toward God. But the administrator also has a duty. He is to baptize, but only those whom he judges faithful. John did not baptize all who came to him, but he did baptize all those who brought fruits worthy of repentance. To baptize the unworthy may give them a false hope. Baptism is too holy an ordinance to debase by offering it to the impenitent and unholy.

I Timothy 4:16. To gain eternal salvation you must do more than make a start; you must keep on going. The turtle won the race over the hare because the hare stopped before he reached the goal. Six hundred thousand men left Egypt for Canaan but only two of them got there. The rest were always belly-aching to go back to Egypt. You may not always get where you want to go, but God does not take you by the nape of the neck and drag you where you do not want to go. More than seventy percent of the converts in Christian churches follow the example of Demas, and only a few return again to the fold. You must continue. Then, too, you MUST get busy doing all you can to save others, and one of the surest ways to keep from backsliding is to win others. You will find the service of God such a delight that the world will lose its allure.

I John 5:1-5. There are two kinds of belief—"saving faith" and "believing in vain." John speaks of the first. In this epistle he cites seventeen different ways by which we can examine ourselves as to whether we are in the faith or not. The man who lives in a world of make-believe as far as his standing in the Lord is concerned may be content but he certainly is very foolish. "Give diligence to make your calling and election sure." Don't be half safe. Be sure.

If you have saving faith, you have been born of the Spirit, and are a member of the family of God. But if you are saved, you will love the Father and all of His children.

But your love will reach farther than that. In the New Testament you will find two hundred and forty-nine commands and requests concerning the things that a believer and a son shall do. If you have been born again, you will not only obey all these commands and heed all these requests of a heavenly Father but **YOU WILL LOVE TO DO THEM.** That is one of the seventeen tests by which you may know your standing in the Lord.

The commandments of God are onerous and grievous only to those who love the world more than they love the things of God. Would that indicate sonship? Would you judge Jesus to be the Son of God if the records of his earth life showed Him to have been an open sinner? I would not. And I will not judge you to be a child of God if that is your record. "By their fruits ye shall know them."

Living a life of victory through faith in the Lord Jesus Christ is another evidence to confirm your heart in the things of God. And he, and only he, who overcometh the world shall inherit all things.

Lancaster, Pa.

THE PRINCE OF PEACE

(Continued from page 359)

Him die, exclaimed, "Truly this was the Son of God." No one could take Christ's life from Him. He laid it down of Himself in order that He might take it again. He laid it down to purchase our salvation.

He was wonderful in His resurrection. He was placed in the tomb, and although the combination of death, hell, and the devil tried to keep Him there, He tore away the bars and rose triumphant over death. We can be buried with Him and likewise be risen with Him to newness of life whereby we find Him to be our Prince of Peace.

He was wonderful in His ascension. As He was speaking to His disciples and giving them commandments for carrying on His work, He was taken away from them and ascended to the right hand of the Father, where "he ever liveth to make intercession" for us. He is living today and is our advocate with the Father. **Wonderful!**

The second name given to the King of kings is "Counsellor." A counselor is one who advises in matters of law and manages his client's case in court. Christ is our counselor before the Father. It is alone through Him that we can come boldly to the throne of grace. If we sin, it is He who presents Himself before the throne and shows His nail-scarred hands and feet, and His spear-pierced side, and pleads, "Forgive him, Father; I suffered this for him." What peace is ours if we have engaged a counselor who can so ably plead our case!

"His name shall be called . . . The mighty God." Several hundred years before Christ's birth we have His deity foretold. It was not

a man who was to come, bringing light to the people that walked in darkness. It was to be one of the persons of the triune God Himself—the mighty God coming to triumph over His enemies and destroying ours.

"The everlasting Father." He is the one who created and brought into existence all things. He is the giver of all life. He was in the beginning with God. And He will continue to live throughout a never-ending eternity. The Psalmist says, "From everlasting to everlasting, thou art God."

"The Prince of Peace." He brings peace to individual believers, to families, to communities, and to nations if they will but trust Him. The troubled hearts of humanity have been seeking for peace for centuries, and it is now within their grasp if they will but reach out in faith and accept it. But oh, how many there are in the world who have never heard of the Prince of Peace; how many there are who have heard of Him and yet reject Him! Christian friends, our hearts ought to be stirred this Christmas season when we think of the many who do not know of the way of peace.

What does Christmas mean to you anyway? Is it merely a time for feasting and for giving and receiving gifts? We celebrate, but we forget why there is a reason for celebrating. We forget who was born and why He was born. It is the birthday of the King of kings and Lord of lords, the Prince of Peace, that we are celebrating. "Thanks be unto God for his unspeakable gift." The angel proclaimed that these good tidings were for all people. May we show our thanks to God for His Supreme Gift by carrying the tidings of peace to all people. It is our privilege.

Let us make this Christmas season a time of honoring Christ, that the world around might see the Prince of Peace enthroned in our lives. Our peace with God will not continue unless we continue to place our trust in Christ and His eternal Word. His peace is our peace if we permit Him to have full control over our lives, "for he is our peace."

Chambersburg, Pa.

STUDY OF HINDUISM

(Continued from page 371)

enable one to find a suitable technique. The Christian apologetic in reference to Hinduism can ill afford to be merely theoretical and theological. It must be a form of life, an embodiment of spirit—expressed in personal character and social conduct and in institutions with moral and spiritual purposes for total life. In the Hindu view, life is a sacrament. Christianity in Hindu India, especially in its missionary aspect, must take note of this and evolve forms and institutions that will hallow all life and unquestionably and fearlessly demonstrate the kingdom of God on earth.

God puts the best robe on the prodigal, and makes the whole house sing. He does not say, "My prodigal is come back, but, 'This my son!'"—Help and Food.

YOUNG PEOPLE'S MEETING

INTRODUCTORY THOUGHTS AND SUGGESTIONS

BY THE Y. P. B. M. EDITOR

We conclude the topics on **Unit IV** entitled "**Mennonite Practices.**" We trust that by this time we shall feel that what are called "Mennonite Practices" are indeed Scriptural practices and that we are ready to rejoice that the church is putting these things into practice.

"**Group Worship**" is the plan of God for His people. There cannot but be a longing in every true child of God, if isolated from the congregation, to meet with them some time again that "together" the spirit may go out to God in worship. While worship in private is a blessed privilege, the worship with the group is a great inspiration as we "consider one another to provoke unto love and to good works."

"**Obedience to the Word**" is essential to the successful Christian life. In order to fulfill a sincere obedience, the honest heart is concerned to learn what God has revealed of His will concerning our life and to seek for grace to fulfill it in an obedient life. If we are thus obedient, we will be reading the Scriptures and earnestly meditating on what is taught therein. We will use our opportunity to hear the Word read and taught in the public service or in private conversation with others who are interested. This topic should also lead us to put forth more effort to get the Word of God to others.

"**Worshipping Christ**" (**Christmas**).—Our Lord Jesus is truly God. Worship is not to be directed to a creature but to the Creator. Jesus came in the form of flesh only to become our Redeemer. He was with the Father in eternity and was associated in the creation of all things. It is fitting that we worship Him with the Father and with the Spirit, the blessed Trinity. Christmas is thought of as a time of His birth in the form of man. The only fitting observance of such an event is to worship Him and give to Him due honor and devotion. All other fleshly indulgences are but a mockery of the true worship which is due Him. May we seek to open our hearts in true devotion to Him who came that we might have life.

"**Prayer Practices**" are varied. Most of us are accustomed to think of kneeling when we pray. Sometimes in houses like schoolhouses where the seats are unadapted to convenience for kneeling by the congregation, we find it more practical to use the standing posture where all present may express their reverence to God with bowed head. We long to have a place so fitted for worship that we may conveniently kneel at any time and give expression to lowliness of heart before God by the attitude of the body as well as the spirit. Whatever the bodily position, the right attitude of mind and heart is of greatest import.

With the first Sunday in January, 1948, we begin a study of **Unit I** for the new year. "**Prayer Experiences**" will provide topics in which we may consider the experiences of life in our prayers before God. The first of these topics as given in this issue is "**The Place of Prayer in Daily Living.**" It is fitting that our whole life with every activity be conducted in the spirit of prayer. Nothing that we do or say should be without the blessing of God. If anything we do makes immediate prayer seem hypocritical, it is evident that that thing is not appropriate conduct for a believer. Such an experience of prayer should place a guard over all that we say and do and think.

Coming to the close of the old year and beginning the new, we may fittingly consider our practices along every line of Christian living and especially seek to devote ourselves to God so that our new year may be one that is born more of an inner relationship with God than a mere making of resolutions that are so quickly forgotten or broken in weakness and lack of spiritual vitality.

The diligence of the saint will secure him in his eternal relations and enable him to enjoy progress in this present world. II Pet. 1:10, 11; Col. 1:10, 11. Disobedience in those who are God's children brings calamity and may bring eternal loss if they do not repent. I Tim. 6:10; Heb. 6:4-6.

II. **The Text.**—Ps. 119:1-16.—This passage speaks of the blessedness of walking in the law of the Lord. It also recognizes the whole-hearted desire on the part of him who walks in His ways. The Word is a means of cleansing to those who give heed to it, and it is a protection from sin to those who cherish it in their hearts. There is safety for those who meditate in the Word with a purpose to do what it teaches.

OUTLINE STUDY

Results of Obedience to the Word of God.

1. Prosperity and success (Josh. 1:8).
2. Great reward (Ps. 19:11).
3. Cleansing of the ways (Ps. 119:9).
4. Wisdom (Matt. 7:24, 25).
5. Fruitfulness (Matt. 13:23; Luke 8:15).
6. Sanctification (Jno. 15:3; 17:17).
7. Greater assurance and enlightenment (Jno. 7:17).
8. Eternal life (I Jno. 2:17; I Pet. 1:22-24; II Pet. 1:3, 4).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Word."
2. Obeying God's Word.
 - a. The Word of the Gospel.
 - b. The Commandments.
 - c. The Light of Truth.
 - d. The Reproof of Sin.
 - e. The Way of Righteousness and Purity.
3. Blessed by Obedience. (See Outline Study.)

For Seniors

1. The Consequences of Disobedience to the Word.
2. The Wisdom of Obedience to the Word.
3. The Blessing of Obedience to the Word.
4. The Power for Obedience to the Word.

PERSONAL THOUGHT

The only true success in life lies in knowing the Word of God and obeying it.

SEED THOUGHTS

Let the ground of all thy religious actions be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.—Francis Quarles.

O God, the strength of all those who put their trust in Thee: mercifully accept our prayer; and because through weakness of our mortal nature, we can do no good without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and in deed; through Jesus Christ our Lord.—Book of Common Prayer.

Poor sad humanity
Through all the dust and heat
Turns back with weary feet,
By the weary road it came,
Unto the simple thought
By the Great Master taught,
And that remaineth still,
Not he that repeateth the name,
But he that doeth the will.

—Longfellow.

OBEDIENCE TO THE WORD (Bible Sunday) Ps. 119:1-16; Ps. 1

Topic for December 14

MOTTO

"Blessed are they that keep his testimonies."

MEDITATIONS ON THE TOPIC

I. **Obeying God's Word.**—God has revealed His will through the Scriptures. We prove our right relations with God when we obey the Word of God. It is vain to claim fellowship with God when our hearts rebel against the commandments of God. "But if we walk in the light, as he is in the light, we have fellowship one with another." "But whoso keepeth his word, in him verily is the love of God perfected."

Obedience to the Word of God expresses our faith in God. Faith takes Him at His Word and trusts Him to fulfill His promises.

Faith also counts on the judgments of God upon sin, and takes the counsels of God as a way of escape from the consequence of sin.

Obedience to the Word is not in the power of the unregenerate. Obedience is an evidence of being born again. I Jno. 2:3-5. Obedience is the natural outflow of a heart of love for Christ. Jno. 14:21-24. While it is not natural for the unregenerate to keep the law of God (Rom. 8:7, 8), it is nevertheless possible for such to be awakened to their condition and take hold of the promises of God that they may be partakers of the divine nature (II Pet. 1:4; Eph. 2:4-10) and thus be enabled to obey the law of God.

Obedience is the responsibility of all, whether saint or sinner. The sinner will be judged for disobedience. He might have been saved and given a heart to do. Because he is unwilling to receive the love of the truth for salvation, he must meet the consequences of his disobedience in the judgment of God upon sin. II Thess. 2:10-12; Jno. 3:18, 19.

"Yea rather, blessed are they that hear the word of God, and keep it." More blessed even than to have been the earthly mother of our Lord, or to have carried Him in our arms and nourished Him in our bosoms (and who could ever measure the bliss of that?) is it to hear and obey His will! . . .

May our surrendered hearts reach out with eager delight to discover and embrace the lovely will of our loving God!—H. W. Smith.

WORSHIPING CHRIST (Christmas)

Matt. 2:1-11; Ps. 72

Topic for December 21

MOTTO

"To him be glory both now and for ever."

MEDITATIONS ON THE TOPIC

I. Christ a Being to Be Worshiped.—As we enter the modern demonstrations around the Christmas season and behold the various motives and purposes of what we see, we are made to wonder how much of the true worship of Christ is found in all that we see and hear.

Commercialism, in its intricate schemes to attract the buying public in honor of the season, is very prominent before our eyes in all the catalogues and in the stores and places of business. Christmas trees, decorations, gifts, innumerable eats and drinks, clothing, toys, useful and useless articles of all kinds, appeal to the buyer to spend on himself or some friend.

As we analyze the procedure in schools and churches and in various places of amusement and in halls or homes with the decorations and the trees and the programs for the entertainment and cheer and indulgence of boys and girls and men, we are often made to look vainly for that spirit of adoration for the Christ whose birth is said to be celebrated.

It seems very fitting at this season that our young people, as well as Christian people everywhere, should study the topic of worshiping the Christ. As we draw near and consider the worshipers of Christ as revealed in the Scripture and enter into the things that drew out their hearts toward Him, we may well seek to have in our own hearts the thoughts of the greatness and the worthiness and the glory of our blessed Lord. Our endeavor shall be to reveal Him to others and to make known the great work which His coming into the world accomplished and thus lead many others to worship and adore Him rather than to set the populace aflame with carnal pleasures and gaiety that is not born of true spirituality and sincere worship.

Meditate on the things which the worshipers of Jesus did as we read the accounts in the Scriptures. Let the words they spoke and the acts of worship which they expressed enter into your own soul and shape the conduct of your life, not alone on the occasion of Christmas, but throughout your days, looking forth to the perfect season around His eternal throne.

II. The Text.—Matt. 2:1-11.—The story of the visit of the Wise Men from the East is here told. They brought homage to Him in what they did.

Ps. 72.—This is prophetic of the Christ. It was written long before His advent into the world and describes His greatness and worthiness for the worship and service of men. It sets forth what the rightful attitude of men will be.

OUTLINE STUDY

The Worshipers of Christ—

I. As the One Who Lives Forever.

1. Worshipers before the throne (Rev. 5:8, 9, 12-14).
2. The redeemed (Rev. 7:9, 10); and heavenly beings (Rev. 7:11, 12).

II. As the Perfect Human Being.

1. The angels of heaven (Heb. 1:6; Luke 2:13, 14).
2. The Wise Men (Matt. 2:2, 11).
3. The disciples (Matt. 14:33).
4. A mother (Matt. 15:25).
5. The mother of James and John (Matt. 20:20).
6. Children and multitudes (Matt. 21:9, 15).

III. As the Risen Saviour.

1. The women after the resurrection (Matt. 28:9).
2. The disciples after the resurrection (Matt. 28:11, 17; Luke 24:52).
3. The Church of Christ (I Cor. 1:2).
4. Future worshipers (Phil. 2:10).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Worshiped Him."
2. Who Should Worship the Christ?
 - a. Angels.
 - b. Men and Women.
 - c. Children.
 - d. Christians.
 - e. All People.
3. How Shall We Worship Him?
 - a. By Songs of Praise.
 - b. By Lives of Devotion.
 - c. By Loving Obedience.

For Seniors

1. His Worthiness to Be Worshiped.
2. How He Has Been Worshiped on Earth.
3. How We Worship Him Today.
4. The Worship of the Glorified.

PERSONAL THOUGHT

Do we worship the Christ? Can we invite others to join with us? Shall we send forth the invitation:—"O magnify the Lord with me, and let us exalt his name together?"

SEED THOUGHTS

Christ wants the best. He in the far-off ages Once claimed the firstling of the flock, the finest of the wheat;

And still He asks His own with gentlest pleading

To lay their highest hopes and brightest talents at His feet.

He'll not forget the feeblest service, humblest love;

He only asks that of our stores we give to Him the best we have.—Selected.

The Blessed Face

Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense lies dark between
Thy blessed face and mine.

I see Thee not, I hear Thee not,
Yet Thou art oft with me;
As earth hath ne'er so dear a spot
As where I meet with Thee.

Like some bright dream that comes unsought
When slumbers o'er me roll,
Thine image ever fills my thought
And charms my ravished soul.

Yet though I have not seen, and still
Must rest in faith alone,
I love Thee, dearest Lord, and will,
Unseen but not unknown.

When death these mortal eyes shall seal,
And still this throbbing heart,
The rending veil shall Thee reveal,
All-glorious as Thou art.—Ray Palmer.

PRAYER PRACTICES

Matt. 6:5-15; I Tim. 2:1-10

Topic for December 28

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

MEDITATIONS ON THE TOPIC

I. Prayer Practices and Praying.—Everything we do has some way of being expressed. As far as the human being is concerned we are bound by time and place and bodily actions. We can use this in our relationship with the earth and material things and with the living creatures of the earth, or we may use it in our relation to the Creator as we come to Him in prayer.

Prayer may be expressed in our words in talking with God. We may silently present ourselves before Him without words, but with thoughts that serve the same to an all-knowing God who searches the reins and hearts. We may do this on our knees, or on our feet, or while sitting in quiet meditation, or when on our journey, or about our other duties. The form of expression is secondary to the prayer itself. Some forms of expression help us to enter more fully into the real thoughts we wish to express before God. The spirit of humility and dependence naturally lends itself to that expression of the body and those words of our mouth in which we are accustomed to show forth such a spirit. Hence the low bending or prostration of the body fits into our bent of mind under circumstances or feelings of unworthiness before God when we utter words suited to the same. Special time given to prayer is fitting because it expresses how we feel the importance of giving ourselves over to communion with God. And while this is needful we are not limited in our praying to such special times and forms as we may have assigned and desire to use. Instant prayer comes at any time and place and circumstance which the Spirit of God and our need may suggest.

Such commands as "Seek ye the Lord," "Call upon his name," "Humble yourselves in the sight of the Lord," "Let us kneel before the Lord" seem to stir us to some kind of form or action in which we can best carry out what the Word of God and the Spirit of God call upon us to perform. A united form of expression recognized by a group is fitting for us to follow since it not only helps us but bears a testimony to others and helps a whole group to enter together in the attitude of prayer. Bowing the knees, bowing the head, standing with bowed head, etc., etc., may be used to bring an entire congregation to a pause in which prayer to God is the chief business of the period of time.

II. The Text.—Matt. 6:5-15.—This passage shows that it is possible to be like the heathen in the words and manner of expression in prayer. It also suggests words fitting to the nature of our prayers to God and in recognition of His character and being. True prayer is addressed to God rather than for the ears of men who are unable to discern rightly, sincerity or pretense.

I Tim. 2:1-12.—This passage suggests the topic or burden of prayer and the importance of a consistent life outwardly as well as inwardly—"holy hands," "modest apparel," "without wrath," "shamefacedness and sobriety," "good works," etc.

OUTLINE STUDY

I. Times of Prayer Spoken Of.

1. In the morning (Ps. 5:3).
2. Day and night (Ps. 88:1).
3. Evening and morning and noon (Ps. 55:17; Dan. 6:10).
4. Without ceasing (I Thess. 5:17).

II. Place of Prayer.

1. In secret (Matt. 6:6).
2. Not to be seen of men (Matt. 6:5).
3. In every place (I Tim. 2:8; Jno. 4:20-24).
4. In the home (Acts 10:30).
5. In a place of worship (Acts 2:46).

III. Postures in Prayer.

1. Lifting up hands (Lam. 3:41; I Tim. 2:8).
2. Standing (Matt. 6:5; Mark 11:25).
3. Kneeling (Acts 20:36; Ps. 95:6).
4. On the face (Matt. 26:39).

5. Covered and uncovered (I Cor. 11:5-7, 13).
6. Fasting, sackcloth and ashes (Job 16:15; Ps. 35:13).
7. Rending garments and pulling hair (Ezra 9:3-5; Job 1:20).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Pray."
2. Practices in Prayer.
 - a. When to Pray.
 - b. Where to Pray.
 - c. Actions in praying.
 - d. What Counts with God.

For Seniors

1. Suitable Times for Prayer.
2. Appropriate situations.
3. Expressions Through Postures.
4. The Essential for Effectual Prayer.

PERSONAL THOUGHT

Prayer is more than mere words. A consistent outward life is needful for my own conscience as well as to help my fellow men to have confidence in my consistency and "God is greater than our heart" (conscience).

SEED THOUGHTS

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?

Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When on the wings of prayer upborne,
The world I leave.

Hushed is each doubt, gone ev'ry fear;
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord, till I reach yon blissful shore,
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to Thee.

—Charlotte Elliott.

THE PLACE OF PRAYER
IN DAILY LIVING

Eph. 6:10-20; Phil. 4:6, 7

Topic for January 4

MOTTO

"Pray without ceasing."

MEDITATIONS ON THE TOPIC

I. Our Daily Life in Accord with God.—

When we want to keep our daily life in tune there must be a way of tuning our thoughts and words and deeds so that what we think and say and do will be of one accord with the Eternal God. It is through prayer in connection with our meditation on His Holy Word that we can speak to God and He in turn speaks to us through His Word and Spirit. The prayerless life is soon out of tune and does not know how far it has gone from fellowship.

Prayerlessness indicates that the life has tuned in on other things of a worldly and earthly character. These may be connected with the affections of kindred ties and social relationships as well as cultural and other improvements advantageous to the earthly life. Yet without a direct touch with God we may let these things drift along in a godless way by centering our affections and activities around that which ends in "earthly, sensual, devilish" wisdom.

To keep in touch with God in prayer requires a consecration of every affection and desire to the end that God's fellowship may be unbroken in our lives and that His wisdom and power may have full sway. It sifts out of our thoughts and activities every spirit that partakes of evil and ungodliness. It leads us

to walk in the law of the Lord as we meditate on heavenly things and feel the presence of our heavenly Friend constantly near us. With this constant consciousness of His presence we cannot but talk with Him and receive from Him blessing and guidance and power.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

II. The Text.—Eph. 6:10-20.—This passage pictures the life that is fortified with the power of God. The equipments of life are spiritual and come from an intimate fellowship with God and a definite separation and resistance of that power and spiritual force which is at enmity with God. Prayer is the vital breath, or atmosphere, in which this aggressive and fortified life exists.

Phil. 4:6, 7.—Quoted above, this passage expresses the natural trust and confidence which a soul holds who is in constant peace and fellowship with God.

OUTLINE STUDY

I. God's Attitude Toward Us.

1. He will direct the paths of those who acknowledge Him (Prov. 3:6).
2. He is a very present help (Ps. 46:1).
3. He holds the times of life in His own hand (Ps. 31:13-20).
4. His eyes are upon the righteous (Ps. 34:15).
5. He hears the cry of the righteous (Ps. 34:17).
6. He will do much more (Luke 11:13).

II. Our Need of Prayer.

1. That we should not faint (Luke 18:1).
2. That we may escape an evil end (Luke 21:36).
3. That we may keep peace of mind (Phil. 4:6, 7).
4. That we may keep from temptation (Matt. 26:41).
5. That we may recognize our Master (Col. 4:2).
6. That we may do our duty (Eph. 6:18-20).
7. That we may acknowledge our daily dependence (Matt. 6:9-13).

ADORATION

By L. J. Lantz

Shiloh of Israel, in a manger cradled!
Beauties of holiness, to Thee belonging,
Seem every day more radiant and more fair;

How low Thy throne—a place where beasts
are stabled—

Yet to its threshold all earth's tribes are
thronging,

And shall our dimness in Thy conquests
share?

Bright Star of Jacob, robed in dazzling
splendor!

In all we find Thy sacred sweetness haunts
us—

Fragrance of lilies white and Sharon's
rose—

How kind a Friend; how mighty a De-
fender!

Thy words return with each grim foe that
daunts us;

Thy grace, with each great challenge,
greater grows.

Lord God, our hearts and songs to Thee
are lifted:

Oh may we hear, while joyous praises
sing—

While we recount Thy mercies never fail-
ing—

The instant, urgent mandate: "Go and tell."

Columbia, Pa.

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Hear."
2. My Daily Needs from God.
3. Daily Thanksgivings.
4. Daily Requests for Others.
5. The Lord's Prayer a Daily Prayer.

For Seniors

1. The Fatherliness of God.
2. The Privilege of Prayer.
3. Special Prayers in Daily Trials.
4. Daily Companionship with God in Prayer.

PERSONAL THOUGHT

Prayer is not only an obligation and duty but a high privilege in the life of every Christian. Oh, that we might go out into our daily walk in the spirit of prayer so that God may do all that He has planned for us and that He might use us as He will!

SEED THOUGHTS

Surely thou canst trust Him! And if some things may be called for that look to thee of but little moment, and not worthy thy Lord's attention, remember that He sees not as man seeth, and that things small to thee may be in His eyes the key and the clue to the deepest springs of thy being. No life can be complete that fails in its little things. A look, a word, a tone of voice even, however small they may seem to human judgment, are often of vital importance in the eyes of God. Thy one great desire is to follow Him fully; canst thou not say then a continual "Yes" to all His sweet commands, whether small or great, and trust Him to lead thee, by the shortest road, to thy fullest blessedness?

—H. W. S., on Practical Results.

The perfect way is hard to the flesh,
It is not hard to love;
If thou wert sick for want of God,
How swiftly wouldst thou move!—Sel.

Thy wonderful grand will, my God,
With triumph now, I make it mine,
And love shall cry a jealous Yes,
To every dear command of thine.—Sel.

ON A HIGH-VOLTAGE WIRE

Did you ever notice birds sitting on a high-voltage wire? Surging through the wire are a great number of volts, yet the birds sit on the wire unharmed, though unprotected. Why is it? It is because when they touch the wire they touch nothing else.

If you would be able to reach out from your window and touch that high-voltage wire you would probably be killed instantly. What would be the difference between you and the birds? You would be touching something else. The current would pass from the wires into and through your body, then into the earth through the walls of your house. In other words, you would be "grounded" whereas the birds are not.

The safety of the birds teaches a secret regarding how to get your prayers answered. The secret is to be resting completely upon Christ. "If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (I John 3:21). If we are not wholly given to Christ, but are trying to hold fast to some forbidden thing, then our prayer is "grounded" and the answer may fail to come.—Intermediate Young People.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

THE WAR ENDED, THE MALADY LINGERING ON

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—II Cor. 9:8.

The continent of Europe lies a vast wreck. Europe is not a country, but a continent of thirty countries, a continent of tragedy and sorrow, and one of the most neglected mission fields of the world today. It is a horrible nightmare. Oh, for words to make it known! Many other parts of the world are in a similar situation. The world at large stands today at a perilous crossroad, and must be captured by evangelical Christianity to survive.

VISION

Prophets have long since told us, "Where there is no vision, the people perish." That is spiritual suicide. However, bystanders commit the same crime, if like Cain they still say, "Am I my brother's keeper." Before we can help others, we must see their dire peril. Allow but several striking comments:

A European missionary writes:

I have traveled through villages and large cities of Europe riding third-class on their trains, often by horse and wagon, walking many miles, living in their homes, sharing their poverty. I have been able to see first hand the terrible conditions that exist. Two years after the war Europe is hardly better off than before. Millions are destitute and homeless; thousands are dying of hunger; confusion, hatred, envy, strife, suspicion, and fear exist everywhere. The phrase of the moment constantly on the lips of millions of ordinary men and women is, "Things cannot go on as they are." Peace is only a dream of the past. The people of Greece and Rumania have become accustomed to famine. There are millions of orphans, millions of hungry, undernourished children, millions of shepherd boys and gypsy children, who have never had a day in school! All the youth of Europe today have known are black markets, occupational forces, hunger, political strife, and broken homes. How my heart bled as I saw in Paris, Praha, Rome, Florence, and other large cities boys fifteen and sixteen years of age as stooges of the black market—a neglected generation! "Get the children saved and defeat the devil." Satan wants the children. Disease is everywhere; tuberculosis is spreading like a plague in France. I saw bread riots in Paris. No clothes can be bought in Austria. There are two million unemployed in Italy and terrible drought in Russia. Unless the Lord intervenes famine faces much of Europe. As I went through village after village my heart was broken and melted for the lost, suffering and dying souls.

The physical need is indeed a dark picture, but the spiritual need is even darker. There is a literal famine of the Word in Europe. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Europe is dying for the Gospel. Europe is ready for the Gospel. Europe is hungry for the Gospel. There have never been such open doors as now in France and Italy. There are one million Spaniards in France and no Bibles. There are no Bibles to be obtained in Hungary, Czechoslovakia, or Italy. Germany is stretching out her hands for the Word of God.

The need is great for Christian literature, Bibles, and tracts. Much money is needed to print Christian literature on the field. Literature is far more acceptable if printed in their respective countries. There are few churches and so few to tell the Story.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Dr. Ockenga, Boston, Mass., in speaking to 4,000 people, gathered in the Pasadena, California Civic Auditorium, said:

The moral and spiritual poverty of the occupied countries of Europe today is shocking. The millions of displaced persons, hundreds of millions living on submarginal diets, millions in slave labor, and millions bereaved through mass bombing are God's punishment for the intellectual, moral, and spiritual attitude of Europe.

Herein lies a warning to America, for the dominant intellectual current in America is scientific naturalism. The exclusion of God from life and action, the adoption of a pure secularism and of total concern with the social questions may well give the mental preparation for such a relativism of ethics and politics that the type of thing which emerged in Germany, tore the world apart and brought on the judgment of God, may be repeated here. It is not a far leap from the intellectual forces which are working within through our national decadence to the recognition of physical forces developing in the world for our judgment.

The moral standards of right and wrong given in the Ten Commandments were repudiated in Europe. Treaties were treated as scraps of paper in Belgium, Poland, Austria, and ultimately in the Atlantic Charter and Potsdam. Purity was repudiated until under Hitler the highest honor was held before German women of submitting their bodies to the troops in order to build a stronger nation and to fulfill the destiny of the German people. The full result may be seen in what are called the Ruinmauschen who are cohabiting with American soldiers in Europe today. As a result of this promiscuity a new generation, half-German, half-American, or in other cases half-German and half-Russian, or half-German and half-British, is rising. But that condition is likewise only a reflection of what has taken place in America in the deterioration of moral standards, reflected in child delinquency, youth immorality, and in adult divorce.

The spiritual reasons likewise lie behind the judgment of Germany. Once it was the home of the Reformation, but now rationalism has triumphed. Higher Criticism flourished in the universities and theological seminaries, until the Bible as a source of authority was removed in Germany, and the people were left prey to the pagan teachings of the Nazis. Something had to command their allegiance, and it became the Nazi philosophy. Not all of the people by any means abandoned Christianity; some resisted the Nazi movement, but many did not.

This terrible destruction, therefore, and suffering of Germany today, is proof of the moral nature of the universe, of the righteousness of God, and of the triumph of morality among the nations. This was really expressed to us by Dean Kuenneth of Erlangen University when he said that Germany had two messages to the world: one, that any nation which divorces its culture from God will suffer the full depths of the wrath of God; the other, that in the midst of such suffering the grace of God is sufficient for His people.

This crisis then in western culture may be seen as the pattern of conflict and destruction threatening to engulf western civilization.

The basic concepts of modern man have changed to such a degree that the moral effects of a Christian civilization no longer exist where the basic theories of the Christian civilization are gone. The content of this society will so develop as to destroy itself. In proportion as our civilization repudiates the groundwork of Christian theism and revelation and the resultant law of God, it will experience the operation

of a moral universe in the disintegration of that culture.

It is this basic fact which fundamentalism has failed to grasp, namely, the connection of our faith with the cultural question. It is often thought that our preaching has nothing to do with the social conditions in the world. Fundamentalism has often shown a total disregard of questions of war, of lawlessness, of crime, of immorality, of social theory, affirming that the purpose of the Gospel in this age was merely to call people out for an other-worldly existence. Fundamentalism is right in the fact that Christianity primarily is to prepare us for another world, but it by no means therefore implies that we are not to be concerned with this world. Christianity must develop afresh a new social theory and that social theory must be able to face the attacks of naturalism on a philosophic basis and the evils of a secularistic society on a social basis.

My friend, Wayne Saunders, writes from India:

Independence Day dawned at last and with the first streaks of light we went out to watch the crowd gather on the road in front of our bungalow—Hindus, Mohammedans, and outcasts, all marching in the same parade, all shouting the same slogan, "Jai Hind." And we rejoiced and answered back with their words. It seemed a day of victory, all groups laying aside their differences to welcome as one, freedom. Had we written then, our story would have been quite different. Within two weeks II Cor. 7:5 was real—"Without were fightings, within were fears." Thousands tried to move from one part of India to the other. The largest convoy that ever traveled went by foot from Pakistan to Hindustan—800,000 at one time. Refugees were robbed and killed. Trains were held up and many slain. Words cannot adequately describe what has happened. Yet the following description by an Indian in our daily paper is enough to convey a picture: "The result is that killing is no murder, looting no robbery, setting fire no arson, encroachment no illegal possession, forcible conversion no interference with religion; massacre of innocent men, women, and children has lost its horror in the eyes of the custodians of law and order. Brutalities, bestialities, butcheries, barbarities, and unspeakable atrocities are justified as acts of retaliation. About a million must have been murdered, maimed, or injured. Property worth several millions has been destroyed; villages, towns, and fine city quarters consumed by flames; and two generations cannot completely rebuild what has been wiped out. Several millions have been rendered homeless refugees and many more millions are ready to flee in all directions for safety. Trade and commerce have virtually come to a standstill And this is called the freedom of Hindustan and the freedom of Pakistan."

There are those who tell us we are living in the economic and political stages of World War III. It may be true! Listening to the commencement address at the University of Pennsylvania, Philadelphia, the speaker said: "Men of science, men of power (big business) have brought the world to the brink of chaos. Unless we are saved through men of the 'spirit,' civilization's plight is hopeless." Later, he commented thus: "By men of the spirit, I mean what Jesus Christ declared, 'Ye must be born again.'"

The foundations of European culture were laid when heathenism crumbled under the impact of the Christian message. But their civilization veered between the Reformation supernaturalism, with a God-centric outlook, and Renaissance secularism, which became the forerunner of modern scientific naturalism. This same divorce of Christian tradition from our civilization, has brought us to the eventide. We are merely sitting in the twilight of what the Christian church and her

message has wrought for us in the past. Unless our culture will again be replaced on the "Rock of Ages," that is, on the supernatural foundations of God and God's revelation, we too are sunk.

In the political realm, the outlook is extremely dark. Crucial conferences, called to prepare peace treaties for Germany, Austria, and others, fail to agree on principles. The coalition which won the war is unable to make the peace. The sad result is that uncertainty and frustration continue to stalk the world. Countries offered liberation still continue being dominated by outside powers. Russia today is largely dominating Europe, as well as the Far East. Unless the Western Powers pay scrupulous regard to all legitimate Russian interests it will be impossible to avoid danger and hostility. The pattern is taking shape: Russia and her satellites to the north-east, a great godless confederacy; and Rome and the other nations of Christendom to the west, embracing professing Christianity. These will be the forces of the last days, and **the last days may possibly be very close at hand.**

In such an hour, what can we evangelical Christians do about it? We can—

PRAY

Prayer brings to our rescue the "Supernatural Forces of Deity." We are counseled to "pray for the powers that be." It is good to notice, "that be." This includes governments which like the "Land of the Soviets," have gone on a rampage, as well as our own. It is true, we find it easier to wax fervent when we pray for the so-called Christian nations. But the others need our intercession before the throne, just as well.

In Europe the sword has been the chief resource. How truly they have fulfilled the prophetic words of Jesus Christ, when He said, "Put up again thy sword . . . they that take the sword shall perish with the sword!" That sounds like mere history today. But what an extensive train of nations, in the annals of history, who depended upon the sword: Egypt, Babylon, Media, Persia, Rome, Germany, and Japan! Shall the remaining nations learn the lesson in time? Or, like the rest, shall they pass off the stage in "blood, mud, and tears"? There is a better way. The counsel of Jesus Christ: "Love your enemies . . . pray for them which despitefully use you, and persecute you."

Catholicism stopped praying for Russia. Now Russia is seeking to wipe that church off the map of Europe. Even in Italy, with Catholicism entrenched, the news is not inviting. Christian love, and fervent intercession, can thaw the heart of the heartless rulers of Russia—and their satellites.

Already, millions are thinking—if not saying so, "Armed might alone can stop the onward march of communism." They say: "Stalin can take over France by telephone whenever he wishes." They say: "We have by an enormous error of judgment garnered a poisonous fruit of victory, that is, our ally Russia. She is not a peace-loving democracy but a tyranny bent on world conquest." But—let the worst be true. God is still on the throne. Prayer still changes things. It is still written, in Prov. 16:7, "When a man's ways please the Lord, he MAKETH even his enemies to be at peace with him."

What more can we do? We can—

LOVE

"Love your enemies" is not a mere platitude; it is a divine command. Love is not a mere sentimental emotion; it is the mightiest force in the universe. Love is either the latter or the most prodigious farce in the world. When God commands, Deity backs up that word with power. Millions of Christians are still not praying. Altogether, too many millions of Christians think in terms of force.

Two world wars have adequately demonstrated in a striking way the hopelessness of

force. First, after crushing the might of "Kaiser Imperialism," up sprang "Mussolini's Fascism" and "Hitler's Nazism." Second, after crushing these dictatorial forces, from them sprang the might of "Soviet Communism." Third, suppose force will again be used to crush Soviet might, there is no question but that "Catholic Hierarchy" will again rise, after some centuries of slumbering. Other equally harmful forces may arise out of the ruins.

But—"Peacetime Conscription" will hold in check these giant engines of destruction. So they say—! But will it? The next war, they say: "There will be no time; there is no defense." Soldiers and scientists warn that it will come with devastating swiftness from the skies. So they say: We must have a Maginot line of bodies." Yet, that word is but a synonym of futility. Our danger today is not mass armies. They still must be exported. The larger our armies—the larger the enemy will build their army. The more preparedness on this side—the larger the preparedness on the other side of the deep. Peacetime conscription would cost from \$3,000,000,000 to \$5,000,000,000 annually. What a large sum of money to invest in a way by which it would create the greater spiritual forces of good will! Nations can ill afford to divert the financial resources for such an ineffective system of defense. It is but a step to totalitarianism. It is reactionary and dangerous. Russia would not be impressed if the United States and Canada would adopt U.M.T. She has met mass armies before. Armies are but shadows, and are not the substance.

The last word of that classic chapter on "Love" (I Cor. 13) still stands: "Now ABIDETH faith, hope, charity [LOVE], . . . but the greatest of these is charity [LOVE]." When all armies of the world shall have been disbanded, when force shall have been evaluated correctly, then "love will reign eternally, when the whole world lies dead." There is still something else we can do about the world situation. We can be—

EVANGELISTIC

The world in the day of our Lord was ruled by the military might of one great nation—Rome. The rest of the nations were under the heel of Rome. But withal, our Lord's commission reads: "Go ye into all the world, and preach the gospel to every creature." That is the commission, and the Gospel is still dynamic.

Let us suppose that the worst is true, that Ripley's statement about Russia is reliable exactly. For us it contains but the truth in general. Here are the figures:

Stalin and the Communists, since 1918, have liquidated by murder or exile 255,078 members of the clergy and destroyed 88,874 religious edifices. Included are 152,471 priests and monks and 52,032 nuns of the Russian Church; 26,000 rabbis and teachers of the Jewish faith; 16,914 Mohammedan mullahs; 5,106 priests and monks of the Roman Catholic Church; 2,025 Armenian priests; 530 Lutheran pastors; confiscated 18,900,000 acres of church property, and stolen four billion dollars' worth of church funds in cash.

Nevertheless, nations with such bloody histories have been changed. Brutality is only one evidence of the need of a changed heart. This the Gospel has the power to produce.

Mrs. James A. Stewart, a missionary to France writes:

THE DOOR FOR PREACHING THE GOSPEL IN FRANCE IS WIDE OPEN. France, that great land of forty-two millions, most of whom never saw a Bible or heard a Gospel message, stands ready for the Good News of salvation.

My husband and I have been laboring among different evangelical groups in France since the beginning of the year: the Evangelical Reformed consisting of fifty churches, the Free Churches of which there are twenty-seven assemblies, the Methodist Evangelical of seven churches, Open Brethren assemblies numbering fifteen, and

Baptist churches in different groups altogether about thirty, as well as the Salvation Army. In April and May I had the privilege of ministering the Word and telling the Gospel story in Aix-en-Provence, Nîmes, St. Jean de Gard, St. Genies de Malgories, St. Ambroix, Ales, Rouillac (Charente), and Matha (Charente Maritime), as well as in other smaller villages. **In every place I found a deep reverence for the Word of God and a hunger for a true knowledge of God.** Among the pastors there is a sincere longing for revival in their midst. . . .

In May I joined my husband at the Free Church Convention at Matha where we both had the opportunity to minister the Word. On the last Sunday afternoon scores of young people came into Matha from surrounding villages to attend the Gospel service. Here again I was reminded that many would be listening to the Gospel message for the first time. Over a hundred young people stood at the back and in the adjoining hall because all seating space was taken. So it was in several villages around Matha; there were only a handful of believers in the church hall, and the rest were either Catholic or of no faith whatever. What a responsibility to give the Gospel message to those who do not know the meaning of sin, grace, repentance, redemption, salvation, etc.! Yet some who attended those services for the first time have continued to come and to show definite interest in the Gospel. . . .

As I crossed the channel again, leaving France behind, I glanced back on one of the greatest mission fields in the world today. The Protestants (meaning those who are of the Protestant faith, many of whom are by no means converted) number only one-half million or 2% of the total population. Half of these Protestants are in the province of Alsace, and the other 250,000 live in the South, Southwest, and Paris. In many counties (called departments) of 200,000 to 400,000 one finds less than five pastors; in one county there is not one. We find the pastors in France overworked, underfed, tired, and too often discouraged. The laborers are too few.

Miss Friesen writes from Czechoslovakia:

I would like to tell you about an experience we had on our way to a Czechoslovakian village for a meeting that evening. We somehow got on the wrong train which was full of workmen, mostly Hungarian, going to their homes for the week end. When these men realized our dilemma they became concerned and sought to help us. While talking back and forth and seeking still to solve our problem we started to hand out tracts and Gospels of John. One tract that we have used more than any other is "God's Simple Plan of Salvation," by Ford Porter. Hands came from all directions, even through an open window. They came from three cars back to get the literature, and then when we ran out of tracts and Gospels, they gave us their names and addresses. I wish you might have seen the expressions on the faces of these people. Did I say we got on the wrong train? I believe it was the right train, although it took us nine hours instead of four to get to our destination.

Stephen Torbico writes from Hungary:

While speaking to several different groups on week ends, one Sunday I spoke to sixty-four men at 11:00 A.M., about fifty young people at 5:00 P.M., and about one hundred women at 6:00 P.M. At these last two meetings I gave the invitation to receive Christ as Saviour and several did so at both meetings. Later the same evening I spoke to a small mixed group—Hungarian, Reformed, Baptists, Brethren, and some Jews. Another Sunday in July I spoke to 500 in the morning and 300 in the afternoon. I gave out all the tracts and Gospels I had and sent more after I returned home. How I wish I could have stayed a week or two and ministered to these people! **They are open for the Gospel and hungry for it.**

Let Us Help Pull in the Rope!

Through the quiet streets of a fishing village that lay at the mouth of a turbulent river, a cry rang out, "Boy Overboard!" Quickly a crowd gathered, and anxious eyes looked out over the rushing water to the figure of the drowning boy. Each anxious mother's heart was asking, "Is it mine?" A rope was brought, and the strongest swimmer in the village volunteered to rescue the drowning lad. Tying one end of the rope to his waist, he threw the other among the crowd, and plunged in. Eagerly they watched him breast the tide with strong, sure strokes and a cheer went up when he reached the boy and grasped him safely in his powerful arms. "Pull in rope," he shouted over the swirling waters. The villagers looked from one to another. "Who is holding the rope?" they asked. But no one was holding the rope! In the excite-



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ment of watching the rescue, the end of the rope had slipped into the water. Powerless to help, they watched two precious lives go down, because no one had made it his business to hold the shore end of the rope. Must the millions of Europe be left to perish because there is no one to hold the shore end of the rope?

What else can we do to help effectively in this hour? We can—

FEED

All of us are aware of the strained relations in the world today. There is growing tension between the United States and Russia. Indeed, it is a staggering situation. Nothing that we can do about it, should be left undone. We can obey the command of Christ and Paul: **Feed your enemies.** This service truly keeps bodies alive, but it also warms hearts. It is another powerful spiritual weapon. We are told that it overcomes evil with good. It softens hearts through the spirit of good will. Instead of fearing and fighting Russia, let us pray for her and for ourselves. Both of us need it. We dare not be like the Pharisee. The confession of our sins as a nation would make a large and shameful list. Uncle Sam, Miss Canada, John Bull, and the Russian Bear need the same "Mourners' Bench."

Our Lord was without a peer as a social worker. He fed men's bodies, calmed their minds, healed them from loathsome diseases, gave sight to the blind, caused the lame to walk and the deaf to hear, raised the dead—and preached the Gospel to the poor. He was the greatest benefactor for all time. It is written of Him that **He went about doing good.** Relief today is goodness personified.

Nobody is saved through a square meal, but men can't be saved if they die of starvation. Nobody will reach heaven through the gift of a new suit, but it is easier to speak of a robe of righteousness to be conferred, when the rags have been changed by something better. The eye is keener, the ear not so dull to hear, the mind more alert, the heart more receptive.

Allow us to conclude this editorial with responses from several directions after being fed:

Letter I

Your friendly letter of July 8 reached us on August 15. Likewise, your package arrived in mid-July. For both, heartfelt thanks. It is impossible for you to picture our happiness. Have you ever seen hungry people who were presented with such good? If so, then you can picture the happiness that prevailed when your package arrived. We can thank you only with a few heartfelt words which we trust to this paper, and send to you over the great water. May the dear Lord reward you, who through His Son Jesus Christ, said, "What you do unto the lowliest of my brethren you do unto me," and in another passage, "Each drop of water served a thirsting brother shall not go unrewarded." We will pray daily for you, our benefactor.

Concerning the rest of your friendly letter, I would like to mention that we are Roman Catholic Christians and welcome you as our Protestant brothers and sisters. We hear with great pleasure and satisfaction from your letter that you have banded together to help poor, hungry, and unhappy humans. This is the fruition of Christ's teachings of the highest law—Love. Christ answered the question as to which is the highest law . . . "You shall love the Lord, our master, with all your soul and heart, and with all your power, and all else be equal to love thy neighbor as thyself."

Dear Mister Olsen and all brothers and sisters, let us pray with one another that the dear Lord give this spirit of love and peace to all humans, vanquished and victors alike.

In closing, I salute you as a Protestant Christian brother. May the Lord bless you and all your dear ones.

Letter II

Your letter of July 8, 1947, addressed to Sergi Solonko, c/o Wilhelm de Fries, came to me for answering. I am the minister of this parish and take care of the writing for brother Solonko. He is an illiterate Russian D.P. Brother Solonko thanks you with all his heart for the package, which is a real proof that the Lord provides for His children before they ask Him. The Lord knows the need in our country and especially of those that believe in Him and He is active in their behalf. The need is very great here. This hot summer unusual great heat has dried the fields and gardens. Potatoes are only twice the size of walnuts. Vegetables are burnt up and if no miracle comes to pass, a winter of greatest need will be ours. However, we have confidence in the Lord; He knows what our needs are. He will answer the pleas of His

children at the right time. We will yield humbly to His mighty hand; He tests us, His children, to see if our belief in Him is strong. May we learn in all these trials to look up to Him, He who loves all of us so much. Brother Solonko is now acquainted with the contents of your letter and is extremely happy. He is a simple man, but of thankful heart.

I see from your letter that you let the Lord guide you to help us here in Germany.

A FEAST OF GOOD THINGS

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First Y.P.I.	July 2-5
American S. S. Union	July 5-9
Girls' Camp	July 10-16
Boys' Camp	July 17-23
Second Y.P.I.	July 24-30
Second Family Week	July 31-Aug. 6
Missionary Bible Conf.	Aug. 7-15
Third Y.P.I.	Aug. 16-22

Whether as an individual or as a family you are planning a few days or a week away from the regular round of duties we urge you to consider spending the time at a church camp, where the Lord has blessed thousands of lives in recent years.

Watch the church publications for more detailed announcements and write for literature which is being prepared for release within the next few months.

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